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**Title**

**Racial and Ethnic Diversity in US:  
Asian Americans**

**Anti-Muslim Sentiment in the United States  
The fact of Muslim discrimination in American**

**Dissertation submitted to the department of English language and literature as a partial  
fulfilment of the requirements for the degree of master in literature and civilizations**

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# Abstract

This work investigates the determinants of Anti-Muslim Sentiment in the United States. No agreement exists on the meaning of Islamophobia among scholars and policymakers. According to Schiffer and Wagner, Islamophobia is a new form of racism where discrimination targets a religious community. In fact, they prefer to describe this phenomenon as “cultural racism”. Taking a philosophical approach, Kalin argues that Islamophobia is a product of Western Liberal mindset confined to a narrow understanding of secularization that cannot accommodate another religion like Islam. Furthermore, he argues that Anti-Muslim sentiments are related to the limits of pluralism and multiculturalism in the US.

The main focus of our study is to find answers to our research questions: what is the main factor behind discriminating the Muslim community living in the US soil? And, how can the ISIS group be affiliated in discriminating the Muslim in the US? The results show that the targeted group already mentioned above is suffering from discrimination in the American society, which confirmed our hypothesis and affirmed it. The Muslim community living in the United States is confronted to discrimination and stereotypes by relating Islam with violence, terrorist attacks and crime. Finally, citizens in the US are more likely to associate Muslims with terrorist if they feel threatened.

**Keywords:** Anti-Muslim, Discrimination, Islamophobia, Terrorist, Sentiment.

# Dedication

Alhamdulillah, my thanks go to Allah, The Creator, The One and Only God, Master of the universe.

To the realization of this work I am sincerely thankful to many persons.

I owe a great debt of gratitude and respect, to my dearest parents whose love and affection were very helpful for that particularly.

Great thanks to my two brothers and my dear sister whose encouragement and optimistic outlook helped a lot.

And to all my teachers whose giving me a clear base of work.

I offer this humble work to all my friends especially my best friends BELDJILALI Imane, DRIF Imane, MOKHTARI Soumia, and TAOUCHE Hiba to whom I wish all the best.

*Ibtissem*

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Ibtissem

## **List of Abbreviations and Acronyms**

**US:** United States

**NAFTA :** North American Free Trade Agreement

**USAID :** US Agency for International Development

**SEATO :** Southeast Asia Treaty Organization

**CIA :** Center Intelligence Agency

**ICBM** Intercontinental Ballistic Missile

**CAIR** Council American Islamic Relation.

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### General Introduction

In today's multicultural societies some Muslims are harassed, molested, murdered and abused due to increased immigration and their religious and ethnic belonging. For instance, in the United States Islamophobia is a complex phenomenon that involves many different features and expressions. These features and expressions must be understood from a perspective where the West stands in contrast to the East (the Occident versus the Orient). Stereotypifications, myths and images of the other are apparent constructions of this relationship. The impacts of inclusion and exclusion can therefore be recognized as it is influenced from those norms shaped by the majority's standards. From these aspects, Islamophobia becomes noticed within the politics as well as within parenting. Muslims are in these conducts seen as a homogeneous group that share the same religious interpretation.

Islamophobia is an unfounded fear and hostility towards Islam and Muslims that results in discrimination, bias, marginalization, and at times, violence. It describes mentalities and actions that demean an entire class of people. It is unfortunately a trend in bigotry. Although there is no agreement over the meaning of Islamophobia, this term is coined to capture the multiple forms of Anti-Muslim feelings, behavior, or politics.

In this study our aim is to find answers to our questionings and ambiguities about discriminating Muslims in the US by other non Muslim citizens.

The main questions of this study are:

What is the main factor behind discrimination of Muslims in the US?

How can ISIS be affiliated with Muslim discrimination in the US?

In this work our hypothesis is:

Is it true that Muslims suffer from discrimination in the American Society?

This dissertation consist of three chapters, the first one examines the immigration of the first coming Muslims to the United States. The second one deals with second American foreign policy and the rise of Islamophobia in the Middle East. Finally, the last chapter talks about Fundamentalism and the rise of Muslim Sentiment in the United States.

## General Introduction

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Along this research, I have faced several obstacles such as; the absence of the proper documentation and much needed files, resources required to fulfill my thesis. There was also the obstacle of distance because the case study involved a foreign country which I was unable to go to in gather information as much possible. Another problem that I was confronted to was the lack of time, which was very essential during the process of making this humble work.

**1.1- Introduction**

This chapter attempts to give an idea about the status of religious practices in the U.S.A as well as the historical background of Islamic religion in U.S.A including the structure of Muslim community in America.

**1.2- Islam in the World**

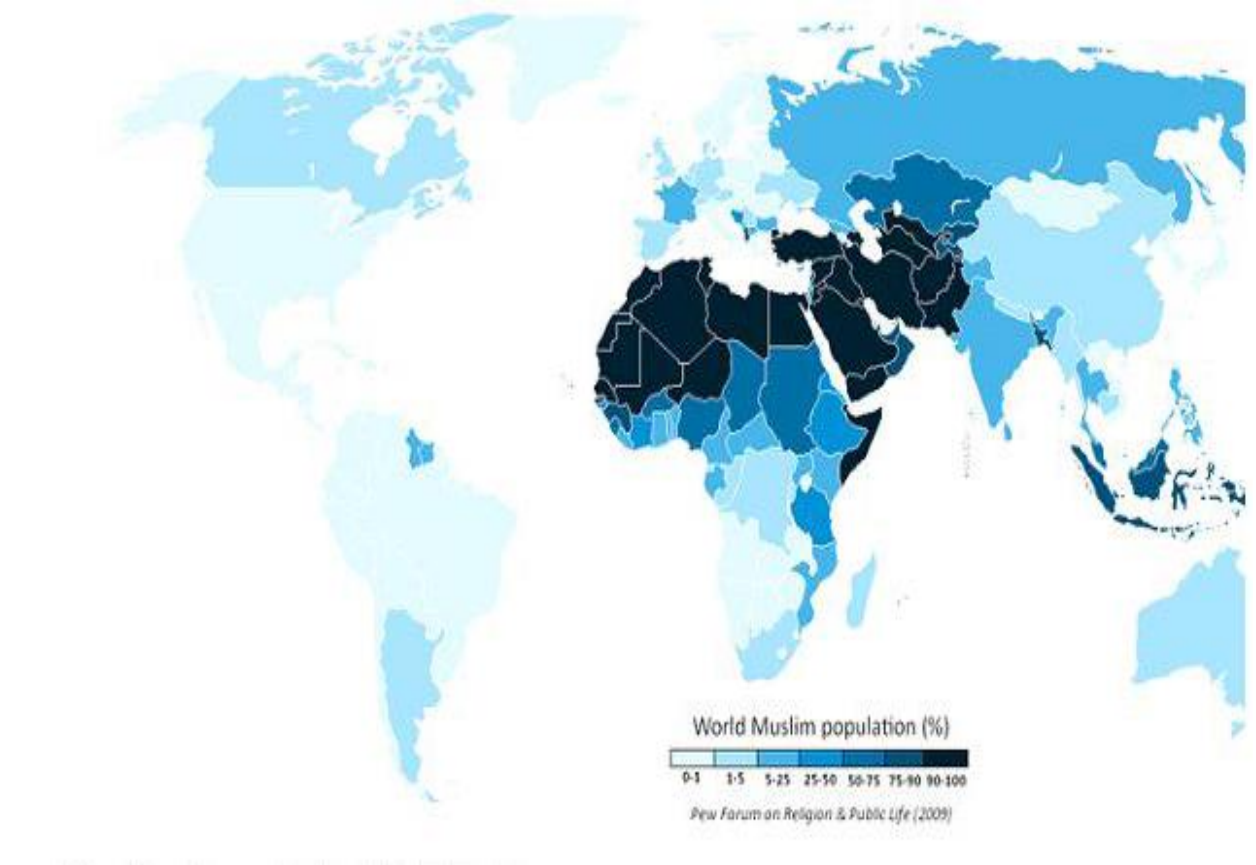
In the seventh century Arabia turns into the support of the world's third incredible monotheistic religion. Each of the three has started inside a small area of southwest Asia. To start with Judaism, some place in the locale extending up from the Red Sea to Palestine; at that point Christianity at the northern end of this area; lastly Islam toward the south, in Mecca, near the Red Sea.

Islam had changed an ignorant society into one of the most edified human advancements ever. Their faith provided the Muslims with finish direction and a foundational springboard as they continued to accomplish unparalleled accomplishments in human rights, liberation of ladies, military expeditions, scholarship, innovations, organizations, law and expressions, among others.

Islam emphasizes practice as well as belief. Law instead of philosophy is the focal religious train and locus for characterizing the way of Islam and preserving its lifestyle. The basic obligations of all Muslims, the Five Pillars, are calling of confidence (shahadah, "There is no god however Allah and Muhammad is the errand person of God"), love or supplication five times every day with group petitions at the mosque on Fridays, philanthropy (zakah), fasting amid the long stretch of Ramadan, and journey (hajj) to Mecca at any rate ideal. Jihad, or battle in the method for God, is now and then thought about the 6th column. Jihad incorporates both inward otherworldly battles and outside war pursued with regards to the Muslim people group.

Contemporary, revivalism is established in Islam's long-established convention of reestablishment and reform exemplified in Muhammad's authority of the primary Islamic development, seventeenth and eighteenth century revivalism, and nineteenth and twentieth-century Islamic innovator developments. At the core of the revivalist perspective is the conviction that the Muslim world is in a state of decline attributable to Muslims' takeoff from the straight path of Islam. The proposed cure is to come back to Islam in individual and open life in order to guarantee reclamation of Islamic identity, values, and power. For Islamic political activists, Islam is an aggregate or extensive lifestyle, stipulated in the Quran, reflected in Muhammad's case and the idea of the main Muslim people group state, and exemplified in the far reaching nature of Shariah,

God's uncovered law. Islamic activists or Islamists trust that recharging and rejuvenation of Muslim governments and social orders require reclamation or reimplementation of Islamic law, which they accept is a diagram for an Islamically guided and socially simply state and society. Revivalism keeps on developing as a wide based socio-religious development, working today in practically every Muslim nation and transnationally. Its objective is formation of an only society through the Islamic change of people at the grassroots level.



**Figure 1: Muslims around the world**

### 1.3. History of Islam in America

Islam is one of the monotheistic Abrahamic faiths. More than 2.1 billion people over the world are Muslims i.e. they practice the Islamic rituals and believe in ALLAH as the sole God and Mohammed as His Prophet. In the Arabic language, the word Islam means “submission”.

Research has proven the existence of Muslims on the American land about seven centuries before Columbus. In addition to the evidence as coins, households tools, archeological excavations had been discovered, philological analyses of languages which were similar to those of the Abbasids in the 8th and 9th centuries justify the theory that Muslims inhabited this part of the world long before other religions.

