

**People's Democratic Republic of Algeria
Ministry of Higher Education and Scientific Research**



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***Islamophobia in the United States and Anti-Americanism in the
Islamic World: A Comparative Study.***

**A Dissertation Submitted to the Faculty of Letters and Languages,
Department of English, in Partial Fulfilment of the Requirements for the
Degree of**

Master in Anglo-American Studies

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2013-2014

ABSTRACT

This research investigates the reemergence of the two old phenomena; Anti-Americanism and Islamophobia following 9/11 event in the United States. As a matter of fact, Islamophobia as a concept centers around many alternative terms. One might figure out that it is a synonym of anti-Muslim, anti-Islamism, and racism that are directed towards every one related to Islam. In fact, the antagonism of these three concepts conceptualizes the meaning of Islamophobia as a phenomenon. Turning to Anti-Americanism, some scholars generally refer to it as an emotional as well as a reactive phenomenon. Undeniably, these two phenomena played very significant roles in drawing negative images in both contexts; America and the Islamic world. Indisputably, America could be viewed from a positive angle in many Islamic countries. However, many westerners deny the fact of stereotyping Muslim as terrorists. Analyzing the American relations with the Muslims and vice versa, one may come to the conclusion that these relations are characterized by ambivalent attitudes. Consequently, Islamophobia and Anti-Americanism share certain similarities and differences in which these issues made many thinkers suggest particular ways to deal with such phenomena.

Résumé

Cette recherche examine la réémergence des deux phénomènes anciens ; L'anti-américanisme et l'islamophobie suivant 9/11 cas aux États-Unis. En fait, l'islamophobie comme un concept s'articule autour de nombreux termes alternatifs. On peut comprendre que c'est un synonyme de l'anti-musulman, anti-islamisme et le racisme qui sont dirigés vers tout ce qui touche à l'Islam. En fait, l'antagonisme de ces trois concepts conceptualise le sens de l'islamophobie comme un phénomène. En ce qui concerne anti-américanisme, certains chercheurs font généralement référence à lui comme une émotionnel aussi bien comme un phénomène réactif. Indéniablement, ces deux phénomènes ont joué des rôles très importants dans l'élaboration des images négatives dans les deux contextes ; Amérique et le monde islamique. Indiscutablement, l'Amérique pourrait être considérée sous un angle positif dans de nombreux pays islamiques. Cependant, de nombreux Occidentaux nient le fait de stéréotyper les musulmans comme des terroristes. Analyser les relations américaines avec les musulmans et vice-versa, on peut arriver à la conclusion que ces relations sont caractérisées par des attitudes ambivalentes. Par conséquent, l'islamophobie et l'anti-américanisme partagent certaines similitudes et les différences dans lequel ce dernier fait de nombreux penseurs suggèrent notamment les moyens de faire face à ces phénomènes.

ملخص

تبحث هذه المذكرة أن أحداث 11 سبتمبر 2001 التي زادت من شدة ظاهرتين قديمتين الخوف من الإسلام والمسلمين و معاداة الولايات المتحدة الأمريكية و السكان العمراني للولايات المتحدة الأمريكية و الخوف من الإسلام كمفهوم للعديد من المصطلحات البدائل لتعكس معناها مثل مكافحة المسلم و الإسلام و العنصرية و قد ساهمت هذه المصطلحات على المساهمة في صياغة المعنى الدقيق لظاهرة كراهية الإسلام كظاهرة و بالمثل لظاهرة المعاداة للولايات المتحدة و السكان العمراني لها و إذ أن بعض العلماء يشيرون عليها على أنها ظاهرة عاطفية على جنب واحد بالإضافة إلى جانب آخر يعرفونها كردت فعل ضد السياسة الأمريكية

و لعبت هذه الظواهر دورين بحيث رسمت صور سلبية لكل من السياقين أمريكا و العالم الإسلامي لكن هنالك بعض الدول الإسلامية التي ترسم صور إيجابية على الثقافة الأمريكية عبر دراسات العلاقات الإسلامية و الأمريكية و في سبيل إيجاد حلول للتناقضات الموجودة بين كلا الطرفين اقترح بعض المفكرين طرق معينة للتعامل مع هذه الظاهرتين.

DEDICATION

To my family: my parents, brothers, and my uncle.

ACKNOWLEDGEMENTS

This research turns back to good number of my family that deserves to be recognized for their part in making it happen. First of all, I am grateful to my mother and father whom I consider as one person. For my mother's role in making my stress would never be lowered and her help was beyond the call of duty. I owe a very important debt to my father who provided me plenty of information about political matters. Then, the long life helpers also linked to my brothers who have provided stimulation and inspiration since I began writing.

The most important acknowledgements are based on two major teachers. I offer my deepest thanks to my supervisor Filali Billel and special thanks for his valuable expertise, mentorship, patience in the completion of this research, and his tireless efforts for reading the manuscript closely several times throughout the lengthy writing process. Often, I would give him a chapter when I could not work on it any more. Weeks later, he would return it with his highlighting and supportive suggestions. Furthermore, other acknowledgements are directed to Dr. Fatima Maameri from whom I benefit a lot of advice and suggestions during her Seminar sessions, and her constructive comments were revitalizing and I would revisit the material with a new vigor.

List of Acronyms

ADC: American -Arab Anti-Discrimination Committee.

CAIR: the Council on American-Islamic Relations.

EDC: European Defense Community.

EUM: European Monitoring Center on Racism and Xenophobia.

FBI: Federal Bureau of Investigation.

ISNA: Islamic Society of North America.

MDC: Metropolitan Detention Center.

MMI: Majelis Mujahideen Indonesia.

WTC: World Trade Center.

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General Introduction:

As a reaction to the attacks that happened on the 11th of September 2001 on New York and Washington by Al-Qaida, the U.S has angrily taken revenge against Afghanistan in October 2001. The U.S dissatisfaction has not finished here; it has opened a new psyche and torch of anger over Iraq in March 2003. A result of these following interchangeable events between America and Islamic world, the nature of their relationship has engendered two parallel phenomena: Islamophobia and Anti Americanism. The first one reflects greater sense of fear towards Islam and Islamic communities which became targeted of increased hostility, aggression, harassment, marginalization, and fuelled acts of abuse particularly in America and the other parts of the world and the latter was considered as a reaction against the American attitudes and its foreign policy worldwide. Anti-Americanism that remained an elusive phenomenon is understood as a mainly bad attitude towards the United States and rarely to its people. Moreover, it also contains emotional elements of anger, resentment, and hatred against everything related to America in certain extreme contexts. It must be understood as the product of relationship between target (America) and its critics (Anti-Americans) who are over the world particularly in the Islamic world. More importantly, despite the fact that Islamophobia and Anti-Americanism are two ideologies and phenomena used to describe different context, but they share similar characteristics and features. It means that, antagonism against people because of their race (Anti-Americanism) and the same feeling against people because of their religion (Islamophobia).

This research aims at answering many questions and exploring as well as clarifying different concepts and phenomena. First, it aims at reviewing the scale and nature of these widely misunderstood phenomena (Islamophobia and Anti-

Americanism); their positioning in the world of concepts, their impacts on different levels, and their dimensions and consequences. Second, it aims at analyzing relationships, grounds, and characteristics between these two perceptions throughout dealing with the subject from a comparative angle. Third, it aims at portraying how the image of Islamophobia in America on the one hand. On the other hand, how is the scene of Anti-Americanism in the Islamic world?

In order to have a sustainable and rich dissertation; it should fuel it with many materials: Primary and Secondary sources. So that the most significant sources at this dissertation are mainly books, dissertation, articles. In fact many books were considered as primary sources since they analyze the heart of this research The Rise of Anti-Americanism edited by Brendon O'connor and Martin Griffiths as an example examines the conceptualization of Anti-Americanism. With Us or against Us: Studies In Global Anti-Americanism edited by Denis Lacorne deals with Anti-Americanism as a universal phenomena. A score of reports a surveys were used to support the subject.

This research work includes three main chapters. The first one deals with Islamophobia in the American context is divided into four main titles: the first one deals with the origin and concept of Islamophobia. The second one examines correlative terms for Islamophobia that clarify the substantial terms which are more linked to it . Then, Islamophobia in America after 9/11. The third title sheds light on the different attitudes against Muslims and the anti-Islamic discourses against Muslim immigrants. Finally, the fourth title deals with Islamophobia as universal phenomenon to indicate that Islamophobia does not exist exclusively in America, but it is also in other parts of the world.

The second chapter examines four main points that are hugely related to the sub points of Anti-Americanism in the aftermath of 9/11. First of all, it highlights the theoretical overview of Anti-Americanism that is divided into four faces that are American: uncultured but cockure, the new imperialism, beyond the cold war, and Anti-Americanism terrorism. Secondly, it deals with Anti-Americanism in Islamic communities where it analyzes the conceptualization of Anti-Americanism as an emotional and reactive phenomenon. Then, it displays how Muslim perspectives are portrayed after 9/11 by three multifaceted perceptions: Palestinians, Saudis, as well as South Asians. Following the second one, is scrutinizes the phenomenon in the Islamic world. For many scholars, Anti-Americanism is analyzed as a genuine phenomenon while others have suggested that it is merely propaganda. In addition to that the chapter analyzes the ways in which Muslims, be they Arabs or not, dealt with this phenomenon. Lastly, it explores Anti-Americanism through it universal dimensions in order to prove that it had never existed as a specific case in the Islamic world.

The third chapter highlights four significant titles. Firstly, it studies the relationship between America and the Islamic world which treats three phases, each phase has its own characteristics. For instance, the first stage is featured by converged values and divergent people; the second phase is completely the opposite of the first. the last one starts during the 21st century when the relations between the Muslim world and America is recognized as ambivalent attitudes as the events took its conflictual setting. Secondly, this title deals with Islamophobia and Anti-Americanism between religion and ethnicity in which it examines Islamophobia's religions nature and anti-Americanism's ethnic and racial nature of hostility against the American government. Thirdly, the following title is related to the common grounds that are shared between

Islamophobia and Anti-Americanism like hatred, cause & effect, and two main factors (Misconception, and real grievances). Lastly, it focuses on the major strategies that can be suggested to deal with both phenomena.

Chapter I

Islamophobia in American Context

Introduction:

The 9/11 event in America is considered as one of the major events that makes many Muslims live under fear, frightening, and threat. Because this crime was committed by a Muslim who is known as Osama Bin Laden or a group of Muslims known as the Taliban. Thus, it is interpreted by American vision that any Muslim either in America or in other parts of the world is believed to be “Terrorist.” So, this phenomenon was identified by several scholars as Islamophobia.

Islamophobia in America has widely introduced by various facts that caused by the events that happened after 9/11 when it has witnessed a climax of antagonism among Muslim Americans and the non Muslim Americans and the government. Islamophobia as phenomenon left its effects mainly on Muslim peoples who suffer from discrimination, violence, harassments, assault, verbal, and non-verbal abuses.