Muslims have been a piece of American history since pre-Columbus times. Indeed, early explorers utilized maps that were gotten from crafted by Muslims, with their progressed geological and navigational data of the time.

A few researchers assess that 10-20 percent of the slaves brought over from Africa were Muslims. The film ‘‘Amistad’’ insinuated this reality, depicting Muslims on board this slave vessel endeavoring to play out their supplications, while binded together on deck as they crossed the Atlantic.

A large number of the Muslim slaves were urged or compelled to change over to Christianity. A considerable lot of the original slaves held quite a bit of their Muslim personality, however under the cruel servitude conditions, this character was generally lost to later ages.

Moreover, according to Gomez one of the conviction system brought into the Americas by Africans was Islam. However, the beginning of Islam in the Americas and its association with Africans presently can't seem to get the insightful consideration that is justified. This is especially valid for North American chronicled thinks about, in which one once in a while peruses of the early presence of Islam in what might turn into the United States. Such disregard is most deplorable, given the possibility that one of America's most celebrated children, Frederick Douglass, may have himself been a relative of Muslims.

At the point, when the primary Muslims went to the land that would turn into the United States is unclear. Many historians guarantee that the soonest Muslims originated from the Senegambian locale of Africa in the mid fourteenth century. It is trusted they were Moors, removed from Spain, who advanced toward the Caribbean and conceivably to the Gulf of Mexico. When Columbus made his adventure to the United States, it is said he took with him a book composed by Portuguese Muslims who had explored their way to the New World in the twelfth century.

In this matter, Kambiz GhaneaBassiri clarified in his famous book *A History of Islam in America* that Muslims started arriving to the United States some time before the ascent of the Atlantic slave exchange. Kambiz GhaneaBassiri's interesting book follows the historical backdrop of Muslims in the United States and their diverse rushes of migration and change crosswise over five centuries, through pilgrim and prior to the war America, through world wars and social liberties battles, to the contemporary time. The book recounts the frequently profoundly moving stories of individual Muslims and their lives as foreigners and subjects inside the expansive setting of the American

religious experience, indicating how that experience has been indispensable to the advancement of American Muslim establishments and practices. This is a one of a kind and astute depiction of a different religious group and its association with America.

Muslims have been, and continued to be, important threads in the fabric of American life. Amir Hussein said in his book *Muslims and the Making of America* "There has never been an America without Muslims". So, Hussein affirmed that Muslims are neither new nor foreign to the United States. They have been an important presence in North America, and Muslims played an essential role in the creation and cultivation of the United States.

Muslim Americans are a diverse and growing population, currently estimated at 3.45 million people of all ages, including 2.15 million adults.

#### **1.4- Muslims' Immigration**

Immigration is a perilous solution to demographic decline. One of the basic rights of focus cases for mass movement, offered by government officials like Bush and hopeful financial analysts alike, is that during a time of falling birthrates the West needs transients to manage its economies and bolster its welfare states.

People in many parts of the world decided to leave their homes and immigrate to the United States.

The quantity of Muslim settlers to the United States has expanded lately, as has the quantity of local conceived proselytes to the confidence. Among foreigners, Muslims come to a great extent from Arab and South Asian nations. A noteworthy report led by Pew Research Center in 2007 found that American Muslims are for the most part white collar class, knowledgeable, and "positively American in their standpoint, qualities, and states of mind."

Written historical and religious accounts illustrate the emergence of Islam in the world, however in the new continent people ignore how this religion came to exist in the new world. Researchers state differently the establishment of Islam in America "...Muslims began arriving in the new world long before the rise of the Atlantic slave trade, the first recorded arrival was in the late fifteenth century when Christopher Columbus crossed the Atlantic in search of new horizons and trading routes..." (Ghanea Bassiri Kambiz 2010,p.4).According to Abdul Sattar Ghazal « Muslims had reached and explored North America at least 300 years before the discovery of the New World by Columbus. » This information is available at various websites on the internet and even refers to Christopher Columbus having recorded in his diary regarding the sight of

a mosque in Cuba during his voyage to America. ‘Muslims had actually set foot on America soil centuries before Columbus’ illustrious expedition.’ (Fell.Barry.1980 p.190).

The existence of Islam in the new land is far as the humanity existence in the continent. Scientific research done recently has proved that Islamic religion was practiced in this part of the world before Christopher Columbus’ arrival.

The principal free Muslim foreigners may go back to the later sixteenth century, when captured Muslim soldiers were deposited on the coast of North Carolina and somewhere else in the South; provided that this is true, at that point the Melungeons, swarthy whites living on the Cumberland Plateau in remote parts of the southeastern United States, from Virginia to Kentucky, might be their relatives.

The modern history of Muslim immigration to the United States began a decade or so after the Civil War, comprising generally of Levantines yet additionally a couple from Yemen, South Asia, Indonesia, and somewhere else. For instance, somewhere in the range of 700 Punjabi ranchers, some of them Muslims emigrated from India to California. This second flood of movement endured, with numerical good and bad times, until 1924, when the way to non-European migration crashed about close. Throughout the following 40 years, the couple of Muslim foreigners had a tendency to be Soviet-coalition exiles that touched base in the fallout of World War II. When of the historic point 1965 change in the movement law, around 100,000 to 150,000 Muslims lived in the United States.

### **1.5- The Reasons behind Their Immigration**

Often many immigrants suffered and stereotyped from verbal and physical abuse because they are “different”. While extensive scale immigration made numerous social tensions, it also produced a new vitality in the cities and states in which the immigrants settled. The newcomers changed American society and culture, showing that decent variety, and solidarity, is a source of national quality. Muslims has immigrated to the United States for three main reasons:

#### **1.5.1- Refuge**

Tragic occasions in dominantly Muslim nations regularly lead specifically to the rise of a Muslim ethnic group in the United States; Afghanistan and Iraq offer especially stark cases. The way that Muslim nations are lopsidedly commanded by despots implies that oppression, mistreatment, poverty, violent regime changes, civil strife, and wars have driven probably the most skilled and wealthy from Muslim nations in the Middle

East, South Asia, and past. For instance, Anti Islamism on the other hand, Islamists escape restraint from nations, for example, Algeria, Egypt, Lebanon, and India by moving to the place where there is, where they (ironically) discover the opportunity to express their perspectives.

### **1.5.2- Education**

By the 1990s, the United States schools and colleges attracted a large portion of a million foreign students, a significant number of whom stayed in the United States, where offices for their calling are prevalent, political opportunities more extensive, and monetary prizes more prominent. Among medical students, in excess of 75 percent and maybe as many as 90 percent wind up remaining in the United States. Female understudies are additionally especially inclined to stay; they welcome the autonomy, independence, and open doors for decisiveness the United States offers them and realize that to return implies conforming to prohibitive ways, shy conduct, and family directs.

### **1.5.3- Islamist Ambitions**

In spite of the fact that the numbers in this class are littler than displaced people or understudies, Islamists have specific significance, for they harbor religious and political desire that are in a potential crash course with the larger part populace. Islamists touch base in the United States detesting the nation and all it represents, expecting to influence changes over, to abuse the flexibilities and rights conceded them, and manufacture a development that will impact essential changes in the nation's lifestyle and its legislature.

Islamists also find several other advantages to a U.S. residency: Freedom of articulation that licenses them to compose or communicate whatever they wish. Great correspondences and transportation enable the Islamists to remain in consistent touch with their developments. There is no nation as open to outside on-screen characters or impacts as the United States. Additionally, American wealth offers numerous chances to raise stores.

## **1.6- Similarities between Muslim Immigrants and U.S. Born Muslim**

The U.S. born share of the American Muslim population is additionally 42%. It comprises from Muslim Immigrants, converts to Islam. Generally U.S. Muslim grown-ups 58% from different parts of the globe, their quality in America owing generally to the 1965 Immigration and Nationality Act that brought obstructions down to movement.



American Muslims are two categories, Immigrants Muslims and U.S. born Muslims. Both the migrant and U.S. conceived Muslim populations are racially and ethnically various, however in various ways. An expansive offer of outside conceived Muslims are Asian, while numerous U.S. conceived Muslims are dark or Hispanic. Furthermore, considerable offers of both outside conceived and U.S. conceived Muslims distinguish as white, a class that additionally incorporates individuals who recognize racially as Arab, Middle Eastern or Persian.

From Asia, Africa and different districts outside Europe. But the Migrant Muslim tends to see life very differently in many ways to those born in United States.

Migrant and U.S. born Muslim share many similarities, they engage in religious practices at about similar levels. People in both groups are about similarly prone to go to religious administrations at any rate once every week, to state that eating halal nourishment is fundamental to being a Muslim, and to state they quick amid Ramadan. What's more, comparative offers say there is something in regards to their "appearance, voice or attire" that may distinguish them as Muslim; worker Muslim ladies are about as likely as U.S. conceived Muslim ladies to frequently wear head covers out in the open.

Also include large amounts of pride in their religious and national personalities. Vast greater parts in the two groups say they are proud to be Muslim and American. And they express pride in their religious identity at about the same rate as U.S. Christians.

## No single country is origin for more than 15% of foreign-born U.S. Muslims

*% of U.S. Muslim adults born in ...*

	<b>All U.S. Muslims</b>	<b>Foreign-born U.S. Muslims</b>
	%	%
<b>United States</b>	<b>42</b>	—
<b>South Asia</b>	<b>20</b>	<b>35</b>
Pakistan	9	15
India	4	7
Afghanistan	4	6
Bangladesh	3	6
<b>Middle East/North Africa</b>	<b>14</b>	<b>25</b>
Iraq	3	5
Kuwait	2	3
Syria	2	3
Egypt	2	3
<b>Other Asia/Pacific</b>	<b>13</b>	<b>23</b>
Iran	6	11
<b>Sub-Saharan Africa</b>	<b>5</b>	<b>9</b>
<b>Europe</b>	<b>2</b>	<b>4</b>
<b>Americas (excluding U.S.)</b>	<b>2</b>	<b>4</b>
<b>Other/undetermined</b>	<b>&lt;1</b>	<b>&lt;1</b>
	<b>100</b>	<b>100</b>

**Figure 2: No single country is origin for more than 15% of foreign-born U.S. Muslims**

Muslims in the U.S. are not various as the quantity of Americans who recognize as Jewish by religion, as per our gauge. In the meantime, our projections propose that the U.S. Muslim populace will develop significantly quicker than the nation's Jewish populace. Muslims will supplant Jews as the second-biggest religious gathering in the country after Christians. Furthermore, the U.S. Muslim populace is anticipated to achieve 8.1 million, or 2.1% of the country's aggregate populace-almost double the offer of today.

Muslims are not equitably dispersed around the nation. Some metro-regions<sup>1</sup>,

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<sup>1</sup> Metro-regions :

for example, Washington D.C have sizable Muslim people group. In like manner; certain states, for instance, New Jersey, are home to a few foods the number of Muslim grown up per capita as the national normal. Be that as it may, there are likewise states and areas with far less Muslims.

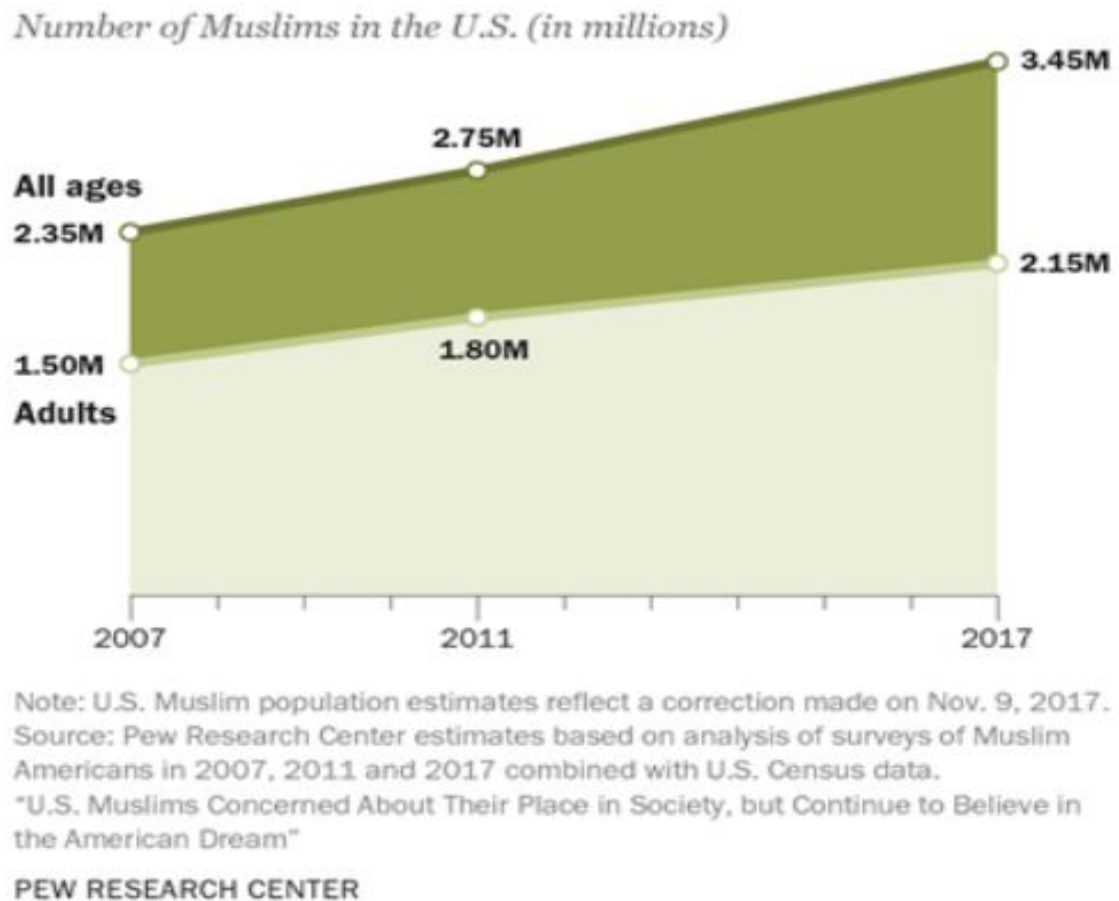
### **1.7- Muslim Community in the United States**

According John Esposito said that:

*“the Muslims of America are far from homogenous in their composition and in their attitudes and practices. American Islam is a mosaic of many ethnic, racial, and national groups.”*

Thus, the class of Muslim is very special in the United States because it is on religion, not on linguistic, ethnic, national, or geographical, resemblances.

Muslims are the quickest developing religious gathering on the planet. The development and local movement of Muslims, joined with the continuous effect of the Islamic State and other radical groups that confer demonstrations of savagery for the sake of Islam, have conveyed Muslims and the Islamic confidence to the front line of the political verbal confrontation in numerous nations. However numerous actualities about Muslims are not outstanding in a portion of these spots, and most Americans – who live in a nation with a moderately little Muslim populace – have said they.



**Figure 3: Number of Muslims in the United States continues to grow**

The U.S. Muslim community is made up heavily of immigrants and the children of immigrants from around the world. On average, Muslim Americans are considerably younger than the overall U.S. population.

In their educational attainment levels, Muslims closely resemble the general public. About three-in-ten (31%) U.S. Muslims are college graduates, including 11% who have a postgraduate degree. On average, Muslim immigrants are more highly educated than U.S.-born Muslims.

Financially, Muslims are about as likely as Americans in general to have a household income. At the same time, they are more likely than Americans in general to have an income. The survey also finds that Muslims are three times as likely as other Americans to be without a job and looking for work.

**Conclusion**

This chapter examines that Muslims were settled in the New Land before the arrival of Columbus. And Muslims' Immigration is still increasing in the world. They were not immigrating without reason but they were looking for education, refuge, and Islamist ambitions.

# Chapter Two American Foreign Policy and The Rise of Islamophobia

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## 2.1- Introduction

This chapter aims the American Foreign Policy and the Rise of Islamophobia in the Middle East. In this work, I explore the American Foreign Policy, American Foreign Policy during the Cold War, During Gulf War and the 11th September and its facts. Then, I define Islamophobia. I give also the Rise of Islamophobia in the world.

## 2.2- American Foreign Policy

During the first 50 years of the nation, negotiators were guided by the possibility that the United States ought to observe political separation from European forces during peacetime and keep up strict lack of neutrality during periods of war. Foreign policy is created and done together by each of the three administrative branches with the guide of an assortment of legislative offices and associations.

American Foreign policy moves made by the United States to promote its national advantages, security, and prosperity in the world go under the heading of foreign policy. The sections may include measures that help a focused economy, accommodate a solid resistance of the country's fringes, and empower the thoughts of peace, flexibility, and vote based system at home abroad. Foreign policy may contain intrinsic inconsistencies, for instance; a forceful outside approach with a nation whose exercises have been seen as debilitating to U.S. security could bring about an encounter, which may undermine flexibility and vote based system at home. Foreign policy is never static; it must react to and start activities as conditions change.

The list of United States' foreign policy functions is broad. One of the key needs is making and keeping up diplomatic relations with outside elements like the United Nations and organization of American States, and in creating associations with different nations, including financial leaders like China. Keeping up and developing relationships may incorporate peacekeeping capacities on a international level, foreign guide distribution, disaster relief and international economic decisions.

In the beginning, American Foreign Policy was foreign economic policy. The American Revolution repudiated not only the British Empire as well as a whole arrangement of international relations, in which European States competed for control of the globe's wealth and battled internecine wars. The political progressives of 1776 blamed Europe's frequent wars for the economic centralization and political tyranny that their upset rejected. As the costs of fighting mounted in the eighteenth century,

## Chapter Two American Foreign Policy and The Rise of Islamophobia

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rulers tried to compel their subjects to hold up under war's monetary fiscal burdens, as Britain did in North America after the seven years war.

### **2.2.1-American Foreign Policy During the Cold War**

Foreign Policy determines how America conducts relations with different nations. It is intended to encourage certain objectives. It looks to guarantee America's security and guard. It looks for the ability to ensure and venture America's national advantages around the world. National intrigue shapes Foreign Policy and spreads an extensive variety of political, monetary, military, ideological, and helpful concerns.

After Second World War just United States of America and Soviet Union made due as significant forces of the world. The past multi-polar system changed into bi-polar system. The Soviet Union and United States both were ambitious to lead the world as a role of major power already played by Great Britain. United States entered into an era of globalism and internationalism in its remote approach and prepared to assume its part of hegemonic control. After that, the Soviet Union were planning for the world's proletariat revolution to it "World Soviet Socialist Republic". The strategy was "control" since the end of World War II. It was to encompass the socialist square and to keep any extension of the Soviet piece. Commonly Assured.

Destruction intended to turn away an out and out attack. The X 15, SR 71 Blackbird, and spy satellites watched out for US foe. USAID, Radio free Europe (and sister radio and television slots), The Peace Corp got data out about the U.S. case. The UN which started in San Francisco began as a scene to argue and forward with Communist countries. It has developed into different issues yet started wide open to the harsh elements War. There were a few approaches that had a supporting part. The Marshall Plan, NATO, the Berlin Airlift objective was to fortify Western Europe to contradict Russia and the Warsaw Pact countries.

US support of Israel was predicated on controlling the USSR in the mid-east. As it was bolster for the Shah and Jordan. SEATO was the same in Southeast Asia as a military organization together. Fortify Japan was a similar objective, an accomplice in the Pacific, with New Zealand and Australia. The CIA, with appropriateness associations, soldiers of fortune, and mystery wars was adapted towards that objective. Indeed, even the race to the moon and the Olympics went up against a Cold War tinge. It was to keep the communists down

## Chapter Two American Foreign Policy and The Rise of Islamophobia

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By the mid 1950s American remote policymakers realized that the Cold War was digging in for the long haul. Socialism appeared to be wherever moving, exemplified by the emergencies depicted above and after that most significantly with the North Korean attack of June 1950 that started the Korean War. Western policymakers trusted nations in danger from Communist animosity may fall if their neighbours capitulated, similar to the spoiled apples of Acheson's similitude or, all the more usually, similar to such a large number of dominoes: on the off chance that one nation was lost to the Communists, so too would be the following, and the following. Communism must be stopped, yet at what taken a toll?

The expanding strife between the United States and the Soviet Union and the weapons contest would shape the United States vital safeguard program and Intercontinental Ballistic Missile (ICBM) advancement. In the driving rain War, the United States would keep up its position that the best way to end the extension of socialism was through improvement of progressively propelled weapons system. The Cold War finished when the Soviet Union, monetarily depleted from competing the West, disintegrated. This left the United States the main outstanding superpower in a world never again led by the logic of containing the Soviet Union.

Through time, different established standards and qualities have moulded American remote arrangement. American Foreign Policy has favoured the self-assurance of countries for autonomy. In light of our sense of duty regarding protected government, we frequently support and bolster countries that training majority rules system. These standards, be that as it may, now and then have clashed with the objectives of national security, economics aspects, or the substances of global legislative issues. In specific cases, America has supported dictatorial governments or mediated to abridge prevalent political developments.

### **2.2.2- American Foreign Policy During Gulf War**

Gulf War was a war of mistaken suspicions and erroneous conclusions on both sides. The end was full of surprises and contradictions that have remained with us right up to this very day. This was the primary significant post-Cold War U.S. military commitment. From it came another sorting out rule. The U.S. has dependably needed to have arranging standards. In the 1930s, it was escaping the Depression.