In this chapter which is entitled Islamophobia in American context is divided into four main titles: the first one deals with the origin and concept of Islamophobia, the second one examines correlative terms for Islamophobia that clarifies the substantial terms which are more linked to it. Then, Islamophobia in America after 9/11 as the third one in which sheds light on different attitudes against Muslim people and anti-Islamic discourses against Muslim immigrants. Finally, the last one is dealt with Islamophobia as universal one to indicate that Islamophobia is not only a phenomenon in America, but it exists also in other parts of the world.

I. A Brief History of Islamophobia:

1. Origins:

There have been considerable debates about Islamophobia since its appearance. First of all, Robin Richardson in his report “Islamophobia anti-Muslim Racism- or What ?” stated that Islamophobia has been originated as French one because the first known use in print of the French word Islamophobia appears to have been in a book entitled La Politique Muslimane dans L’ Afrique Occidental Francaise by Alain Quellien published in Paris in 1910 that explores a criticism of the ways in which French Colonial administrators viewed the cultures of the countries now known as Benin, BurkinaFaso, Cote Divore, Gruinea, Mali, Mauritania, Niger, Senegal. Then, he points out that the concept of Islamophobia has been emerged in reviews of Quellien’s book in academic Journals, and in a biography of Mohammed by Alphonse Etienne Dinet (1861-1929) a French painter and convert to Islam who lived for most of his adult life in Southern Algeria (3). Secondly, roots of phenomenon as regarded by Dr. Chris Allen, is as similar as Richardson’s origin, in his book Islamophobia that its origin turns back to the year of 1925 in which this year reflects to two French writers who wrote "accès de delire Islamophobeand" its context is built on writing about the Prophet Mohammed by Etienne Dinet and Slima Ben Ibrahim (Allen 6). However, at the same time, Allen argued that it is unbelievable that the origin of Islamophobia as a concept and neologism has not its birth whether in Britain or in America as suggested by Oxford English Dictionary that the term has its first use in print in American periodical called in 1991(Allen 5). Other claims have been also discussed that Islamophobia as a phenomenon is invented by Muslim people themselves. This claim is provided by two scholars like Fourest and Venmer that the term of Islamophobia adopted during the

Iranian Revolution by the Mullah when Iranian women who did not accept to dress the headscarves (Allen 5). Also, other ones like Chalidort Djavann and Carla Amina Baghatt proclaim the same interpretation, but the way of being employed and investigated is completely different nowadays; Islamophobia is not the same as the one of 1925 (Allen 7). Of course, in its concept and context. Whereas, another group of people as al-Muhajiroun and the Islamic Human Rights Commission have also contributed in the coinage of the phenomenon, but they re-contextualized in another direction, depending on the premise of Fourest and Vemner who point out that they use the term Islamophobia in order to describe the frightening of Muslims themselves from Islam, but the al Muhajroun and the Islamic Human Rights commission argue that the use of this term is to reflect to the frightening of non-Muslim towards Islam and Muslims (Allen 6). On the other hand, Chris Allen drew another attentions based on two authoritative sources which the first one has coined and used the term Islamophobia. Most importantly, Islamophobia as first use as suggested by Allen linked it to a Muslim researcher as recorded in 1997 by the Hyde Park Christian fellowship at the policy Studies Institute (PSI) in the late 1980's. Claiming that it is true Muslim researcher who is known Tariq Madood worked for the PSI in the late 1980's (6). As has been too evidenced by an organization of European Monitoring Center on Racism and Xenophobia (EUMC) established claim as the same as the Hyde Park Christian Fellowship, Specifically citing Madood rather than a mere Muslim researcher. Whilst Madood has used the term and war very close to being the first to use it in print, no evidence can be found to suggest whether he ever claimed coinage of the term himself (Allen 6). Though it is provided by the Runnymede Trust is not coined by Muslim researcher, it has already been used by the Runnymede Trust and achieved some socio-political discursive resonance (Allen 6). As a result of this, another theory has emerged

by the oral hearings of the House of Lords Select Committee on Religious offences from October 2003 through which Faud Nahdi claims in his Curriculum Vitae that it was who coined the term Islamophobia (Allen 7). After that it comes another figure known as a member of the commission on British Muslims and Islamophobia, his name is Dr Zaki Badawi who subsequently suggested it to them in the report stating that “ I am guilty because I am the one who coined the phrase” (Allen 7). Despite the fact of these two claims of Nahdi and Badawi from dialogues and information gained about the commission, it is unlikely asserted. Because from dialogues that represented with Robin Richardson who drafted the text for the commission’s report, he suggests that the term preferred by the targets and victims of the phenomenon themselves. In the same way, Richardson implies that the term was both used by and derivative of a collective Muslim experience (Allen 7).

2. Concepts:

Islamophobia is a set of beliefs .i.e., an ideology which maintains and is considered as the responsible in bring about negative image of Muslims and their religion “Islam” at ancient or a contemporary settings. It is subsequently pertaining, influencing, and impacting upon social action, interaction, response...etc Its aim and function to racism when it is forming and deciding comprehensions, opinions, and views in the social consensuses that notify and build image about Muslims and Islam as Other (Allen 190).

It occupies a huge number of products through which meaning about ‘Muslim’ and ‘Islam’ is disseminated and through which both are recognized without realizing whether such products and their disseminative meanings are true or untrue, accurate or inaccurate, discriminate like products are either separated or interlinked (Allen 187).

It consists of numerous forms like visual, verbal, linguistic, textual, representational, and associative ones that integrated expressions focused upon Muslims and Islam (Allen 187).

II. Correlative Terminologies of Islamophobia:

There are several diversity of terms and phrases are recognized as premises in giving an equal meaning for this term (Islamophobia), they are namely hostility against Muslims, intolerance against Muslims, anti-Muslim prejudice, anti-Muslim bigotry, hatred of Muslims, as well fear from Muslims. Though these terms are hugely covered the phenomenon, it is still yet confused to some other terms that are considered as correlations of Islamophobia as such anti-Islamism and anti-Muslimism, Racism, and anti-Semitism.

1. Anti-Islamism and Anti-Muslimism:

Islamophobia phenomenon can be described more depending on certain phrases that are correlatively closer to its meaning. Among these phrases anti-Islamism and anti-Muslimism which are believed as key substances for Islamophobia that have been widely practiced before and particularly after 9/11. To indicate more, according to Christopher Allen, anti-Muslim and Islamic expression that was hugely pre-existent to 9/11 was reinforced by the attacks in the U.S., is taken to be known as Islamophobia. In post 9/11 (20), for instance, the United States Congress has threatened academic freedom, and neo-conservative academic freedom, and neo-conservative academics were attempting to marginalize Muslim voices in order to silence Muslim perspectives altogether. As such, different features of anti-Muslim acts like violence, aggression, and identified changes in attitudes, and events containing a multiple of negative and

discriminatory action against Muslims. Several institutions were under threat and target like in schools, hospitals, and mosques (Allen 20-21).

Many scholars and ordinary people have suggested that Islamophobia can only be referred by anti-Muslimism of hatred, prejudice, fear, and discrimination features against Muslim community. Since anti-Islamism does not work today for the synonym of Islamophobia, this is because it turns back to the period of Requista (Crusades) when Islam as a religion was the target one (Meer and Madood 34), and it was reflected as the enemy. But what has been argued is completely misleading; today's prejudice, assaults, verbal and non verbal harassments cannot linked only to Muslimism particularly after the 9/11 (Meer and Madood 34). In fact, Islamophobia shows to the attacks of both: explicitly is against Muslims and implicitly is directed at Islam as a faith (Meer and Madood 35). More explicitly, "On Conceptualizing Islamophobia, anti-Muslim Sentiment and Cultural Racism" is an article by Nasar Meer and Tariq Madood both asserted that the phrasal term of anti-Muslim has grown so considerably and so rapidly in recent years and it is new in vocabulary is needed (34). Allegedly, reinforcing a monolithic concept of Muslim and Islamism involved ethnic, cultural, linguistic, historical, and doctrinal differences. This term of anti-Muslimism according to them has faced challenges among these challenges is a criticism that based on the idea that the different characteristics of Islamophobia like discriminations, and prejudices are experienced in Muslim peoples and they are not directed at their religion (Islam) in which argued in Halliday's thesis; he explains that the term Islam as a religion was the rival and the foe in the earlier decades during the Crusades era. That is, the correlative term of anti-Islamism for Islamophobia is not concerned nowadays:

So in contrast to the thrust of the Islamophobia concept, as he understands It the stereotypical enemy is not a faith or culture, but a people who form the Real targets of prejudice (Meer and Madood 35).

However, what Meer and Madood want to prove is not completely the opposite, they believe that the appropriateness terms for Islamophobia is not only anti-Muslimism as it has already been proven by Halliday's critique. As regarded through their vision, anti-Islamism and anti-Muslimism terms are more adequate to Islamophobia phenomenon (36). Stating that when Muslim peoples are attacked by mistreated actions of foreigners through recognizing them through certain symbols and gestures that signify their Islamic origins. This is what makes it difficult to separate the effect of appearing Muslim from the impact of appearing to follow Islam. For example, The increase in personal abuse and everyday racism since 9/11 and 7/7 In which the perceived Islamicness of the victims is the central reason for abuse, regardless of validity of this presumption suggests that discrimination and / or hostility to Islam and Muslims are much more interlinked (Meer and Madood 35).

2. Racism:

Racism is one of the basic terms that is extremely correlative to Islamophobia phenomenon. In Nasar Meer's article of "Racialization and Religion: Race, Culture, and, Difference in the Study of anti-Semitism and Islamophobia." observing that in dictionary of Sebastian de Covarrubias's sixteen-century the term racism was in fact alternative with the terms blood and religion in which he comes into a conclusion that religious culture and biology are considered as co-constitutive of a racial category prior its articulation to the Reconquista (3). To exemplify, he gives us an illustration about

our prophet Mohammed is embodied as a dark skinned, Satanic menace to the extent that allusions to animals were illogically or historically applied to the Muslim (Meer 6).