Further, during the World War II the annihilation of one part rule and the Japanese. During the Cold War, the organizing principle was managing the Soviet Union and the



## Chapter Two American Foreign Policy and The Rise of Islamophobia

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possibility of nuclear war. After the Soviet Union collapsed, there was no sorting out rule. At that point occasions in the Middle East took a turn. Since that time, the United States' sorting out standard has been managing the Middle East, with its numerous repercussions fundamental Islam, terrorism, insurgencies, failed states, WMD. It all starts with the Kuwait war. But to understand that, it's well to understand the context of the times.

The Gulf War was a reasonable demonstration of the front line ability of the U.S. military.

It also denoted the high-water characteristic of post-Cold War participation. Skilled diplomacy backed by a progression of United Nations resolutions, enabled the Bush organization to fabricate a wide based coalition to contradict Iraq. While it was differing, every one of its individuals could concur upon the goal of catapulting Iraq from Kuwait. The coalition enveloped 39 nations that crossed each mainland. It included not just the United States, driving territorial forces, and our significant partners, yet in addition previous individuals from the Warsaw Pact, for example, Czechoslovakia, Hungary and Poland, and in addition customarily unbiased states, for example, Sweden. The Soviet Union and China assumed a critical part by not blocking activity against Iraq in the United Nations. Israel also supported the coalition by demonstrating abstinence despite Iraqi rocket assaults.

In one of the interviews, Noam Chomsky indicates that Iraq is an interesting case because it has the largest oil reserve in the world. It was it was a thrashing US objectives were crushed in Iraq, an essential actuality.

*He said: " At the beginning of course there were all sorts of pretexts: they're tied up with Al Qaeda, weapons of mass destruction. When that collapsed there was a new pretext: we're bringing democracy. In fact the US fought democracy every step of the way. It tried to prevent elections. When it couldn't prevent them it tried to manipulate them and it kept going, right through to the end".*

During Gulf War, Iraq needed money, and it had two methods foot getting it. One was the customary solid export of oil: incomes from that would help with recuperation, however that implied OPEC needed to consent to raise costs. And conceivably make some space for expanded Iraqi generation to empower it to raise more income. The

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other was the long-established obligation absolution: Iraq contended that its war had been battled for the benefit of the Arab world against the progressive Iranians, and in the interest of the Sunni Muslims against the Shia.

Iraq asserted that it had ensured the Arab administrations and the Muslim confidence, and accordingly the kindred Arab states were obliged to help. In February 1990, at a summit meeting in Jordan, Saddam asked Egypt's leader Mubarak and Jordan's the best Hussein to advise the Gulf expresses that Iraq desperately required a mixture of crisp advances and a suspension of its wartime obligation. The request accompanied a meagrely subtle provocation that in the event that they didn't give the cash, Saddam knew how to get it. Somewhat later, the Iraqi Oil Minister went by Kuwait and requested that the sheikdom submit to the oil quantities settled upon in OPEC. He at that point went to Saudi Arabia and requested that King Fahd put weight on whatever is left of the Gulf States to stick to their portions also.

Since the time the United States turned into the standard industrialized foreign power in the Persian Gulf, US indispensable interests in the area have not changed. An essential US intrigue has been to keep up access to the immense supplies of modest and promptly accessible oil from the Gulf, a basic product to the economies of every single industrialized country. A moment, related intrigue has been to safeguard local dependability by keeping the development of a local power disagreeable to US interests. A two dimensional way to deal with accomplishing local solidness has been to make security plans with well disposed countries in the district and to keep the multiplication of weapons of mass devastation. A third US enthusiasm for the district, one that relates all the more comprehensively to the Middle East, has been to guarantee the security of Israel.

### **2.2.3- The 11th September**

Almost all political and financial intellectuals concur that the event of September 11 have changed ‘‘everything’’, including American foreign policy. There has been insufficient time even now to decide the propensities of American foreign policy after September 11. Be that as it may, it is as yet conceivable to make a few forecasts and translations about here and now tendencies and approaches. The prompt reaction was to declare a war against ‘‘international terrorism’’. At first this revelation was made by the Secretary of State. In any case, he made an extremely regular yet frightful and unalterable blunder. To proclaim war on psychological terrorist or, significantly more

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ignorantly, on terrorism, is on the double to accord fear based oppressors a status and pride that they look for and that they don't merit. It presents on them a sort of authenticity. Do they qualify as belligerents? Provided that this is true, should they not get the insurance of the laws of war?" This was not a reaction that was exceptionally well picked.

However, there were different arrangements that may have been more proper. The reality of the matter is that the risk of international terrorism oppression can't be met with traditional outside approach implies, of which the most notable ones are transaction and bargain however this does not imply that the main conceivable arrangement is war. Has underlies the genuine premise of war in the American view: 'our qualification to self-defence is unchallenged' What this announcement implies is that the US will act singularly, barring the collaboration of global group if necessary.

The fact that, 9/11, the United States has used a wide cluster of instruments considered by universal law as unlawful, for example, interpretation, torment known as an "improved cross examination system" utilization of power against nations without legitimate purview, ramble strikes in nations wherein the U.S. isn't at war, mass snooping on American and world natives, conceal tasks, et cetera. The "Global War on Terror" has been the longest war in American history. Since 2001, the U.S. has attacked two nations Iraq and Afghanistan propelled undisclosed quantities of automaton hits in nations with which the U.S. isn't at war Yemen, Pakistan, and Somalia.

The September 11, 2001 attacks on the World Trade Centre, there was a stunned quietness in America. Inside hours in any case, duty tentatively identified as Al Qaeda. Few Americans knew the name of the group, and just a couple of more knew who Osama container Laden may be. Typically all things being equal, the country went from stun to see the immediately for reflection. Such was the condition of the American mind that the inquiry which was on everybody's lips was: 'Why do they hate us?' A couple of voices attempted to answer attentively, however the president saw the issue in religious terms as a battle setting total great against irredeemable evil and reacted for the great part with the encouraging bromide, because they detest our freedom. Put along these lines, it was anything but an awesome hop to state that the individuals who might loathe us for our flexibility must be derisive undoubtedly, and if such is the situation, that the information that they may live among us was for some a reason for extensive caution. For a couple, this feeling of fear filled in as a motivation.

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Whenever, the 9/11 did not fundamentally level change the conservative impulse toward a hostile foreign policy. Or maybe, it enhanced the feeling of fear and narrow window for activity that had described moderate support of rollback during the Cold War. Like Burnham, who expressed it was that difficult to see even trying to “contain” a belief system like socialism, President George W. Shrubbery contended at West Point in 2002 that regulation was unrealistic when lopsided despots with weapons of mass obliteration can convey those weapons on rockets or covertly give them to fear based terrorist partners.

The attack effected the Bush administrations’ and penchant for propensity for one sided activity. During its initial nine months in office, the organization bothered various partners by its neglect of multilateralism, including the refusal to sign, support or seek after sanction of countless understandings the ABM Treaty; the Comprehensive Nuclear Test Ban Treaty; the Kyoto Protocol on environmental change; the International Criminal Court; the Biological Weapons Protocol confirmation instrument; and others. The requirement for partners and maybe similarly as critical the requirement for help and sensitivity among world populaces will make such a “go only it” approach harder to keep up. As George Bush Sr. contended only a couple of days after the assaults,

*“Just as Pearl Harbor awakened this country from the notion that we could somehow avoid the call to duty and defend freedom in Europe and Asia in World War II, so, too, should this most recent surprise attack erase the concept in some quarters that America can somehow go it alone in the fight against terrorism or in anything else for that matter.”*

All these attacks and events have made non-Muslims weary and fear Islam. So they think that Islam is such a religion of intimidation, not a religion that motivates.

### **2.1.1- The Facts of 9/11**

The world considered the 9/11 as the most central event in history and an extremely complicated story with numerous players and motives. The sources below are taken from the major media:

**1962s:** America's top military leaders draft plans to kill innocent people and commit acts of terrorism in US cities to trick the public into supporting a war against Cuba in the early 1960s. Approved in writing by the Pentagon Joint Chiefs, Operation Northwood’s even proposes blowing up a US ship and hijacking planes as a false

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pretext for war.(ABC News, 5/1/01, Pentagon Documents).

**1980s:** Osama bin Laden operates a front organization for the mujahidin Islamic freedom fighters rebelling against the Soviet occupation of Afghanistan. The Central Intelligence Agency (CIA) secretly backs the mujahidin. Pakistan's Prime Minister Bhutto, understanding the ferocity of Islamic extremism, tells then President George Bush, "You are creating a Frankenstein." (MSNBC, 8/24/98, Newsweek, 10/1/01).

**1994s:** Two attacks take place which involve hijacking planes to crash them into buildings, including one by an Islamic militant group. In a third attack, a lone pilot crashes a plane at the White House. Yet after Sept. 11, over and over aviation and security officials say they are shocked that terrorists could have hijacked airliners and crashed them into landmark buildings. (New York Times, 10/3/01).

**1996s:** The Saudi Arabian government is financially support Osama bin Laden's Al Qaeda and other extremist groups. After 9/11, the Bush Administration has nothing to confront the Saudi leadership over its support of terror organizations and its refusal to help in the investigation. (New Yorker, 10/22/01)

**1996-1999s:** The CIA officer in charge of operations against Al Qaeda from Washington report, "I speak with firsthand experience (and for several score of CIA officers) when I state categorically that during this time senior White House officials repeatedly refused to act on sound intelligence that provided multiple chances to eliminate Osama bin Laden." (Los Angeles Times, 12/5/04)

**1996-2001s:** Federal authorities had known for years that suspected terrorists with ties to bin Laden were receiving flight training at schools in the US and abroad. One convicted terrorist confessed that his planned role in a terror attack was to crash a plane into CIA headquarters. (Washington Post, 9/23/01) 1996-Sept 11, 2001s: Taliban envoys repeatedly discuss turning bin Laden over, but the US wants to be handed bin Laden directly, and the Taliban want to turn him over to some third country. About 20 more meetings on giving up bin Laden take place up till 9/11, all fruitless. (Washington Post, 10/29/01)

**1997s:** Former National Security Advisor Brzezinski publishes a book portraying Eurasia (a term used to describe the combined continental landmass of Europe and Asia) as the key to world power, and Central Asia with its vast oil reserves as the key to domination of Eurasia. He states that for the US to maintain its global

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primacy, it must prevent any adversary from controlling that region. He notes that because of popular resistance to US military expansionism, his ambitious strategy can't be implemented "except in the circumstance of a truly massive and widely perceived direct external threat." (The Grand Chessboard: American Primacy and its Geostrategic Imperatives) 1998s: An Oklahoma City Federal Bureau of Investigation (FBI) agent sent a memo warning that "large numbers of Middle Eastern males" are getting flight training and could be planning terrorist attacks.

**August 1998s:** Within minutes of each other, truck bombs blow up the US embassies in Tanzania and Kenya, killing more than 220. For some of the time that bin Laden's men were plotting to blow up the two embassies, US intelligence was tapping their phones. (Newsweek, 10/1/01)

**December 1998s:** A Time magazine cover story entitled "The Hunt for Osama," reports that bin Laden may be planning his boldest move yet - a strike on Washington or possibly New York City. (Time, 12/21/98)

**Late 1998-Early 2000s:** On at least three occasions, spies in Afghanistan report bin Laden's location. Each time, the president approves an attack. Each time, the CIA Director says the information is not reliable enough and the attack cannot go forward. (New York Times, 12/30/01)

**September 1999s:** A US intelligence report states bin Laden and AlQaeda terrorists could crash an aircraft into the Pentagon. The Bush administration claims not to have heard of this report until May 2002, though it was widely shared within the government. (CNN, 5/18/02, AP, 5/18/02, Guardian, 5/19/02)

### 2.2.4- Trump's Policy toward Muslim Immigrants

Trump entered the 2016 presidential race as a Republican and defeated sixteen opponents in the primaries. Commentators described his political positions as populist, protectionist, and nationalist. His campaign received extensive free media coverage; many of his public statements were controversial or false. Trump was elected president in a surprise victory over Democratic nominee Hillary Clinton. He became the oldest and wealthiest person ever to assume the presidency, the first without prior military or government service, and the fifth to have won the election while losing the popular vote. His election and policies have sparked numerous protests.

Trump ordered a travel ban on citizens from several Muslim-majority countries, citing security concerns; a revised version of the ban was implemented after legal

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challenges. He signed tax reform legislation that cut rates, rescinded the individual insurance mandate provision of the Affordable Care Act, and opened the Arctic Refuge for oil drilling. He also enacted a partial repeal of the Dodd-Frank Act that had imposed stricter constraints on banks in the aftermath of the 2008 financial crisis. He made dozens of judicial appointments, including Neil Gorsuch to the Supreme Court.

Since Trump took office, the quantity of Muslim refugees who have been admitted to the United States has fallen by ninety-one for every percent. At the point when President Donald Trump reported his ‘‘Muslim ban’’ excepting guests and would-be refugees alike from six lion's share Muslim nations nearly a year ago, critics stressed it may incite an extra flood of Islamophobia over the United States, intensifying the anti-Islamic estimations that had been a foundation of Trump's battle.

A year ago, while Mr Trump was campaigning to become president, he over and again called for what he at that point portrayed as a restriction on Muslim individuals from coming into the US. Since the nations focused by the movement boycott are transcendently Muslim, bring down courts have oftentimes decided that the boycott was expected to abuse individuals from a specific religion rather than for national security.

### **2.3-Islamophobia**

Since terrorist activities have increased and become a worldwide phenomenon, there has also been a significant increase in prejudice and discrimination towards Muslims and the Islamic religion all over the world. One of the most common used terms for defining such negative attitudes is Islamophobia.

It existed before the attack of 9/11 and dates back to the early 1990s, it grew during the past decade. The Runnymede Trust in the UK. for example, identified 8 components if Islamophobia in a 1997 report, and then produced a follow-up report in 2004 after 9/11 and the initial years of the Afghanistan and Iraq wars. The second report found the aftermath of the terrorist attacks had made life more difficult for British Muslims.

It is used to refer to prejudice or discrimination against Muslims and incorporates the perception that Islam has no values in common with other cultures, is inferior to the West and is a violent political ideology rather than a religion. The term itself dates back to the 1980s, but came into common usage after the September 11th attacks in America in 2001.

The meaning of ‘‘Islamophobia’’ found in the Runnymede Trust report was recognized as the most mainstream with a broad and persisting impact on

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conceptualizations of “Islamophobia” and hence all through. Its wide notoriety and repeated practice by researchers gave a repeating theme connecting a significant part of the insightful and arrangement writing in this field. While the generation of a protracted clarified list of sources containing various books and diary articles is past the extent of a proposition, for example, this, some point by point dialog of the Runnymede Trust report is required in light of the fact that the definition gave has turned out to be vital to the conceptualization of “Islamophobia” both in America and past.

The term “Islamophobia” has emerged just in the late 1990's, the name could be viewed as “another word for an old idea”. While the negative generalizations toward Muslim culture, religion, and Arab ethnicity have been available in the Western culture for quite a while, it is just in the ongoing decades that these mentalities have turned into a regulated discriminative marvel. With the opening of European outskirts, movement from the Arab nations toward the West and the September 2001 psychological militant assault, Western social orders have increased settled prejudice and dread toward Islam. The expression “Islamophobia” has been given different definitions, some of which included Islam culture, others alluding to religion or even direct silly contempt and dread toward Muslim individuals.

In spite of such contrasts in translation, there are some regular qualities that can express the discriminative Islamophobic mentalities. It incorporates seeing Islam as the sub-par culture contrasted with the Western, as a rough, forceful, radical, and totalitarian perspective that can't be acclimatized toward the Western mainstream culture and coincide calmly and easily to each other (Taras, Raymond 418). Erik Bleich characterized Islamophobia as “indiscriminate negative attitudes or emotions directed at Islam or Muslims”. Interestingly, the part “phobia” alludes to the way that the greater part of these mentalities are fairly nonsensical, with individuals seeing each Muslim as a potential terrorist or Islamic fundamentalist, conveying a danger to the agreeable presence of Western qualities, ways of life, and liberal philosophy. Actually, these feelings of trepidation are exceedingly overstated, as an irrelevantly little level of rough wrongdoings in the US is conferred by Muslims, with the colossal lion's share of brutality being delivered by the transporter of Western values.

Islamophobia can be characterized as a threatening and negative state of mind towards Muslims and Islam religion, which can take a type of discrimination, prejudice, stereotyping and general dislike. One of the primary qualities of Islamophobia that



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ought to be featured is the fear of Islam. It is a type of religious intolerance and now and again it can be related with a blend of the social prejudice. Basing on the exploration and recorded certainties, it can be reasoned that the marvel of Islamophobia is certifiably not another one. In any case, it has changed into the developing and worldwide social issue, particularly after 9-11 attack and the following attacks in London and Madrid.

So Islamophobia is not the natural consequence of terrible Muslims doing bad things. It is also a tool of open control to produce assent for terrible wars and for votes. The present race is only the following and most extreme iteration of these phenomena.

### **2.4-The Reasons of Islamophobia**

Presently "Islam" and "Terrorist" were inexorably linked in the American personality. With what little proof was currently being thrown. In it there is a confidence in a radical militant Islam. There is a conviction that the whole world must be a piece of Islam. There is a conviction that vengeance through fear, torment, brutality and murder is middle of the road inasmuch as it is for the sake of Islam. Concealment of ladies, instruction and the ascent of a religious administration is the thing that these individuals need. While this was occurring we saw recordings of individuals moving in the lanes and about how they supported the attacks.

The main source for Islamophobia is generally deception or aggregate absence of data in light of the religion. Sadly, Islamophobic individuals are not liable to will to instruct themselves about their feelings of trepidation or invest energy around any Islamic individuals. This inclination is to some degree reasonable, as they do claim to be physically anxious of the Islamic individuals, yet this state of mind will probably prompt an exacerbating of their dread and not give any circumstance to positive change.

Islamophobia cannot just keep you down in your life, it can also keep down others around you. This condition is not just an extreme or unreasonable fear of individuals following the Islamic convictions, it is generally combined with a disdain of their religion. Thus, it prompts an unjustifiable disposition towards somebody's appropriate for an individual decision. This phobia is by and large interpreted as a type of partiality towards different religions and has as of late turned into a relatively significant issue in our society. Endeavoring for change will have an enormous effect in life, normally bringing about a more quiet and gathered self-restraint in already saw upsetting circumstances.

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All the attacks and events that happened in America are the reasons behind hating Muslims and the Islamophobia. For instance, when the event of 9/11 happened, the whole world was shaken by the tragic of death toll because of the attacks, yet outside of the scholarly community, just a couple have focused on the impact it had on the lives of thousands of American Muslims. A system was set up for a pop culture reaction against Arabs, Muslims, and South Asians who were kept without a warrant under the USA Patriot Act.

After the 9/11 terrorist attacks, or all the more of late, the Boston bombings, advocates of state supported Islamophobia will justify disproportionate policing of Muslim Americans and the groups they live in on the grounds of isolated attacks including Muslim guilty parties.

### **2.5-The Rise of Islamophobia in the Middle East**

America's military involvement in the Middle East along globalization, Islamophobia, and the increase in the Arab and Muslim populace in the United States render our kids' capacity to comprehend the locale's kin and societies of imperative significance. Such understanding is vital given the frequent denunciation of Arabs, Muslims, and inhabitants of Middle Eastern nations when all is said in done in our broad communications and popular culture. Luckily, stories can be successful devices in helping to prevent the advancement of stereotypical perspectives of others and can contribute to the arrangement of positive mental self views in minority youngsters. Numerous books and articles have been distributed which talk about the portrayal of Blacks, Asians, Native Americans, Jews, and Hispanics/Latinos/as in adolescent writing. Moderately few examinations, in any case, have included dialogs of the depiction of Arabs, Muslims, and Middle Eastern people groups and culture. The few examinations which do centre around these subjects by and large assess youthful grown-up writing or the substance of course books.

Islamophobia existed in commence before the terrorist attacks of September 11, 2001, yet it expanded in frequency and reputation during the previous decade. The Runnymede Trust in the U.S., for instance, 19 April 1995, the Federal Building in Oklahoma City was rocked by a bomb. The domestic terrorist attack killed 168 individuals and harmed 680 more. Minutes after, media reports conjectured that "Islamic extremists" or "Arab radicals" were the offenders.

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The rise in Islamophobia has been associated with international governmental issues and particularly to a rising fear of terrorism, which has been connected to the religion of Islam. Particular occasions, some of which are recorded below, and crucially the political and media responses to them have made a connection in general society mind amongst Muslims and terrorism, and have made numerous individuals fearful of Muslim people group. This fear has legitimized focusing of Muslims in stop and inquiry battles and holding Muslims in jail for significant lots without charge. A few media observers have ventured to recommend that movement of Muslims ought to be kept, however in reality information from the EU Terrorism Situation and Trend Report of 2007 for Europol (European Law Enforcement Organization), demonstrates that of the 498 announced fear based oppressor attacks crosswise over Europe in 2006; just a single was completed by a Muslim.

-**SEPTEMBER 11TH 2001:** terrorists flew planes into the twin towers of the national trade centre in New York killing thousands of people.