Unlike older forms of racism, that was based on the biological difference, is cultural and religious one which is seen to exaggerate difference in much less explicit ways where the markers of difference were not seen to support explicit hatred and hostility, but implicitly establish direct challenges and threats, this new demarcation of difference was firmly established on the incompatibility with the norms of society that are not related to them. According to an article entitled “The Long-Durée Entanglement between Islamophobia and Racism in the Modern/ Colonial Capitalist/ Patriarchal World-System” by Romon Grosfoguel and Eric Mielants. In which we can deduce that both Islamophobia and racism are linked with each other. Thus, it leads to say that racism is too another appropriate term with Islamophobia (2). As explained by those two authors that cultural racism is a form of racism, focused on the cultural inferiority of a group of people (Grosfoguel and Mielant 2). Usually it is framed in terms of inferior habit, beliefs, behaviours, or values of a group of people. As well, it naturalizes the culture of radicalized people and the religion in cultural racist discourses has a dominant role (Grosfoguel and Mielant 3). The contemporary tropes about uncivilized, barbarian, savage, primitive, underdeveloped, authoritarian, and, terrorist people are today concentrated in the “Others” religious practices and beliefs. Consequently, we understand that Islamophobia and cultural racism are entangled and overlapping discourses (Grosfoguel and Mielant 5). The association of Muslims with the colonial subjects of western empires in the minds of white population is simply a given in the core of “the modern / colonial capitalist / patriarchal world-system” (Grosfoguel and Mielant 5) this links Islamophobia to an old colonial racism that is still alive in the

world today, especially in the metropolitan centers (Grosfoguel and Mielant 6). For instance, in the United States Islam is associated with African-Americans that is why we find Islamophobia is most notably with the Nation of Islam (Grosfoguel and Mielant 7). Another good illustration, it is depicted on one of the Muslim thinkers who is known Tariq Madood, and he has been targeted and distorted his image in the vision of many countries; he was not allowed to talk in the universities or travelling to another state like in the U.S. Since they see him as extreme fundamentalists despite the fact he is a moderate Islamic thinker (Grosfoguel and Mielant 8). In addition to that Tariq Ramadan is known as among Muslim European youngsters very popular under his principle which is “you can be European and Muslim at the same time” (Grosfoguel and Mielant 8). Moreover, he urges Muslims youth to exercise their citizenship rights as Muslim Europeans and intervene in the public sphere making claims for equality. Hence, the Islamophobic campaign against him (Grosfoguel and Mielants 9).

3. Anti- Semitism:

Many peoples see anti-Semitism and Islamophobia as one phenomenon since both of them have multiple of similarities in common, and that is why it seems closer and more correlative to Islamophobia as a term. According to an article of “Islamophobia and Anti-Semitism: History and Possibility” by Firestone that Both are expression of racism. Both refer to irrational fears directed toward a specific human group. Both are deeply embedded into the very fabric of western culture and society. Ironically, Muslims and Jews tend to be guilty of these prejudices against the other to be precise, many Jews are Islamophobic and many Muslims are anti-Semitic (42). Another similarity between these two terms is based on a long history of fear and hatred of Muslims that like anti-Semitism, has had a long time to become implemented into the

collective Western psyche. Anti-Semitism is a term which has had a very long history of ancient roots of prejudice used to explain the very heart of hatred and bigotry of Jews (Firestone 42-43). This hatred towards Jews is not because of the false myth that Jews had or still have secret control or it is because of theological it is due simply to the long history and prolonged minority status of the Jewish people (Firestone 43). That is, it's rich with several cultures and civilizations for centuries which results to various negative depictions over thousands of years. As such with the term of Islamophobia has in common with the origin of anti-Semitism (Firestone 44). As recognized that prejudice against Muslims derives from the core reality that human's identity with groups tend to deem those outside their core identity group. For instance, Prophet Mohammed began to attract people to his message in Seven century Arabia followers disassociated with the established religious communities which naturally invited resistance. The establishment opposed bounded them as deviants (Firestone 45).

III . American Muslims after 9/11:

On September 11, 2001 has been ugly tragedy event happened in America, claiming that the World Trade Centre explosions have been attacked by Muslims extremists. After few days of post 9/11 were chaos and confusions inside America, American Muslims has been frightened, silenced, and worried about the bad circumstances wishing that Islamic fundamentalist groups are not the responsible for this catastrophe. Unfortunately, the anticipation of American Muslims has been really achieved. Consequently, this event returns back as negative image about Muslim communities by American people and its government as an attitude and as anti-Islamic discourses:

1. Islamophobia as an Attitude against Muslim Community:

Theoretically, antipathy toward Muslim is due to particular reasons in which these reasons reacted in viewing Muslims in negative attitudes. “In Bands of Others? Attitudes toward Muslims in Contemporary American Society.” This article explains several factors embody American attitudes toward Muslims. One of these factors is authoritarianism. Authoritarians value conformity, sameness, and convention and this interprets into intolerance of groups such as Muslims that are outside of the mainstream (Kalkan, Layman, and Uslaner 3). Another factor of American attitude emphasizes on perceptions of peril and terror enlarges the influence of authoritarian tendencies (Kalkan, Layman, and Uslaner 3). Despite of the fact that some authors do not make exception that those perceptions do effect on the visions of Muslims while the event of 9/11 and the fear of extremism helped more to combine between authoritarianism and anti-Muslimism opinion (Kalkan, Layman, and Uslaner 3). Most significantly, patriotism and religious traditionalism are also two factors that shape American negative view against Muslims (Kalkan, Layman, and Uslaner 3-4). That is, patriotism has been usually related to a strong preference for in groups since Muslim limits often are portrayed as hostile to the United States (Kalkan, Layman, and Uslaner 4). There are also extreme combines between religious traditionalism and prejudice to groups that are well known by particular features, behaviors, and cultural practices (Kalkan, Layman, and Uslaner 4).

In spite of these attitudes which are completely highlighted the American conceptions for some American Muslims, they are not enough to examine Islamophobia as an attitude against them. Because these attitudes are characterized by different actions that are needed to shed light on the different types of discriminations, religious

and ethnic profiling, and violent confrontation. Of course, as regarded in the book of Lori Peek entitled Behind the Backlash Muslim Americans After 9/11.

a. Types of Discrimination:

For types of discrimination, it is focused firstly on employment discrimination in which many Muslims were seeking jobs in the aftermath of 9/11 expressed a great deal of anxiety about their ability to compete in the labor market because they feared that their Islamic names or any connection to Muslim organizations would result in rejection during the application screening phase of the hiring process (peek 64). For instance, the Non Profit Discrimination Research Center studies concerns of Muslims in 2004 that sent out six thousand fictitious resumes to employment firms throughout California firms. the name of Heidi Mckenzie got the highest response rate 36. 7 percent, while Abdu-Aziz Mansor got the lowest 23 percent. As well as, Muslims who are actually searching for jobs cannot know with any degree of certainty whether their applications are summarily dismissed because of their Islamic names or their identifying features on their resumes (Peek 64). This sort of rejection is very difficult to document and thus represents one of the most invisible forms of employment discrimination. Secondly, it is stressed on housing discrimination that experienced by many Muslims has taken mainly as an attitude against Muslim immigrants (Peek 65). As such in the aftermath of 9/11 American government has taken a warning step to its citizens about renting the apartments because many Muslim people encountered as they were searching for Housing. Specifically, following the incident the FBI issued an advisory warning that terrorists might have rented apartment units with the intent of blowing up buildings from the inside (peek 65). The FBI subsequently called on property owner's public housing officials, and landlords to be on the eye for potential terrorists attempting to

rent apartments. Thirdly, the discrimination is based on education that is often portrayed in college campuses in which shocking evidence shows that marginalized groups including mainly racial and ethnic minorities are often treated unfairly by their peers and professors (Peek 65-66). For instance, following the 9/11 attacks, the American-Arab Anti Discrimination Committee (ADC) and the Council on American-Islamic Relations (CAIR) documented more than two hundred cases of physical violence, threats, and harassment against Muslim American students. In the University of Carolina, for example, two men beat a Lebanese student on the campus and yelling "Go Home Terrorist!"

b. Religious and Ethnic Profiling:

After 9/11, Muslim and Arab communities in the United States were attacked by branches of the federal government simply due to a number of antiterrorism policies and programs that explicitly applied in which also have affected immigrants and visitors from Arab and Muslim countries (Peek 66). However, Arabs and Muslims who are citizens have also been subject to blanket suspicion and racial profiling. This type of attacks is based on law enforcement officers rely on broad, generalized categories, such as race or religion, they are distracted from using more refined and effective investigative techniques, such as behavioral cues and suspect or crime specific descriptions. But more simply: Racial profiling is an ineffective law enforcement strategy (Peek 67). It casts too wide of a net that depends on police officers drawing on stereotypes in determining whom to target, which often results in missed opportunities to apprehend criminals who do not fit the prescribed profile after 9/11. More importantly, several provisions in the U.S.A patriot act introduced controversial, tactics that expanded the ability of the government to conduct secret searches of private

property, seizures of assets, and surveillance of electronic communications with reduced standards of cause and levels of judicial review (Peek 67).

c. Violent Confrontation:

The 9/11 atrocities provoked a nationwide surge of retaliatory attacks against Muslim and their property. As an example, ADC(American-Arab Anti-Discrimination and CAIR(the Council on American-Islamic Relations) received a combined total of more than 2.400 reports of violent incidents in the wake of terrorist attacks, and the FBI recorded 481 hate crimes in the last three months of 2001(Peek 68). Some of these incidents caused tens of thousands of dollars worth of damage to mosques. Others involved grievous bodily harm that resulted in hospitalization and permanent physical damage to the victims (Peek 68).

2. Islamophobia as Anti-Islamic Discourse:

After 9/11 numerous American Muslims suffer from a great deal of pestering, stalking, and assault of expressions that were verbally directed to them wherever they go. Thus, in order to highlight on these verbal and non verbal abuses the book of Lori Peek which entitled Behind the Backlash Muslim Americans After 9/11 describes Islamophobia as anti-Islamic discourse has formed into two discourses:

a. Verbal Harassment and Intimidation:

The former is recognized by Muslim American who became the targets of widespread verbal abuses in the aftermath of the 9/11 attacks. Nearly 80 percent of the Muslim in this study reported that they were personally verbally harassed and ridiculed particularly in the weeks and months following 9/11(Peek 69). In addition, many

participants were called vulgar names, shouted, or cursed in the street or from passing cars, and subjected to disparaging remarks in public settings. Most often, these insults came from strangers. However, neighbors, acquaintances, classmates, teachers, and co-workers were also responsible for some instances of verbal harassment (Peek 70). Moreover, other derogatory names are reported by interviewees from Muslim families like “Terrorist,” “dirty Muslim,” “camel jockey,” “rag head,” “towel head,” “sand roach” were all encountered against them. Furthermore, other offensive epithets are yelled according to the person to which the group belongs. If the person is a man, they call him “Osama” or “Taliban”, but if a woman yells at her as “Osama’s goats” and “Take off the burqa” (Peek 70). As such, there are some real illustrations that exemplify these unpleasant words that illustrate Salman, who was born in Afghanistan, explained how he was treated by a woman whom he had just met: she said “I told someone that I am from Afghanistan. An older woman responded by yelling “Oh! My God, we have Bin Laden in the house,” he said that when I tell someone I’m from Afghanistan they will probably treat me in a certain way, or they will probably think about me in a different way than before (Peek 70).

b. Non Verbal Hostility:

The latter is known as non Verbal Hostility and is also considered as a discourse of Islamophobia against the Islamic community because it bears bigoted expressions formulated in the form of discourteous stares with its different types. The first type of non verbal discourse is based on hate stares when the eyes and gestures are used by American society that make Muslims feel hatred. These hate stares reflect to some of the discourses that may answer penetrating and vicious, communicating anger, disgust, even loathing. Thus, Muslims feel as if they are the responsible for murdering the lives

of thousands of people on 9/11 and the Twin Towers. These irritated looks are described by Muslim Woman as “just unbearable.” As proved by some scholars that these targeted or hatred stares are old as African American as racist tool used against them and still continues today, this form of aggressive looks are interpreted by targeted Muslims as “Horrible,” “Mean,” “Bad,” “Nasty,” “Evil,” and “Hateful,” (Peek 71). The second type of non verbal discourse is emphasized on intimidation stares that refer to frightening and intimidating participant after 9/11 is known as intimidation stares. These forms of non-verbal hostility made the religious minority. i.e., Muslims may feel targeted at each time to physical attacks wherever and whenever they move like public settings and even their neighborhood. Jinan as Muslim girl who is driven by a driver, she frightened because his looking toward her, it leads her to remove headscarf in order to avoid such kind of stares (Peek 73). The third one is suspicious stares that underlies on doubtful looks that are characterized by monitoring words or behaviours in careful way. However, these curious stares of American people are completely disturbing them in which results feel of isolated by participants because of their religion that related with terrorist attack. A story of Right, for example, can illustrate this type of stare. After 9/11, she was scared of looking into people’s eyes in the sub-way (Peek 74). That’s why she was always looking down. She did not want to see that they were staring at her. When she is studying for class, they take look to see what she is studying, and which books she studies. She stated that I hate that especially when I’m trying to study chemical engineering. They are probably thinking, I’m producing a bomb; they do not feel ashamed and they keep looking at me about what I am studying (Peek 75). Finally, apprehensive looks is the last one which make Muslims are often looked by American people in particular way. Understanding that they are murderous and they will kill them (Peek 75). Therefore, when Muslims talk with friends, they are going to ignore them as

if they do not know them. The day after the World Trade Center collapsed, Salina's story can represent this particular type of stare when she ran into a friend whom she had known for years. Her friend was always greeting her with sympathy and kindness, but when she saw her after this incident, she quickly stepped away because her friend has wrongly understood that Selina who is Muslim American is like the murders that damaged the World Trade Center (Peek 76).

VI. Islamophobia as a Universal Phenomenon:

Hostility and violence toward Muslims like: obstacles to religious freedom, attacks on places of worship, and assaults on individuals as well as discrimination and alienation such as the riots in France and the cartoons in Denmark have not only witnessed in America, but it has also raised its climax of antagonism against Muslim sentiments over the world chiefly in Europe. This will be indicated by survey of Islamophobia: 2007 Hate Crime.

1. Hostility and Violence Toward Muslims:

Hostility and violence toward Muslims is based on two main features. Most importantly, the significant one is related to an aspect of obstacles to religious freedom that seems the major trouble that faced Muslim in other parts of the world after 9/11 (Mc Clintock and LeGendre 4). It is illustrated mainly on the harassment of female Muslims who are noticeably the observable one in the eye of non-Muslim peoples because of their dressing of Islamic clothes symbolized their religious identity (Mc Clintock and LeGendre 4). Other one that embodies Muslim cannot worship freely; is refusal to make and build religious institutions like mosques and schools that have already been planned before 9/11 (Mc Clintock and LeGendre 4). More than this, in the

Council of Europe, an organization of anti-discrimination body ECRI (Europe Commission on Racism and Intolerance) sheds light on discrimination that illustrates on building bars instead of establishing settings of worships or schools. This type of Islamophobia has mainly encountered in Europe countries. In Germany, for example, Muslim Women who wear the headscarf, in turn, are particularly vulnerable to harassment and discrimination in schools and employment (Mc Clintock and LeGendre 4). Moreover, another example of hostility and obstacles to religious freedom for Muslims that is embodied to an opposition from the Greek Orthodox Church about funding such mosques, but after thirty years of negotiation, the government announced to establish mosque in order to make it available for Muslim community. In Spain, for instance, ECRI announced in 2006 that many Muslims faced disagreement about opening some places of worship in which they have faced a refusal with racist treatment (Mc Clintock and LeGendre 5). More importantly, the second one is based on attacks on places of worship in which interprets mainly from 2003 till 2006 the effects of Islamophobia have focused on the attacks of non Muslims on religious places and even on Islamic graveyard (Mc Clintock and LeGendre 5). These attacks have two types; either it is in the form of vandalism like in the case of Austrian Muslim in linz where they were praying suddenly have beaten by descent people of Austria on September 24, 2005. While in 2003 some unfamiliar bands have destroyed Islamic burial ground in the same place. Or, in the form of arson that can be illustrated in the case of Netherlands in which there a man known as a follower of extreme right organizations set fire in the mosque known as Djama Mahid Shaan -Islam mosques as well these attacker has written in the wall of the mosque some expression reveals threats like “Theo rest in peace”, “no mosques in the South and Lonsdale” (Mc Clintock and LeGendre 5).

2. Assaults on Individuals:

Assaults to individuals are violent attacks, interpreted by non Muslim in the form of prejudice, discrimination in which considered as a harmful one among others. Many real stories and organization of human rights have proved this violence of anti-Muslim bias that are identified by religious clothing as in the case of Muslim women religious minorities made them unfortunately familiar (Mc Clintock and LeGendre 5). These assaults on individuals can be particularly witnessed in the U.K; where there were a number of serious incidents in 2006: on June 9, 34 year old Pierre Brabant confronted Imam said Jaziri. Michael mosque, brandishing a knife and remarking him. The assailant fled on foot without physically injuring the Imam. Police arrived on the scene moments later and arrested Brabant. Police subsequently announced that they were treating the incident as a hate crime (McClintock and Le Gendre 6).

2. Discrimination and Alienation:

These types of violent events can be return back to the backlash events in which Muslim communities have faced two major violences: exclusion and racism. Indeed, though these types of mistreatment against Muslim sentiments have already been appeared after 9/11, it has again raised its climax between (2005-2006) over the world particularly in Europe when two particular series of events highlighted in France and Denmark (Mc Clintock and LeGendre 11).

a. The Riots in France:

In October 27, 2005 is known the ugly date in France when it happened riots in the most parts on France, of course, it is because the incident that occurred for two Muslims: Bouna Traore and 17year old Zyed Ben as they hide from police. This incident is marked by electrocution deaths that traces in the Paris suburb of Clichy sous-Bois- As a result of this, after few days from this event, many young people get out from their refugee and take actions in the form of protests because of the punishment that led to make murdering. In the beginning of November, chaoses were announced in several French town and cities. These riots have been increasingly raised rather than decreased. The cause for this extension, it is because the intervention the one f the governor who is Minister Nicols Sarkoz in his outrage for minority groups.

Verbally, many statistics asserted that discrimination on racial and religious minorities are not found namely in housing, education, and employment and all French proven in practice that confirms the opposite. people whose parents or grandparents originated in France's former North African colonies claim that in practice they are out up by the police simply because they stand out from other French citizens (McClintock and leGendre 11).

b. The Cartoons in Denmark:

The bad image of Islam and Muslims in Newspapers, Internet, TV channels have resulted limited rules against Immigrants and religious minorities mainly in political field and problem to have free rights to enjoy in laws as the origin ones. The Danish newspaper Jyllan-Posten published 12 commissioned cartoons that mock Islam and Prophet Mohammed as a terrorist. Some Muslims who high position found government and the mainstream media does not answer for their outrage, they have travelled to the Middle East in order to seek their international support for their grievances in which this

action has taken another ones, that is the response combined threatening diplomatic demarches and growing violence; these cartoons have extended in Austria in January 2006, and in February as protests proliferated in Muslim countries, Italy, and Spain. The main media stream claimed that it is freedom for speech, but in fact it is a kind of outrage for immigrant threat, discrimination, and marginalization for Danish Muslim peoples and other parts of the world (McClintock and Le Gendre 12).

Conclusion

To sum up, after 9/11 an old phenomenon has raised its existence again in the world, but it blows up its storm mainly in America since the reaction of what occurred in 9/11 that stemmed its effects on American peoples: Muslim and non Muslim. In my opinion, Islamophobia in America has played important and negative roles. That is, it is important role when it embodies a character of America itself because it is in order to cover its wrongs that based on an ideology of new imperialism that illustrates on freeing Muslim women from intolerance of Islamic principles to give their rights. However, Islamophobia plays its function as negative when it shows both psychologies. The first one exemplifies the self of American Muslims who are always living under frightening, threatening, and fearful life, and are always targeted by American people and the policies of American government. While the second one highlights on the populations of America themselves who are also surviving and sustaining their strength from the protection of government because they believe that Islam as a religion is extreme faith and its followers have not open mind, they think they are fundamentalist and terrorist peoples, and they are primitive ones.

CHAPTER II

Anti-Americanism in the Islamic World

Introduction:

More importantly, Anti-Americanism as a phenomenon is related to the negative images about the United States. These negative attitudes reached their climax after the events of 9/11 when the worldwide public opinion shifted its vision into a new path toward America particularly after the invasion of Afghanistan and then Iraq, despite the fact that this vision has already existed before a long time.

On the one hand, Anti-Americanism as a phenomenon is an opening sentiments of hatred, antagonism, and antipathy towards several issues related to America. It is acquired series of beliefs, attitudes, and ideologies that are adopted by various countries against America. On the other hand, Anti-Americanism can also be defined as a multifaceted task and means to many things to different peoples: For some people, being against America means disagreement with American policies, For others, America is extremely tangled with globalization and spreading of specific cultural products, the final one refers to an opposition to the American government policies as well as to American military power.

In this chapter, we will examine four main points which are hugely related to the sub points of Anti-Americanism phenomenon in the aftermath of 9/11. First of all, it highlights the theoretical over view of Anti-Americanism phenomenon that divides into four faces namely, American; uncultured but cockure, the new imperialism, beyond the cold war, and Anti-Americanism terrorism. Secondly, it deals with Anti-Americanism

in Islamic communities that analyze the conceptualization of Anti-Americanism as an emotional and reactive phenomenon. Then, it displays how Muslim perspectives are portrayed after 9/11 by three multifaceted perceptions: Palestinians, Saudis, as well as South Asians. Following the second one, it scrutinizes the phenomenon in the Islamic world. For many scholars, Anti-Americanism is analyzed as a genuine phenomenon while others have suggested that it is merely propaganda. In addition to that, the chapter analyzes the ways in which Muslims, be they Arab or not, dealt with this phenomenon. Lastly, it explores Anti-Americanism through its universal dimensions in order to prove that it had never existed as a specific case in the Islamic world.

I. Historical Overview of Anti-Americanism Phenomenon:

Anti-Americanism as a phenomenon appears to have a varied and broad history. Many scholars and writers disagree about when and where this phenomenon has taken its settings. Throughout many articles and books, the researcher came out with the conclusion that the most appropriate analysis among different ones is the one of Brendon O'Connor and Martin Griffiths in their book entitled The Rise of Anti-Americanism they stated that one might divide the emergence and growth of this phenomenon through four phases:

1. American: Uncultured but Cocksure:

As a matter of fact anti-Americanism starts when America appeared early as a European settlement till the end of the WWII. During the late eighteenth and early nineteenth centuries, the United States emerged to form into a set of proto Anti-Americanism ideas and stereotypes by rivalry of European superiority.

In the late eighteenth century, America entered several oriented criticisms based on the ideas that is not cultured nation, but a nation which is characterized by excessive confidence and a severe opposition of European thoughts. Most importantly, America's earlier depiction is formed in these keywords: "Lack of taste, grace and civility in American's life style. State in a cultural path. In addition to American reawardness and rudeness by European intellectuals they add another bad image for U.S which is under the epithet of a cocksure arrogance. This is what stated by European writer his full name is Simon Schama on this unpleasant combination that the end of the nineteenth century, the stereotype of ugly America was firmly in place in Europe. In brief, overconfident and self-important of American image according to Schama it was this American selfishness that most irritated Europeans. Moreover, this an opposition between the European culture as superior and America's inferiority culturally and arrogant one, it has also continued to attack America as an Americanization over other cultures seeing American materialism and industrialism as dangers to Europe sensibilities and the European typecast (O'Connor, and Griffiths 13).

Among these critiques, the one which stated that Europe is viewed as the artistic fortification against the uncontrolled American dogma which is based on materialism and industrialism. However, during the twentieth century the anti-American discourse focused on political field highlighted when America emerged as a unique power after the WWI. That was the French infuriated that America was seeing as universal power since it had not participated in war; it has entered very late. For French intellectuals, history of early and mid twentieth century France advocates that anti-Americanism developed from a general critique into recognized "ism" in the 1930's in France (O'Connor, and Griffiths 14). They maintain that like earlier nineteenth century

criticism, this 1930's anti-Americanism was largely conservative in its origins with story romantic overtones (O'Connor and Griffiths 14).

2. America: the New Imperialism:

The second phase of anti-Americanism is known as the new imperialist, it takes places during the Cold War with the anti-Americanism from the side of the union Soviet Union as America became the global power in politics. In fact, the most important part of animosity towards America is much more related to the ideology of the Soviet Union that is mainly considered during the Cold War the basis for their clash that is why it was the natural enemy of the American creed. These two powerful masses and their principle systems of the economic and political lives were often formed a hot climate against each other. Noticeably, the most noted early Cold War anti-American rallies were large protests organized by the French Communists against the Korean War. These included a sizable anti-war gathering when the American military Commander General Ridgeway visited Paris in 1952 (O'Connor and Griffiths 15). The French Communist behaved in a bad way against Ridgeway, and giving him a nickname the "Bacterial General" based on their claims that America was engaged in germ warfare in Korea (O'Connor and Griffiths 15). In addition to that, by the time of the Vietnam War, a much broader range of leftist parties in Europe were heavily involved in organizing anti-war activities which were frequently criticized as being anti-Americanism (O'Connor and Griffiths 15).

After 1945 the criticisms of America are significantly as right-wing and left-wing parties (O'Connor and Griffiths 15). For example, the leader General De Gaulle, in his party challenged American policy in different places involving the U.S push to rearm Germany under a European Defense Community (EDC) proposal in the early

1950's. So that these disagreements represented both a difference of outlook and interests and they were part of an attempt to reassert French independence and glamour, all of which seen through American eyes made France a difficulty. Another example, the American critics is based also on the left-wing parties and movements that propagate anti-Americanism as was most evident in the Korean and then the Vietnam anti-war movements (O'Connor, and Griffiths 15). These movements helped to create a new and virulent critique of America opposed to what was seen as the unjustified and imperialistic use of American force. John Kane persuasively wrote that, the Vietnam War was a time when the image of a virtuous America lost much credibility both internally and amongst friends and allies (O'Connor, and Griffiths 16). For instance, in Britain and Western Germany during the 1980's, the presence of American bases and nuclear weapons became issues of considerable public antipathy (O'Connor, and Griffiths 14-17).

3. Beyond the Cold War: Are we all Americans Now?

This phase is characterized by the end of the Cold War during second half of the twentieth century when the America became the global power in the world, the latter appeared as the market leadership of an economic system entitled Capitalism, but this is not only in economic field, it has also extended in other fields such as technology and culture. The enlarging coinage of English as a language, and the interesting of many people from different parts of the world to immigrate to the United States underlined the reality of America preponderance. As a result of this, anti- American sentiments during this period was frequently associated with the anti-globalization movement and its fears of worldwide dominant by American capitalists interests and American culture (O'Connor and Griffiths 17-18).

4. Anti-Americanism Terrorism:

In fact, 11th of September 2001 marked a new phase of Anti-Americanism sentiments America's reaction to the events made the subject of Anti-Americanism much more serious than what was before. As such what happened with murders of Americans in Beirut during the 1970's on ward, the Iranian hostage Crisis of 1979-1980. These events are considered as preliminary violent Anti-Americanism, but the most prominent one that drew its climax took place at the aftermath of 9/11(O'Connor and Griffiths 18).

Many politicians and statesmen have stated that the reason behind Anti-American sentiment differ from one to another. George W. Bush, John Howard, and Tony Blair. For example, stated that those responsible for the 9/11 attacks hate America because it seized their freedoms and liberties (O'Connor and Griffiths 19). The other example is linked to some scholars who suggested that this antagonism came out of many issues such as the other example colonialism, poverty, globalization, and twentieth century American foreign policy as the causes of the attacks .Other scholars. Anti-Americanism voices condemn America for its behind support to the Israeli entity throughout allying with the Jews in oppressing and killing Palestinians and occupying the sacred al-Aqsa mosque and Dome of the Rock in Jerusalem , and for its policies in Iraq which have led to the death of hundreds of innocent Iraqis among them women and children. These American policies are used by Al-Quaeda and clearly justify the killing of Americans as a counter a attacks against Muslims in the world (O'Connor and Griffiths 19).

Various speeches reflect the ideology of Anti-Americanism. One of these speeches is Bin Laden's criticism of America. Bin Laden described America as a puppet

of Israel (O'Connor, and Griffiths 20). He declares throughout a video in 2000 that America appears outwardly as independent, but inwardly it is not; (O'Connor, and Griffiths 20). It is under the authority of Israel .He argued that certain departments like the department of Defense and the Department of State and many sensitive intelligence agencies are under the hands of the Jewish Lobby (O'Connor, and Griffiths 20). Other views including the Islamic organizations such as the World Islamic Front and Islamic Jihad describe America as the targeter of the Middle East and they seek the removal of America from the Middle East (O'Connor, and Griffiths 18-21).

II. Anti-Americanism in Islamic Communities:

1. What is Anti-Americanism?

As noticed in a dissertation entitled “Anti-Americanism: an Exploration of a contested concept in Western Europe” which was prepared by Gregory Johnson that the University of Louisiana in the Department of the political science.

Firstly, we stress on how the scholarly literature has conceptualized and measured Anti-Americanism. Here, two important outlooks stick out. The former proves that Anti-Americanism is basically emotional phenomenon similar to religious or racial bigotry that people hate the United States for what it is rather than what it does. The United States is what people hate. This outlook focuses on internal sources of Anti-Americanism because the fundamentally unreasonable sentiment which is necessarily separated from reality (Johnson, “Anti-Americanism” 10). The second outlook, on the contrary, suggests that Anti-Americanism is a reactive phenomenon which is related to the U.S. actions and policies, moving that people resentment is for what it does (Johnson, “Anti-Americanism” 13). The vision focuses external sources of

Anti-Americanism. i.e., the main reasons build the existence of that phenomenon are completely centered in the reality of American Policy and its impacts.

a. Anti-Americanism as an Emotional phenomenon:

The first view of Anti-Americanism led many scholars to define it as an emotional phenomenon. Importantly, a sociologist named Paul Hollander defining Anti-Americanism as “ unfocused and chiefly irrational , often visceral aversion towards the United States, its government, domestic institutions, foreign policies, prevailing values, culture, and people ” (Johnson, “Anti-Americanism” 10). More importantly, in Johnston’s “European Anti-Americanism: Sources, Effects, and Implications.” Article shows several scholars who advocated Anti-Americanism turns to varieties of feelings against America like Robert Kagan who neglects completely Anti-Americanism as concept derives from American policy, is linked to the outcome of irrational sentiments and covert anti-Semitism (Johnson, “European Anti-Americanism” 6). Next, Robinstein and Smith see Anti-Americanism as a concept stimulated by hatred or/and resentment. That is, according to them ascribed that “Any hostile action or expression on that becomes part of undifferentiated attack on The foreign policy, society, culture, and values of the United States” (Johnson, “European Anti-Americanism” 6). Then, Haselar claims that Anti-Americanism includes an opposition aspect towards cultural and political principles of America that is the result of anger focused on resentment and envy (Johnson, “European Anti-Americanism” 6).

b. Anti-Americanism as a Reactive Phenomenon:

In contrast, the second view shows that scholars have proved that this phenomenon is known as a reactive phenomenon that takes place as a reaction against

the political system of America. For example, Parker suggested that Anti-Americanism is a reaction to U.S. policy, which is, to a degree exacerbated by the influx of western culture (Johnson, "Anti-Americanism" 13). He refused the idea that Anti-Americanism is the consequence of some investable Muslim or Arab hostility. He argues that the Arab World. Throughout highlighting the fact that Anti-Americanism is largely found in the Arab world more than other places as result of it, American foreign policy there. After interviewing forty Pakistanis, Parker figured out that "Anti-American attitude have their roots in three policy areas of the U.S.; the perception of opposition of Pakistan's national interests, support for Israel, and intervention in Pakistani domestic politics. (Johnson, "Anti-Americanism" 13) He downplayed the importance of religious, ethnic, and culturally based Anti-Americanism" (Johnson, "Anti-Americanism" 13).