-**JULY 7TH 2005:** terrorists killed 55 people and injured hundreds more on the London Underground by blowing up bombs that they were carrying in their rucksacks.

-**JUNE 30TH 2007:** terrorists drove a jeep into Glasgow airport, fortunately without causing serious injury to any members of the public.

Terrorism is intended to make fear (terror) among individuals. It is the utilization and risk of violence to mentally affect on a general public, in the pursuit for political aims. Terrorist regularly attach national images and intentionally attack regular folks to increase the measure of attention and level of fear they create. Fear mongering is certifiably not another phenomenon and there are numerous cases all through world history. By considering the case beneath with a class you can build understudies' comprehension of the idea and by setting it in a verifiable setting show that Muslims are not the principal gathering of individuals nor will they be the last to be feared and discriminated against due to the behaviour of a small number of criminals ostensibly acting in their name.

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### **2.6- Conclusion:**

The September 11th terror attacks had a complex emotional, social, cultural and economic impact on the Muslim American community, and specially on the extensive immigrants Arab, South Asia, and African Muslims population in New York as well as the terrorization and consternation against Islam. As a result, it is evident that Islam and Muslims after 9/11 incidents faced many difficulties inside America. These latter mainly of social status, however officially the government makes difference between Terrorism and Islam.

# Chapter Three Islamic Fundamentalism and the Rise of Muslim Sentiment in the United States

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## 3.1- Introduction

This chapter examines the Islamic Fundamentalism and the Rise of Muslim Sentiment in the United States. It deals first with Islamic Fundamentalism and its causes. Second, it tackles the main factor of Muslim discrimination “ISIS Organization”. Finally, the Rise of Muslims Sentiment in the United States.

## 3.2- Islamic Fundamentalism

Fundamentalism is the laying of emphasis on strict adherence to the fundamental principles of any set of beliefs. The term was initially connected to a specific group of Christian scholars who gained prominence in the United States in the nineteenth Century. They distributed a progression of booklets in the vicinity of 1909 and 1915 called *The Fundamentals: Testimony to the Truth*. In these booklets they characterized what they accepted to be the completely fundamental doctrines of Christianity. The center of these regulations was the strict inerrancy of each expression of the Bible. The individuals who upheld these convictions during the debate of the 1920s came to be called fundamentalists.

The expression “fundamentalism” started to be connected to Islamic resurgence by the last quarter of the twentieth century. However, this term was not utilized for Muslims in the very same sense as it was applied to Christians.

In spite of the fact that the expression “fundamentalism” is presently related to Islam, it initially showed up in the Christian world. Fundamentalism is in reality an Anglo-Saxon term. Christian (Protestant) fundamentalism which held that the Bible must be acknowledged and translated truly experienced childhood in America toward the start of the 1920s. Fundamentalism signifies a Protestant development stressing Christian life on the essentials and lessons of the Bible. “On the off chance that utilize this term for Muslims, the significance of fundamentalism ought to be to call for strict perception of Islamic basics and teachings following the verses of the Qur'an. For this situation, all Muslims who submit to Islamic basics are called fundamentalists.” When people discuss Islamic fundamentalism, it is regularly equated with return to medieval backwardness and retrogression. These days,, it is viewed as radicalism, fanaticism, terrorism, and incompatibility with Western democratic systems. Islamic fundamentalism implies the religious and political development that looks for an arrival to the brilliant age of the Prophet Muhammad and the Four Rightly Guided Caliphs based on unadulterated Islam. In this way, Islamic fundamentalists as political

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activists attempt to reproduce the Muslim people groups that are inebriated by Western culture and neo-expansionism. Fundamentalists respect Western nations, particularly America and Israel, as their primary foes. As they would see it, Western animosity, long haul imperialism, and Westernization brought about the decrease of the Muslim society and political corruption.

The words Islamic Fundamentalism have turned out to be so prevalent, by the western media. To really comprehend fundamentalism we should first characterize it: A generally religious development or perspective portrayed by an arrival to major standards, by unbending adherence to those standards, and regularly by bigotry of different perspectives and restriction to secularism. There appears to being nothing in the same manner as an arrival to the major standards of Islam, yet the rest can be connected to Islamic Fundamentalism. In the 1,400 long periods of Islam, this purported Islamic Fundamentalism has just started in the last 150-200 years. Islamic Fundamentalism has nothing to do with Islam.

Islamic fundamentalism has three characteristics, which are at significance while looking at it with regards to politics. First, even if it is a religious development, Islamic fundamentalism is also a political one that expects to build up a ‘polity of believers’. This contentions with the possibility of a mainstream country state, embraced in numerous nations, for example, Egypt, where fundamentalism exists. For instance, Sayyid Qutb an Egyptian fundamentalist master has been cited to state that a ‘Muslim's nationality is his religion’. In fact, Qutb has himself occupied with a dynamic restriction to Nasser's patriot secularist administration, which finished in Qutb's execution in 1966.

Second, Islamic fundamentalists have faith in Islamic authenticity, compared with what is viewed as Western dominion, which thusly is accepted to debilitate this authenticity. Western dominion is not kept to Western nations; it also applies to mainstream individuals in the Muslim world who are viewed as far and away more terrible than foreign infidels. They are viewed as speaking to the interests of the earlier pioneer powers. Again this has brought about clash between mainstream governments, for example, in Egypt and fundamentalist groups.

Finally, fundamentalist groups appear to concur on the need of Jihad (sacred war) keeping in mind the end goal to protect the Muslim people group. Be that as it may, the groups contrast in their interpretation and use of Jihad. While some like the Muslim Jama'a (Group)

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consider Jihad to be peaceful, others like the Islamic Jihad Organization see Jihad as being military.

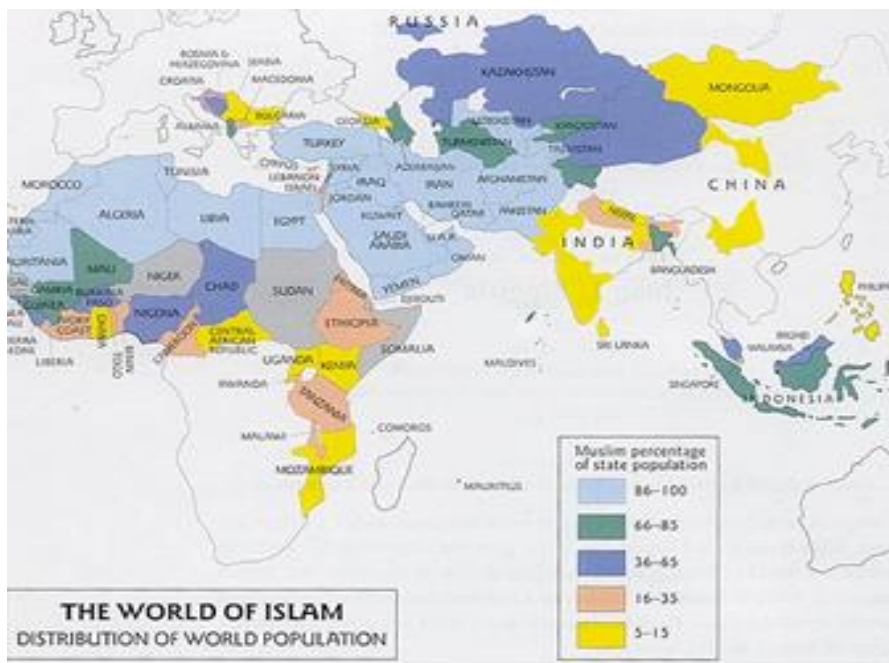
Researchers offer five significant reasons clarifying the reasons for Islamic fundamentalism. In the first place, some contend that declining financial matters, joblessness, and neediness encourage fundamentalism. A moment prevalent reason found in the writing is that social strain amongst Islam and the West, which is the aftereffect of modernization, Westernization, and Americanization, is encouraging fundamentalism. Third, numerous researchers contend that fundamentalism is a consequence of the Soviet Empire imploding and the political/social vacuum left in its place. Fourth, some contend that people wind up Islamic fundamentalists in individual circumstances of emergency keeping in mind the end goal to be nearer to God. Fifth, a portion of the writing clarifies fundamentalism as the aftereffect of a particular impetus, for example, the Palestinian evacuee issue, the 1979 Iranian Revolution, the radicalization of Egyptian culture, or the death of Sadat.

The primary pervasive contention clarifies the supporting reasons for Islamic fundamentalism as specifically identified with financial issues and accept that declining economies encourage fundamentalism. Chibber (1996) traits the appointive accomplishments of fundamentalist political parties to national monetary variables. All through the Muslim world, sorted out Muslim radicals have kept states' foundations working during times of financial hardships or national catastrophe. Political distance prompted by monetary hardship impact fundamentalist developments which may try to correct apparent or genuine estrangement through the making of either equipped or political groups and at times through both (Walz 1986; Keddie 1988, 2003; Jaber 1997; Saad-Ghorayeb 2002; and Mortimer 1991). In any case, Grasso (1995) contends that Islamic fundamentalism is the consequence of something beyond basic financial factors and can be clarified by Islamic social structure; particularly, the level of improvement, level of urbanization, the example of appropriation of riches and pay, and contrasts in examples of utilization.

These variables make a multilayered investigate the part financial matters and related components play in the improvement of fundamentalist gatherings. Dillman (1992) contends that in numerous post-pilgrim social orders, a solitary gathering came to control following autonomy from colonizing countries, and he states those gatherings affected the development to pick up freedom from colonizers. Be that as it may, as financial conditions compound in post-provincial countries, fundamentalist political gatherings emerge and make huge

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discretionary progress. In spite of the fact that post-frontier autonomy developments and resulting monetary conditions impact the advancement of fundamentalist gatherings, Almond, Appleby, and Sivan (2003) contend that the uneven circulation of financial improvement and characteristic assets in truth are the underlying drivers of fundamentalist gathering improvement. They declare that retreats, discouragements, swelling, strikes, joblessness, and starvation make dispositions and grievances communicated by sentiments of relative hardship among specific gatherings in the populace prompting an ascent in fundamentalism.



**Figure 4: The World of Islam**

### 3.2- The Causes of Islamic Fundamentalism

#### 3.2.1- Economic Causes

The hole amongst rich and poor nations is one primary driver of Islamic fundamentalism. As per the UN Human Development Report (1992), the wage dispersion on the planet crumbled, particularly after 1980. The poorest 20% got 2.3 % of the world income in 1960, 1.7% of every 1980 and 1.4% out of 1990. The most extravagant 20%, be that as it may, got 70.2% of every 1960, 76.3% of every 1980 and 82.7% out of 1990.