2. Muslim Perspectives on America after 9/11:

A multiple impressions have taken by Arab and non Arab Muslims who advanced their perceptions to America in a negative sense, namely are portrayed by Palestinians, Saudi Arabia, and South Asian (Indonesia, and Malaysia). These impressions are mainly supported in the book entitled With US or against Us: Studies in Global Anti-Americanism written by Tony Judt and Denis Lacorne

a. Palestinian Perception of America:

There are multiple Palestinian attitudes that portray America negatively. The first one is based on the idea that anti-Arab and anti-Muslim feelings are hugely found in the hearts and minds of America (Judt and Lacorne 159). People do not find any other expression for its double-standards approach toward Israel and other countries such as Syria. The second view that the United States acts as the policeman of world has

the right to be above international law and international obligations. Thirdly, idea of global anti-terrorism campaign after 9/11 is used as alleged reason to tighten U.S. domination over the Arab-Muslim world (Judt and Lacorne 159). The fourth one is that the United States is considered by many Palestinian as the right to Israel; the bonds that link these two countries are so powerful (Judt and Lacorne 159). Israel suppresses the Palestinians with a behind American support. There is a total subjugation of American decision making to the priorities and policies of the Israel government. The fifth vision implies U.S. foreign policy as being a double-faced: “human rights, the great Wilsonian concept of the people’s right to self determination seems to hesitate when the subjects of discussions are Palestinians” (Judt and Lacorne 159). The sixth one has drawn its stance on the image that The U.S. characterization of all forms of Palestinian military struggle as “terrorism” is considered as a cover that aims at giving the ex- Israeli Prime Minister Ariel Sharon a free hand in the Palestinian territories(Judt and Lacorne 159). The incidents like reoccupation of the entire West Bank in Spring 2002, the death of hundreds of people, the demolition of thousands of houses, and the uprooting of tens of thousands of trees for the Palestinian in the street would not have been possible without American approval (Judt and Lacorne 159). The seventh one highlights the idea that an American and Israel plans have played significant function to simulate for such fight in Iraq (Judt, and Lacorne 159). For instance, in the vision of Ariel Sharon, the war in Iraq is an opportunity to change the balance of power in the area (Judt, and Lacorne 159). Sharon claim is a division of labor: “Israel will take care of Arafat” (Judt and Lacorne 159). America will smash the sources of Arab power” (Judt, and Lacorne 159). Finally, for many Palestinians, like intellectuals, the negative image of U.S. policy is mixed with the pragmatic and the existential need to deal with the only remaining superpower (Judt, and Lacorne 170).

b. Saudis Perceptions Following the Events 9/11:

According to the book entitled With Us or Against Us: in Global Anti-American Studies stated the negative attitudes in Saudi Arabia After 9/11 is chiefly represented by disagreement and hostility towards America. For instance, in public opinion by Gall up poll gave an account that 64 percent of Saudi respondents described the United States either very unfavorably or most unfavorably (Judt, and Lacorne 143). The common mainstream in the survey linked America with certain adjectives like “conceited, ruthless, and arrogant.” The minority on other side illustrated 10 % who saw the United States as a friendly or honest (Judt, and Lacorne 143). In addition to Zogby survey, we have other images of in America Saudi public antipathy; 71 % looked favorably upon American technology, 52 % appreciate American freedom and democracy, 54% esteem American movies and television shows 58% praise American education (Judt and Lacorne 143). In contrast to the 10% view U.S. policy in the Arab world or the Palestinian issue in a favourable light (Judt and Lacorne 143).

However, Anti-Americanism in the period of 2002 left general impressions. In New York in January 2002, Prince Nawwaf Ibn al-Aziz informed that although young adults rejected the attacks on New York and Washington, most of them responded their compassion for Bin Laden’s cause (Judt and Lacorne 144). The ages of 25 and 41 of educated Saudis concluded that 95 percent support Bin Laden’s cause(Judt and Lacorne 144). Furthermore, in April 2002 and because the worsening relations between Israelis and the Palestinians 70% of Saudi intellectuals highlighted their impression on America whom they advanced the Anti-American sentiment that America is considered as a nursemaid of international terror and it forms with Israeli the real axis of terror and evil in the world (Judt ,and Lacorne 144).

c. Anti-Americanism in South Asian:

Anti-Americanism in South Asia, as has been explained by Alan Mc Pherson and Ivan Krastev in his book The Anti-Americanism Century, played a great role in making many Islamic groups and parties shed their negative perspectives of America after 9/11 (Mc Pherson, and Krastev 117). In Malaysia and Indonesia, for example, (FPI) Front Pembela Islam and (MMI) Majelis Mujahideen Indonesia are recognized the Islamist groups which viewed America negatively. In October 2002, PAS urged its members walking the streets of Kuala Lumpur, carrying banners, posters with comments like “we love Jihad,” “crush America,” and “Taliban are our brothers” (Mc Pherson, and Krastev 118). The same demonstrations were being carried out by Islamic parties and movements in Indonesian cities like Jakarta, Jogjakarta, Surakarta, Bandung, and Surabaya (Mc Pherson, and Krastev 118). Similarly, to the party’s president Ustaz Fadzil Noor who stated that “the United States has attacked a small and defenseless war criminals” (McPherson, and Krastev 118). If the American’s are really waging a war against terrorism why they don’t they attack Israel, which terrorized the Palestinians for many decades. More, the spiritual leader of PAS, Tuan Guru Nik Aziz Mat offered the main reason behind the American war against Afghanistan throughout stating that this attack was not merely directed to Afghanistan, but it was conducted against Islam and Muslims (McPherson, and Krastev 118). He believed that “the U.S. which has time and again shown its hostility towards Islam, to wage war against the religion” (McPherson, and Krastev 118). More than that, the negative image of the United States exists at the level of many of Islamic groups and parties on Southeast Asia following the Israeli invasion of Lebanon that began in mid-July 2006 (McPherson and Krastev 120). Muslim groups took away in the streets calling the unity of Muslim

against the United States and flaming fire on American flags (McPherson, and Krastev 120).

III. Analyzing Anti-Americanism in the Islamic World:

According to some scholars, in Anti-Americanism is a kind of hatred, and dislikeness against America because it is successful, powerful state, and it adopts a good principals that other countries cannot particularly in the Islamic world (O'Connor, and Griffiths 67). However, other ones, they oppose the former direction into Anti-Americanism phenomenon is merely propaganda to distort the image of Muslim world.

1. Anti-Americanism as a Real Phenomenon:

First of all, many scholars have commented that the Muslim world is viewed as a egregious case whenever Anti-Americanism as a subject will be brought to tight. More importantly, in their analysis, they depend on the Zionist project that considers the main theme to shed light on Anti-American sentiment. For example, Paul Johnson assumes to what are the most interlinked phenomena in the minds of many Arabs are Anti-Semitism and Anti-Americanism (O'Connor and Griffiths 68). This is the poisoned soil from which suicide bombers and al-Qaeda have sprung (O'Connor and Griffiths 68). Similarly, Josef Joffe believes that Anti-Israelism and Anti-Americanism go in parallel, while the link is standard in the Arab Middle East and Europe (O'Connor, and Griffiths 68). Also, he points out that envy and resentment as the primary elements that link the ties between Anti-Americanism and Anti-Israelism (O'Connor, and Griffiths 68). Thus, Israel and the United States are the most successful states in their respective neighborhoods; Israel in the Middle East, and the United States on the global level. For Josef, both are stable and vibrant democracies; they stand out because of their strong

senses of national identity, and they know who they are as well what they want to be (O'Connor, and Griffiths 68).

Secondly, others interpreted the Anti-Americanism phenomenon in the Arab-Muslim world as a cynical manipulation of population opinion by political and civic leaders in order to deflect attention from the internal inadequacies of Muslim societies (O'Connor and Griffiths 69). For instance, Barry Rubin views Anti-Americanism as means of an apology for political and social oppression and economic stagnation (O'Connor and Griffiths 69). That is why they put the image of America as bad state in the Arab world. It means that Arab leaders divert their subjects' attention from the internal weaknesses that are real troubles to assign responsibility for their own deficiencies to Washington in some cases. Anti-americanism is a façade and it is too beneficial for Muslim nations to cover up many shortcomings: their corruption, their incompetence, the oppression of their own citizens, their economic, scientific, and cultural stagnation (O'Connor and Griffiths 69). According to them, hatred toward America became a badge of identity; it contains a powerful element of hypocrisy (O'Connor and Griffiths 69). In addition to Barry Rubin and Salman Rushdie, we have also Merv Wurmser argues that the subject of hating America mainly its foreign policy vis-a-vis the Arab and Islamic world is characterized by interventionism (O'Connor and Griffiths 68- 69).

2. Anti-Americanism as a Propaganda:

As a matter of fact, the theory of Anti-Americanism in the Muslim world is either a case of primordial envy or a cynical ploy used by Muslim political leaders to distract attention from the fatal defects of failed societies cannot be easily reconciled with the following evidence (O'Connor, and Griffiths 69). More importantly, various

scholars suggested that Anti-Americanism change the level by failed societies, but this is not the reality; Anti-Americanism as a phenomenon exists in successful states as South Korea (O'Connor, and Griffiths 69). Moreover, the U.S and Israel are not the only states that are recognized as successful in political system or known as steady and vibrant democracies which both they have success brings upon the anger of Muslim peoples (O'Connor, and Griffiths 69).

There are several countries are measured as superpower though they are not under animosity of Muslim feelings. In Canada and Norway, for instance, are identified as well being particularly in social statistics and broad measures, they classified even above the United States and Israel. Yet, Canadian and Norwegian successes have not attracted the hostility of Muslims (O'Connor, and Griffiths 69).More than that, although there are a total of 88 free countries in the world based on the annual survey of political rights and civil by "Freedom House" , they are not targeted by Muslim hostility. Therefore, we can deduce that both states (U.S and Israel) are not the unique ones in that esteem. So, what makes America under the anti-American sentiments is its undisputed status as the superpower of universal military power and Israel helped and supported by the United States as an incontrovertible regional power. In brief, it is not possible to say that Muslim anti-American sentiment towards U.S and Israel is caused by the use abuse of power instead of involving the feelings and ideas that are stated by some scholars like envy, stability, and vibrant democracies (O'Connor, and Griffiths 69).

In addition to all what came before, what it has been proved on a subject that the resentment of Muslim countries towards America as integral and innate features and it is overtime stable in the Islamic world across variety of groups, it is not standard and it

has been between the rise and fall. In ancient times, the pro-American voice inside Islamic nations seems to be well being, Fawaz Gerges observed that during the 1950's, the relationship between the United States and the Muslim societies a golden age (O'Connor, and Griffiths 70). Recently, the vision of Muslims towards America has been quiet altered after 2000's. In 2002 Indonesia, for instance, it had estimated more than 60 % of people had good image about America (O'Connor, and Griffiths 70). But in 2003, it fell down to 15 %. Between 1999 – 2000, Turkish people expressed their appreciation to the United States, yet it fell to 15% by 2003 (O'Connor, and Griffiths 70). Similarly, in Iraq, it is the same portrayal because in February 2004, 48% of Iraqis held the idea that U.S and declined to 20 percent. Finally, as assertion of anti-Americanism phenomenon that answers to United States is a result of incidences and policies (O'Connor, and Griffiths 69-70).

IV. Anti-Americanism after 9/11 as a Universal Phenomenon:

Though Anti-Americanism has played a great role in Islamic world as a unique phenomenon, this does not mean that it has not also spread in other countries which refers Anti-Americanism can be too considered as universal one.

1. Anti-Americanism in France after 9/11:

As was explained fully in Robert Stam and Ella Shohat book Flaggin Ptriotism: Crises of Narcism and Anti-Americanism the phenomenon of Anti-Americanism in France has been characterized by several features. First of all, it has been featured by disharmony relationship. In Jean Baudrillard article “In Journal of the Prodigious Jubilation of Seeing the World Superpower Destroyed.” is more indicated who stated that “all of us” were accomplices of the attack exhilarated not so much because the

victims were American, but it is because at least someone had reacted to the evils of U.S. led globalization (Stam and Shohat 77). For him, the victory does not belong only to the streets; it is too for French people because as he said: “we” want it (Stam and Shohat 77). Secondly, Anti-American issue in French sentiment has also been expressed by ominous nouns and peril portrayed by French publishing history in “Le Peril Américaine” “ Le Concer Americaine”, and “L’abomination Americaine” (Stam and Shohat 77). Thus, the United States has played an extraordinary role in the French imaginary; it has become the repository side, the site into which the French have projected “their hopes as well as their fears concerning the feature of their own country and of the world (Stam and Shohat 77). Moreover, Anti-Americanism in France has become a manifestation of rampant insecurity, America threatens the future of France (Stam and Shohat 77). For example, the French weekly news magazine “L’Ex press” claimed that communism was no longer a threat and what threatens Europe is the American civilization (Stam and Shohat 77). These fears could be embodied in the most varied objects like a bottle of Coca-Cola, a refrigerator, Big Mac, and the internet (Stam and Shohat 77). Another French Anti-american sentiment, for instance, is based on a favoured cliché that the U.S. represents a possible savage capitalism and carnivorous Mc Donalidation, and they are money loving , puritanical have no culture or history...etc (Stam and Shohat 78). With regard to globalization, the dominant discourse of America by many. French critics as moving backward in social and economic terms back toward the pre-New Deal 1920’s as well as to the nineteenth-century nationalism which France once implemented and has know rejected (Stam and Shohat 78). In other terms, French Anti-americanism is a function of different status of intellectuals in the two countries are astonished at the lack of influence of U.S. liberal-leftist intellectuals when conservative intellectuals dominate the political media and the

public sphere (Stam and Shohat 78). Although influential within the academic critical left presence on the media. Instead, partisan hack commentators such as Ann Coulter and Tucker Carlson, who are not experts, but play them on TV, are invited by the media to vent reactionary (Stam and Shohat 77-78).

2. Anti-Americanism in Latin America:

During the early 2000 and 2002 they had favourable perceptions of U.S. fell down, though they had already been a good image of course as regarded in the book of The Anti- American Century that Seventy-nine percent of Venezuelans, for example, did not agree about the American political system since its invention in the worldwide matters, and only 48 % agreed that “the U.S. increases the gap between Rich / Poor.” i.e., it is going to create difference between both relations. Generally, although Latin Americans were mostly admired the American culture, history, and business practices. Yet, unfortunately all of them dropped down (Mc Pherson and Krastev 53) .However, Anti- Americanism sentiments of Latin Americans 2005 have been asserted the deterioration of opinions (Mc Pherson and Krastev 54). For instance, in the year of 2005 merely 41% of Venezuelan reactions had a “Buena” or “ muy Buena” image of the United States. Similarly, in Argentina 32 % and Brazil and Mexico illustrate 58 % during 2005 that the view of America has been raised in Latin Americans by describing the United States as “ an imperialist” country and “ little ” or “ no confidence ” (Mc Pherson and Krastev 53-54).

More than that, in Shifer’s “Tracing the Roots of Anti- Americanism in Latin America”, he showed that the negative attitudes that most of people don’t agree is really found to day since the incident that happened during the Iraq invasion when much crowds gathered in different towns of Latin America prove that Latin Americans carry

in their heart a great hatred sentiments such as speeches were fiercely critical of the Bush administration. While in the minds of many, the Iraq War has only confirmed the worst stereotypes about U.S. militarism, unilateralism, imperialism, and exceptionalism (Shifer 2). The widespread revival of terms such as “empire” and “hegemony” has been stunning (Shifer 3).

3. Anti-Americanism in South Korea:

As noticed in the article of “South Korean Politics and Rising Anti-Americanism: implications for U.S. Policy toward North Korea.” by Mark .Manyin, Anti-Americanism has long history; it had old roots dates back to the 1970’s and 1980’s after the end of military rule. This does not mean that Anti-Americanism stopped at 1980’s, it has continued and highly raised during Bush’s administrations as well largely confined to ideological groups particularly student organizations that operated on political margins in Korea (Manyin 11). Anti-american sentiments in South Korea are represented by several bad images related to the political matters (Manyin 11). Among those images is the Bush’s administration which blocked form of rapprochement between North and South Korea are not sufficiently accountable for crimes they commit in South Korea that the United States is covering up allege atrocities committed during the Korean war, and that the South Korean government too often supplies to U.S. interests (Manyin 11).

Underlying these sentiments is the declining sense of threat that South Korean fell from North Korea that has deepened since North-South Korean summit in June 2000 (Manyin 12). In student organizations Anti-American sentiments are expressed by three South Korean groups. The first one is known as the radical leftists, they ideologically speaking reject the U.S. Rock alliance and group of them support North Korea. The

second group is known as the materialists they resent the American intervention South Korea's sovereignty and they do not necessarily oppose the alliance. The group is known as individualists since they support the alliance; yet oppose U.S. servicemen. The latter appears to be in the majority among current Anti-American activists (Manyin 12). In addition to the previous Anti-American group sentiments, another aspect of Anti-Americanism that was shaped on relations with the United States under Roh presidential campaign When he tapped-into Anti-American sentiments in several ways. He criticized the Bush administration for not negotiating with North Korea. He called for "modernizing" the U.S. Korea alliance to make South Korea more equal partner in the relationship. More, He demonstrated a renegotiation of the U.S. Korea Status of Forces Agreement (SOFA) (Manyin 12).

Though much of huge Anti-American sentiments against American government, this does not mean stand only on its foreign policy, but it extends also to its people which indicated much in the abuses of Islamic peoples in the Aftermath of 9/11 in which this event helped more to say that Anti-Americanism is also as hostility against American people. For instance, one of the incidents that can serve this idea, it is during the events and chiefly aftermath of 9/11 when several epithets introduced verbally towards Muslims. Therefore, these derogatory terms like "terrorist", "rag head", "Osama", and "Taliban" have generated a great deal of antagonism towards American people (Peek 96).

Hating America and/or American people in the Islamic world, it does not mean disliking its culture. There are some Muslims who appreciate various American cultural components. Importantly, as it has been proved by Filali's dissertation that in spite of the fact that Algerian vision towards America was bad it has changed. This

changeable image is mainly supported by an American Journalist who recites how it is the portrayed image in some Algerian eyes in which he stated:

Walking past the video stores, jewelry shops and fashion boutiques in Algiers, an American could almost feel at home. Local radio, heard over the PA system plays song by Phil Collins and Van Morrison. Madonna, Elvis and James Dean posters festoon shop windows and add a touch of American chic. There is even a thriving fast-food restaurant called Rauli Burger that on first glance could pass for a Burger King, French fry makers, color-coordinated costumes and all (qtd. in Filali 123).

Conclusion:

To conclude the second chapter might say, Anti-Americanism phenomenon played a great role in conceptualizing a general idea about the United States in the Islamic world. The phenomenon as left a different impressions impacts that led to the tainted image of the United States Worldwide including non-Muslim countries in the wake of 9/11 when many people changed their views towards America mainly when Bush took the American troops to Iraq in 2003. As response to America's foreign policy during the 2000s, scholar took different stances in defining the Anti-Americanism whom they have perceived it either as an emotional or a reactive phenomenon. More, some scholar analyzed anti-Americanism in the Islamic world, that it is a real phenomenon because Muslims bear in their minds and hearts a great genuine animosity towards America mainly because its unilateral tyrannical use of power . In fact, Anti-

Americanism is an ideology that was used by any centuries to criticize the government of the United States not the Americans. In the Islamic world as an example, Anti-Americanism as a phenomenon is omnipresent because of America's behind support to Israel and its wars against Muslims in Afghanistan and Iraq and intervention under the veil of spreading democracy.

CHAPTER III

Comparison of both Phenomena: Islamophobia & Anti-Americanism.

Introduction:

In fact, Islamophobia and Anti-Americanism are two phenomena that deal with the same nature of hostility, yet this does not recognize the same type of hostility between both contexts: America and Islamic world. It turns back to the historical relations between America and Muslim world through which one can deduce the conflicts that contributed in motivating the clash at the level of the two phenomena: Islamophobia and Anti-Americanism.

Islamophobia and Anti-Americanism are two phenomena seem to have much of similarities, but this is not ignorant to the differences that are shared between the two phenomena.

This chapter highlights four significant titles. Firstly, it studies the relationship between America and the Islamic world which has three phases; each one has its own characteristics. For instance, the first stage describes the converged values and divergent people; the second one is completely opposite to the first one. It is known as the period of divergent and convergent values. While the third one starts during 21st century when the relations between the Islamic world and America divergent values and suspicious attitudes. Secondly, the chapter deals with Islamophobia and Anti-Americanism between religion and ethnicity whereby it examines Islamophobia and its religious nature of hostility against Muslims and anti- Americanism and its ethnic and racial nature of hostility against the American government. The third point refers to the

common grounds that are shared between Islamophobia and Anti-Americanism like hatred, cause and effect. Lastly, it focuses on the major strategies that can be suggested to deal with both phenomena Islamophobia and Americanism.

I. American-Islamic Relations:

According to Ali A. Mazrui the relationship between the United States and the Islamic world was characterized by three major features.

1. Convergent Values Vs Divergent Peoples:

On the one side, relationship between American values and Islamic ones were close during the first half of 20th century. For example, Islam and America shared different values as the aversion to premarital sex. Some U.S. states even had laws against extramarital fornication, Homosexuality, as well was criminalized in the first half of the 20th century in America. In the Islamic culture, unmarried couples living together were prohibited. Bearing babies out of illegitimate marriage was seen in both cultures as dishonorable act. More, Men in both cultures are considered as the responsible for the family and the function of women politics in both civilizations are hardly worked: in America women did not get the right to vote until the introduction of a constitutional Amendment in 1920. In fact, both civilizations had limited female participation in the economy. In 1930, only 18 percent of Americans accepted the necessity of a married woman working outside the home. Both of them prevent drinking alcohol; in the United States, the prohibition of alcohol needed a constitutional Amendment that was ratified in January 1919 as the 18th Amendment and put into effect in January 1920. More, death penalty in both civilizations were accepted as an answer to some forms of human depravity.

Islam's most controversial capital opposition is against adultery; America's most controversial application of the death penalty was until recently the execution of the mentally retarded or the execution of Juvenile offenders. On the other side, relations between the Muslims and the Americans were divergent during the first half of the 20th century. This latter has been represented by the years of Jim Crow racist laws of segregation a level of racism repugnant to Islamic ethics and mores. U.S. laws against interracial marriage were also repugnant to Islamic principles. More, treatment of religious minorities was also much more tolerant in the Ottoman Empire in the first two decades of the 20th century than was the interfaith atmosphere in the United States (Mazrui 1-2).