At the end of the day, the most extravagant were 30 times preferable off over the poorest in 1960, 45 times in 1980, and 59 times in 1990. Locally, there is a significantly more profound crack isolating the rich classes from the poor in the Islamic nations. The most extravagant



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20% of the populace in those nations has around 70-80% of the GNP, while the poorest 20% offer around 5%. What is more essential is the way that the crumbling has kept on expanding after 1980 (Kurkcuglu, 1996). The Islamic fundamentalists unquestionably did not miss the opportunity to abuse the discontent of the majority, who in expanding numbers adhered quick to their religion. Islam, with its accentuation on equity and social equity, turns into a focal point of fascination for some individuals who have lost each expectation throughout everyday life.

### 3.2.2- Political Causes

The anti-imperialist was thusly raised after World War I by developments that were more nationalistic than religious, despite the fact that the convention of the fundamentalist jihad proceeds to our day (the Afghan Mujaheddin). The Arab defeat by Israel in the 1967 War was a defining moment for Islamic fundamentalism. The annihilation was translated by Islamic activists as the disappointment of patriot secular administrations in the Middle East. Secular nationalism ideologies had not possessed the capacity to be a panacea to the general population in Islamic nations. The loss of the esteem of Egyptian president Gamal Abd el-Nasser specifically as the pioneer of Arab patriotism who had taken strict measures against the Muslim Brothers in Egypt-came as an ethical lift to the Islamic fundamentalists.

After the Arab defeat in the 1967 War, another defining moment in Islamic fundamentalism was the Iranian Revolution in 1979 which conveyed to control an Islamic administration. The Islamic Revolution gave incredible consolation to fundamentalists in the locale. Since the Islamic administration in Iran could challenge America by methods for the control of the American Embassy in Tehran from November 4, 1979 until January 21, 1981, numerous fundamentalists in the Arab world idea they may very well to raise their heads against the West while Tehran was at loggerheads with America, also called “the Great Satan” in the new administration's wording (Kurkcuglu, 1996). At the point when Afghanistan went under the intrusion of the Soviet Union in December 1979, Khomeini marked it “the Lesser Devil.” Under the standard of Islam, the Afghan Muja heddin got bolster for the most part from America, and from the Muslim alliance.

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<sup>1</sup> Natio : the status of belonging to a particular nation, whether by birth or naturalization  
<http://www.dictionary.com/browse/nationality>

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Many Islamic fundamentalists from various Middle Eastern states who had joined the battle in Afghanistan came back to their homes as experienced “guerilla leaders.” This was an extra purpose for the expansion of fundamentalist fear, particularly in the Middle East.

### **3.2.3- The last Impetus Force behind the Increase of Fundamentalist Terror in the Middle East**

It is the Gulf emergency of 1990-91. The defeat of Iraq was profoundly tormenting to all Arabs. It was a defeat of the Arab soul likened to the defeat in Palestine in 1948 and in the 1967 war with Israel. Presently, Islamists have gone to the fore and staked out a part in the development to recover Arab Muslim autonomy and Islamic respect. Along these lines, as it were, the present Islamic fundamentalism is a continuation of the post-pilgrim, hostile to Western patriot battle, framed in the dialect and pieces of clothing of radical Islam. It is “the rebirth of the patriot development with an Islamic face.”

Thus, it has happened that the United States and its Western partners defeated Arab radicalism in the Gulf War just to give new boost to an Islamic fundamentalism which tries to free the Middle East of outside administration right now on see as the surrender to a Pax Americana<sup>3</sup> that has been forced on the area. Consequently, bunches embracing the new Islamic talk have turned out to be progressively more alluring and compelling in the post-Gulf War period (Faksh, 1994, 186-7) The “counter Westernism and against Americanism” of the Islamic fundamentalists increased many new supporters in such a climate. Muslims in the Middle East progressed toward becoming yielded to the super power contention between the U.S. also, the USSR. The U.S. was more fruitful. The genuine victor, however, was Islamic fundamentalists. The Soviet inability to control Afghanistan war indicated fundamentalists in the Middle East that they could challenge the other super-control, America, also. Ironically, the Mujaheddin Islamic fundamentalists presently represent a threat to America itself.

### **3.3- The Main Factor behind Muslim discrimination in US**

Racial discrimination is the disrespect of a person of another race. Racism in the United States has been widespread since the colonial era. Legally or socially sanctioned privileges and rights were given to white Americans but denied to all other races. However, after the 9/11 attacks the world wide view on Muslims has changed, especially in the United

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<sup>3</sup> Pax Americana : A state of relative international peace regarded as overseen by the US.  
[https://en.oxforddictionaries.com/definition/pax\\_americana](https://en.oxforddictionaries.com/definition/pax_americana)

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States. Where their image has become more aggressive and dangerous. In addition to that, Muslim discrimination in the US society has increased. This last is more related to other terrorist activities.

### **3.4- ISIS Organization**

Since 2014, when ISIS proclaimed a caliphate and caught the globe's consideration, there have been seven deadly jihadist assaults in the United States, prompting 82 passing, as indicated by inquire about from the New America Foundation. Not a solitary one of these assaults were accepted to be facilitated by ISIS or one of its systems, yet six were accepted to be ISIS motivated in "some form," David Sterman of the New America Foundation told Newsweek "But in many of those attacks the question of whether ISIS was the key or central inspiration is up for debate."

In fact, the six deadly ISIS inspired attacks include: an episode including a truck in Manhattan that left eight dead on October 31, 2017; an occurrence in January 2017 in Denver, Colorado, in which a travel watch was shot and slaughtered; a mass shooting at Pulse dance club in June 2016 in which 49 individuals were murdered; a mass shooting in San Bernardino, California, in December 2015 in which 14 individuals were executed; an occurrence in Moore, Oklahoma, in September 2014 in which the culprit guillotined a colleague; and a progression of four killings from April 2014 to June 2014 crosswise over Washington state and New Jersey.

The incredible barbarism perpetrated by the Islamic State of Iraq and al-Sham, or ISIS, too often dissuades those in the West from any meaningful assessment of the group's strategy and tactics. From beheading or burning alive captives to slaughtering entire minority populations and gunning down innocent civilians in previously quiet streets, the violence is incomprehensible and thus can appear devoid of reason or planning. That is far from the truth. ISIS has been very clear about its objectives. It uses violence to achieve its goals, including to spread fear and induce governments and publics to make choices they otherwise would not; to mobilize its supporters with demonstrations of its capabilities; and, most importantly, to provoke an anti-Muslim backlash to help it attract new followers and prepare for a clash of civilizations.

The ignorance of most in Western society to ISIS's clear and openly described objectives is providing the necessary fuel for their continued growth and momentum. The reaction in the

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United States to the attacks in Paris has been a mixture of solidarity with the victims and a growing anxiety about the threat ISIS poses to the American homeland. This fear is understandable even though the ability of the U.S. government to detect and prevent terrorist attacks has never been stronger. The United States should not be complacent, however, and the Center for American Progress has proposed a series of steps the United States should take to defeat ISIS. It never completely eliminates the risk of terrorist attacks. But in times such as these, it is incumbent upon political leaders to reassure the American people that they are taking all of the appropriate steps to keep them safe now and in the long term.



**Figure 5: In Total, There have been 12 violent ISIS-Inspired attacks in the US.**

The first time ISIS claimed responsibility for an attack in the U.S. was in May 2015 when two men Elton Simpson and Nadir Soof attacked a controversial exhibition featuring cartoons of the Prophet Mohammed in Garland, Texas. One security guard was wounded in the incident and both assailants were killed. Prior to the incident, Simpson and Soof had been in contact with Junaid Hussain, a prominent virtual ISIS recruiter online, and Mujahid Miski, an American who had left the U.S. to fight with Al-Shabaab in Somalia but shifted his allegiance to ISIS later on. Sterman told *Newsweek* this incident was considered an event

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'enabled' by ISIS, given the individuals responsible actually had a direct interaction with people associated with the terror group online.

ISIS needs the West to alienate and marginalize its Muslim citizens in order to foster the appearance of a war against Islam. ISIS desperately needs new recruits in order to contend with its massive weakness compared with the forces aligned against the group and its incredible unpopularity among Muslims in Muslim majority countries.

According to William McCants a scholar at The Brookings Institution, wrote in the wake of the Paris attacks, the leaders of ISIS "have thought long and hard about the utility of violence and the value of scaring ordinary people." i.e. their objective is to intimidate civilian populations and force governments to make rash decisions that they otherwise would not choose.

The strategic mastermind behind the rise of ISIS, a former colonel in Saddam Hussein's Iraqi intelligence service who went by the pseudonym Haji Bakr, plotted ISIS's growth through the systematic application of incredible violence. Haji Bakr's plan called for "the elimination of every person who might have been a potential leader or opponent." It proved successful in gaining control of the Syrian city of Raqqa, and under Bakr's leadership, ISIS began using this strategy to expand to areas outside of its original base in Syria and into Iraq. This provided the basis for declaring a caliphate in June 2014.

The second objective is to motivate its supporters and enhance its legitimacy in the areas where it has seized control. A 2004 essay called "The Management of Savagery" written by Abu Bakr Naji for the precursor to ISIS, Al Qaeda in Iraq outlined many elements of the strategy that ISIS now pursues. It describes that "its specific target is to motivate crowds drawn from the masses to fly to the regions which we manage, particularly the youth."

Scott Atran, wrote that ISIS "enhances its legitimacy in the eyes of its followers." It is the complexity of the Paris attacks and the clear success at recruiting French and EU nationals.

Also, ISIS's plan to eliminate neutral parties through either absorption or elimination, in preparation of eventual all-out battle with the West. Preparation for that all out battle is central to understanding how ISIS sees the world. Its English language magazine, Dabiq, is named after a Syrian city featured in a prophecy in which, according to McCants, the Prophet Muhammad "predicts the Day of Judgment will come after the Muslims defeat Rome at al-Amaq or Dabiq." An essay in the February 2015 edition of Dabiq describes the world as

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comprised of “two camps before the world for mankind to choose between, a camp of Islam ... and a camp of kufr the crusader coalition.” In between those two camps is something that ISIS calls “the grayzone,<sup>4</sup>” composed of either “hypocrites” or “‘independent’ and ‘neutral’ Islamic parties that refuse to join the Khilafah [Caliphate, or ISIS].”

All of this provides the rationale behind President Obama’s carefully chosen words that described this conflict as one against “violent extremism.” It is not as if ISIS refrains from lumping Obama in with the other “crusader leaders” it rails against. Of course it does. But rather, the Obama administration has shown discipline based on an understanding of ISIS’s aims to avoid furthering ISIS’s own strategic objectives by providing the group with ready-made sound bites to plug into its powerful propaganda machine.

### 3.4- The Rise of Muslim Sentiment in the United States

In the prompt aftermath of the September 11, 2001 assaults on the World Trade Center and the Pentagon, there was a dazed quiet in America. Inside hours how-ever, obligation had been settled on an anonymous Islamist amass that was eventually tentatively distinguished as Al Qaeda. Hardly any Americans knew the name of the gathering, and only a couple of more knew who Osama receptacle Lade n may be. Foresee capably as these things go, the country went from stun to seethe immediately for reflection. Such was the condition of the American mind that the inquiry which was on everyone ‘slips was: "Why do they despise us?"<sup>2</sup>A few voices endeavored to answer attentively, however the president saw the issue in religious terms as a battle setting supreme good against irredeemable abhorrence and reacted for the colossal greater part with the comforting bromide: "Because they loathe our freedom."<sup>3</sup>Put along these lines, it was anything but an incredible jump to say that the individuals who might detest us for our flexibility must be scornful surely, and if such is the situation, that the information that "they" may live among us was for some a cause for significant caution. For a couple, this feeling of fear filled in as an inspiration.

The dramatic September 11, 2001 attack on the World Trade Center by radical Muslim terrorists thrust the Islamic faith into the national spotlight. Many Americans who had never given Islam a second thought before 9/11 now had to figure out how to make sense of these

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<sup>4</sup>grayzone :An area of uncertainty or indeterminacy: "*people ... whose problems lie in that vast gray areabetween the physical and mental*" (Carla *Cantor*).

<https://www.thefreedictionary.com/Gray+Zone>

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events and relate to the faith tradition that ostensibly inspired them. Their solutions have ranged from unthinking discrimination including 481 hate crimes against Muslims in 2002 – to ecumenical dialogue, peacemaking, and social action (Lean; Lohre). Neither of these extremes, however, typifies the response of the average American. To construct a factual narrative of how Americans' views unfolded during the 9/11 decade, we must turn to survey data that measures public opinion in the aggregate.

This sentiment has been popularized because of the resurgence in the post-Cold War and post-9/11 United States of the phenomenon it describes. According to the 1997 report by the Runnymede Trust's Commission on British Muslims and Islamophobia, hereafter referred to as the Runnymede Trust report, Islamophobia includes discrimination against Muslims in employment practices, the provision of health care and education; exclusion of Muslims from government, politics, and employment (including management and positions of responsibility); violence toward Muslims including physical assaults, verbal abuse and vandalizing of property; and prejudice against Muslims in the media and in "everyday conversation." Although the term "Islamophobia" has gained a considerable degree of acceptance, the notion that an unjustified fear of Muslims exists is not without controversy, as will be seen in the subsequent discussion of closed-views of Islam.

Samuel Huntington intended the work to expand upon, clarify, and refine the arguments in his original article "The Clash of Civilizations?" in order to answer that title's question. Huntington's "interpretation of the evolution of global politics after the Cold War" is that global politics are now reconfigured along cultural lines rather than being organized around the two superpowers. Huntington stresses that an enemy "other" is an important part of identity creation. In this, members of the open-view camp do not completely disagree with him. However, Huntington makes "othering" inescapable; in-group identity and conflict between the world's major civilizations is natural and inevitable. Huntington classifies the main post-Cold War civilizations as Chinese, Japanese, Hindu, Islamic, Orthodox, Western, Latin American, and "possibly African", with Islamic and Chinese civilizations being most in conflict with the West. Huntington cites various reasons why Islam is apparently or actually more violent than other civilizations/religions including a defense of his now-infamous 1993 statement that "Islam has bloody borders" and citing the "classical Islamic idea" of the "House of Peace" and the "House of War." In the face of these clashing civilizations, the West's survival depends on "Americans reaffirming their Western identity, and being aware

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of the dangers that multiculturalism poses to American's Western cultural heritage. For Huntington, "avoidance of a global war of civilizations depends on world leaders accepting and cooperating to maintain the character of global politics."

In other hand, the media is also a reason in the increasing of Anti-Muslim sentiment, some politicians and media pundits both play a role in perpetuating contemporary anti-Muslim sentiment. Although a detailed discussion of the ways in which politicians and the mass media perpetuate Islamophobia is beyond the scope of the present work, one reason why both groups uphold Islamophobic.

Personal gain. Simply put, some individuals utilize Islamophobia as a currency for personal advancement, including gaining money or societal influence. They are able to do so because genuine Islamophobia does exist; there are Americans who fear or dislike Muslims because of ignorance or erroneous information. Some Americans may fear Muslims, for examples because they mistakenly believe the actions of violent extremists are representative of the aspirations of the majority of Muslims. There are other people, however, who do not necessarily believe the stereotypes about Muslims, but nevertheless deliberately perpetuate them, or at least capitalize on those already in existence, in order to achieve personal gain.

Deliberately perpetuating negative stereotypes about Islam and Muslims can be done for a variety of reasons, of which we will discuss three: to gain political leverage during elections, to make money through perpetuating Islamophobia in popular media, and to situate the West in a position of power against Muslims. First, Mohamed Nimer notes that "in political seasons, fear of Islam and Muslims has proven to be a useful mobilize across party lines. The rumor about President (then Senator) Obama's being secretly Muslim serves as a vivid illustration." It was used to dissuade Democrats and Republicans alike from voting for Obama; and Obama quickly moved to disprove the allegations. Nimer notes that rather than "using his old Muslim ties as an added advantage for any future president who might be dealing heavily with the Muslim world, the senator mobilized supporters, including his church pastor, to provide witness that he is not a Muslim but a practicing Christian."

This indicates that "Muslim" is such a pejorative label in the United States today that no good could be salvaged from the situation and Obama had to distance himself from the signifier completely.



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However, “Islam is seen as inferior to the West; Muslims may be seen as “barbaric,” “irrational,” primitive,” and “sexist.” From the open-view perspective, in contrast, Islam is seen as distinctively different, but not deficient, and as equally worthy of respect. Sajid adds that these perceptions of the inferiority of Islam includes such examples as the belief that Muslim cultures mistreat women; that Muslims co-opt religious observance and beliefs to bolster or justify political and military projects; that they do not distinguish between universal religious tenets, on the one hand, and local cultural mores on the other; and that they are compliant, unreflective, and literalist in their interpretations of scriptures. One implication here is that Muslims are insincere they are not above co-opting religious observances for worldly gain; this idea is further developed with the “manipulative/sincere” dichotomy below.

Islam is violent is now stated outright: Islam is seen as “violent, aggressive, threatening, supportive of terrorism, and engaged in a ‘clash of civilisations.’” This last statement refers to the thesis put forth by Samuel Huntington in his book *The Clash of Civilizations and the Remaking of World Order*, which was discussed above. The open-view converse is “partner:” this entails that “Islam is seen as an actual or potential partner in joint cooperative enterprises and in the solution of shared problems.”

Islamophobes potentially see Islam as a political ideology, used for political or military advantage, they believe that Islam focuses on submission, not peace, and its aim is to make the whole world submit. However, Islam is seen as a genuine religious faith, practiced sincerely by its adherents. Then, it is not necessary to evaluate whether Islam constitutes ontological truth, but simply to respectfully regard that its practitioners regard it as such.

American Islamophobia today can now be clarified: first, Americans' beliefs about Muslims and second, violations of American Muslims' civil rights. Scholars have stated that Islamophobia appears to be on the rise since 9/11, citing its pervasiveness and acceptability among all levels of society. Specifically the above described closed views of Islam are made increasingly manifest in real world Islamophobia in two areas: Americans' beliefs about Muslims and violations of Muslim civil rights. Two groups, Gallup, Inc., and the Council on American-Islamic Relations (CAIR) have collected concrete data quantifying this rise in manifestations of Islamophobia in the years following 9/11. Specifically, Gallup has collected information on manifestations of Islamophobic belief: Americans' self-reported negative image of Muslims coupled with little knowledge of Islam and also Americans' self-reported belief in stereotypes about Islam. CAIR has shown that Islamophobia is manifested in three

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types of civil rights infringements against Muslims, among others: hate crimes, incidents at Muslim institutions, and discrimination in schools.

Race is symbolic form of Islamophobia procuded, and constructed before being discriminated through incidents of Anti-Muslim discrimination. American Muslims can be simultaneously in terms of race and religion. While, it might appear traditional Islamophobic<sup>5</sup> arguments are more likely to come in the form of abuse on the basis of religion.

As has been stated already, Islamophobia has negative consequences not only for Muslims, but also for the well-being of non-Muslims in Western society. Three primary negative consequences are its hindering Muslims from contributing to Western society, its making them psychologically defensive, and its creation of a self-fulfilling prophecy of a clash between Islam and the West. First? among others, note that Islamophobia prevents Muslims from being full participants in Western society; it could be added that it also prevents Muslims from living outside the West from contributing to the West in a positive way. Second, Islamophobia makes Muslims defensive; they are less likely to constructively self-criticize because they perceive that group cohesion in the face of the perceived threat to Islam is more important. In sum, Islamophobia harms Western society by hampering the ability of Muslims to make positive societal contributions, by decreasing their ability to be self-critical, and by increasing the prevalence of the very kind of East-West clash-oriented Muslim identity that Islamophobic discourse deplores. Yet however deeply rooted, neither this East-West dichotomy nor the phenomenon of American Islamophobia it drives are inevitabilities.

### 3.5- Conclusion :

This chapter attempts that Americans see the Muslims as terrorist since the 9/11, they are suffering from isolation and discrimination. This phenomenon still increasing till nowadays.

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<sup>5</sup> Islamophic : hatred or fear of Muslims or of their politics or culture.  
<https://www.thefreedictionary.com/Islamophobic>

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## General Conclusion

The objective of this work is to identify the historical background of Islam in America, how this religion did grow in that continent, and also how did Muslims suffer from discrimination. On the other hand, the investigation exhibited the fact behind their discrimination.

New and particular attention to this community was given by whole American society which resulted in policy changes that have a negative effect on the American Muslim population, chiefly in the field of anti-terrorism and immigration policy. In spite of all these predatory policies, the American Muslim community has been able to go further these constraints and provided a tolerant image and a positive glimpse of Islam. In so doing, they have been able to manage their status inside the population, as an important element of the American society.

Thus, the researchers can summarize that Islam is a religion of mercy, peace, and does not permit terrorism.

Even if Islam is considered as one of the most important religions in America and known as a religion of tolerance, September 11 events bring a negative image to the other Americans. Muslims found many difficulties to explain that terrorism is not Islam. Therefore, the aim of the researchers in the second chapter is to highlight the new American social and official vision towards Islam and Muslims.

As a result, it is evident that Islam and Muslims after 9/11 incidents faced many difficulties inside America. These latter mainly of social status, however officially the government makes difference between Terrorism and Islam.

The investigation conducted has answered all the research questions, as it has derived that the hypothesis about the Muslims suffering from discrimination in American society. Was approved, in fact, the Muslims suffer from discrimination because of the bad image that had taken from terrorism.

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