2. Divergent Values Vs Convergent Peoples:

During, the second phase during begins from the second half of the 20th century that the relationship between America and the Islamic world was featured by divergent values and convergent people. In diverged values, For instance, the widespread idea of sex before marriage in American was a matter of agreement of parents this phenomenon of sexual freedom has increasingly explored. More, Freedom, as an example, is another American issue that is given power to American women. Mothers in the Muslim Women, but mothers in the Muslim world are more respectful by sons and their husbands are not appreciated than do in America. More than that, women place in America politics and economy during the second half of the 20th century is more vital than Muslim women in these two main fields (Mazrui 2-3). More importantly, women in America were more liberated than women in the Muslim world. Accordingly, Women in the Islamic world occupied various places in the political institutions. In Pakistan, as an example Benazir Bhutto was the prime minister. Bangladesh had

altering Prime Minister of two women: khalida Zia and Hassina Wajed, Indonesia: had a women president, Megawati Sukarno Patri, and Turkey has woman prime minister her name is Tansucitler appeared as woman leader. Furthermore, the subject of alcohol issue has been reappeared to its prohibition in a new constitutional amendment that was confirmed in 1933. This refers to the Islamic historical experience in the alcohol during the Pre-Islamic era while the issue on the death penalty in American case is the same as the Muslim world. But America in abolished this kind of punishment long time ago. In contrast, during the second half of the 20th century, the relations in American and Muslim peoples are accounted as convergent. More explicitly, the U.S.A left the idea of racism towards others and had become tolerant of other religions. Many Muslims who were living in America during the 1990's were witnessing Ramadhan, of course, it was another decision of the President of the U.S.A by provide them with cards and it is the same as for Eid el Fitr. This can be illustrated by First Lady Hilary Clinton amused Muslim women at the White House on Eidel Fitr. Lastly, though it has been described that relations in both peoples of America and Islam as closed relationship internally, this does not mean they have not good combination externally. As such relationship between the U.S.A. and Egypt after Gamal Abdel Nasser that this latter oppose to universal Muslim interests , it did not take stance in defense of the Plestinians like in the years of 1948 , 1956, 196, and 1973 (Mazrui 2-4).

3. Americans and Muslims: Clash of Civilizations:

This period starts with the early 21st Century that has been predicted by Professor Samuel Huntington. In his article "Afghan Alumni and the Clash between civilizations." By shaul Shy confirms that the root of global conflict at the turn of the century is neither ideological nor economic, but it is cultural. He studied that the development of conflict

in the modern world splits into four stages: the first stage is known as conflicts between monarchs which stress on competitive economic and territorial interests, the second one is defined as conflicts between nations when Huntington put it: “the wars of kings are over, the wars of people had begun” (Mazrui 5). The third one is recognized as the conflicts between ideologies like the rival ideologies between communism, capitalism, and examines the main issues of clash of civilizations that begins following the end of the Cold war, the conflict between civilizations has become the basic reason of clash. Since the cold war, states were categorized regarding to their political, economic, and technological developments. According to Huntington today’s nations must be arranged in words of culture or civilization. That’s why civilization is described by factual aspects like language, history, religion, customs, and institutions and other aspects are defined by subjectivity as the people define themselves or their reference group. Thus, civilization is defined whether as the largest cultural entities with which people identify, or “the highest cultural grouping of people and broadest level of cultural identity people have short of that which distinguishes humans from others ” (qtd. in Shay 60-61).

To prove all what was said above, the event that happened after 9/11 “the War in Terror” is more appropriate to illustrate how the religion has great effectiveness inside two different religious civilizations: Muslim world and America, of course, Juahn Cole stated in his article “Islamophobia and American Foreign policy.

In addition to the factual aspects of religion that have participated both sentiments: Islamophobia and Anti-Americanism in the broadest civilizations America and the Muslim world, it has also noticed that the relationship between them seem to be deviate. For instance, homosexuality was not only in the paved road, it was in the

progression of being religiously authorized and protestant Christianity was moving toward ordaining gay bishops, as well as ordaining women priests (Mazrui 6). Another example, after 9/11 relations between American people and Muslim people broken up to the new spirit of feelings towards each other, Afghanistan and Iraq both of them were under occupation of American areas. Moreover, another one occupation was drawn under these following countries: Kashmir and Chechnya. Furthermore, Muslim charities in America were harassed on the unproven suspicion of money laundering. Muslim suspects have been held indefinitely without trial at Guantanamo bay and other hidden places (Mazrui 5-6).

II. Islamophobia and Anti-Americanism between Religion and Ethnicity:

After dealing with Islamophobia in American context and Anti-Americanism in the Islamic world, one comes to conclusion that Islamophobia is based on the religion nature of hostility against all Muslims; Arabs and non Arabs from one side. On the other side, we have noticed that Anti-Americanism phenomenon stresses on the ethnic and racial nature of hostility against not the American people, but their government and its foreign policy. So, an article which entitled Islamophobia in America by M.Amir Ali, and the book of Detained Witout Cause by Irum Shiekh can represent the clash in both phenomena.

1. Islamophobia as Religious Nature of Hostility:

Islam as a religion become as the main issue in foreign cultures though it has long defined as an evil faith. Current, recognized more than the ancient time. As an example, in the article written by M. Amir Ali, Islamophobia is defined as the fear of the Islam and Muslims, it is an old phenomenon, it has long discovered in western

countries, yet in the modern times has become more observable one and more peril as such in media, it illustrates the major theme that takes in their consideration all sections of media, and the sections that are much related to the society (1).

Despite the fact that Islam is recognized as ruthlessly intimidating, and allegations towards Islam's believers that they use their religion in order to achieve political or military benefits, fear from Islam that is merged with racist hostility to Muslim immigrant. All these ideas of misunderstanding Islam lead to a new extending of misperceptions of Muslim cultures which are seen as monolithic and underdeveloped as well as accusation to Muslim cultures are totally different from other cultures. i.e., they represent themselves as the superior one while Muslims believers as inferior ones (Ali 10).

In addition to the components of Muslim cultures in the visions of many Westerners and the United States of America, they have added new element that has contributed extremely in distorting Islam as tainted faith. This element is known under this statement that Muslims are oppressive to women and all men are polygamous. For example, as has been stated by M. Amir Ali, critics of Islam condemn that:

Violence is a way of life , Islam demands or allows
dictatorships its is opposed to “democracy”, Islamic
Shariah has rendered part of population armless,
handless due to their petty crimes and many are
hanged or killed for any infraction, Muslims always
ride on camels and live in tents. They perceive that
the Muslim society. Even in the U.S. many non-
Muslims world not enter an Islamic center or a

mosque for fear of their lives whereas there has not been as a single incidence of violence against non-Muslim at any Muslim place of gathering. On the other hand, there have been hundreds of cases of violence and arson against Muslims and their places of gathering and worship (10).

It was also noticed that as “threat”, thinking Muslim peoples, they destroy the ones who will gain the non-Muslim people like westerners and Americans, and they are going to be the subjugator under the Islamic rule without liberty or democracy that is way Islam is performed to them as a threat to the world peace and considering Muslims as barbaric .i.e., Islamic Fundamentalism will oppress the world to unclear wars causing silent death, misery, and destruction. Since they see Islam like this, they believe it is good idea to prohibit the growing of Islam. Of course, several new laws are introduced to diminish psychological phenomenon of the foreigners. For instance, modifying immigration laws in order to fit the agenda against the Muslim. Furthermore, in case of every terrorist event Muslims become the first suspects even there is no evidence that terrorist act took place. In addition to that, the intelligence community of the west under the leadership of the CIA is busy subverting genuine Islamic movements in all Muslim majority countries; the media and the people of the west support such activities due to prejudices developed through Islamophobia. More than that, new laws have been passed to enable airport security to harass the Muslims because they are profiled as potential terrorists; having Muslim sounding names or middle Eastern or South Asian looking faces are enough to be profiled as potential terrorists (Ali 11).

In recent times, “Freedom from Religious Persecution Act” which is planned to look for excuses’ under widest possible pretext for keeping economic and technological development of the Muslim countries are left with one of two choices: allowing spies of the west to work unimpeded for surveillance work to undermine their economy, sow dissensions, generate political and social unrest, and keep the society unstable, or have economic and technological restriction. Moreover, talking or pointing fingers at Islamophobia is the one who is targeted or condemned. Preventing any one or any means publishing supporter news about Islam and Muslims like newspaper or magazine to speak from truly a neutrally perspective in the matter of Israel and Palestinians is the one who is going to be targeted (Ali 11).

Uprooting Islam is a well planned strategy supported to fight Islam globally. It is via many reports of Anti- Islam meetings and strategy sessions held to defeat Islam as a faith and perform as a personal religion of Individuals with no referring to its principles and teachings in varied field like family, social, economic, and political context of nations. For example, the political system like capitalism that is giving by the west only one choice to the third world countries which benefits the west whether it is under the title of secular democracy or secular dictatorship. There is division in the meaning of the term “democracy”, there is one meaning when applied to the west and different meaning when applied to the Third World countries where it takes the meaning of severally Anti-Islamic. True “democracy” in the Muslim majority countries is not tolerated and resources of the west are used to uproot it (Ali 13-14).

2. Anti- Americanism as the Ethnic and Racial Nature of Hostility against the American Government:

Anti-americanism as the ethnic and racial nature of hostility against the American government can be depicted in the book of Detained Without Cause: Muslim's stories of Detention and Deportation in America After 9/11 by Irum Shiekh through reciting the story of Muslim Indian, his name is Mohammed Azmath, he came to the United States in 1991, he has got work, is a result to September 1, 2001, he lost his job at newspaper stand. Their friends invited him to visit San Antonio, Texas for potential new job. On September 11, 2001, he took flight from New York air report to San Antinio. After the attacks on the World Trade Center, all flights were grounded and learned that the future flights were uncertain and decided to take train to complete his journey after this incidents, he faces several mistreatments by American government (31). For instance, Law enforcement officers are considered as one of these mistreatments that engendered this phenomenon in which the law enforcement officers investigated Mohammed Azmath during the Am track journey. After confirming that his visas expired, the officers arrested him and classified him as "Special Interest Case." Within days, he was moved to the ninth floor of the Metropolitan Detention Center (MDC) in Brooklyn, his name and face was featured in the headlines of all the major newspapers. Azmath stayed on the ninth floor in solitary confinement for almost a year. During his detention, his wife also was subjected to investigation and harassment (Shiekh 2). Another example that led Anti-americanism based on the ethnic and racial nature of hostility against the American government is MDC Guards is also believed to be one of the factors which created Anti-american sentiments when he experienced miserable life during his detention. When the guards were always angry, they often said

that I was going to die in prison and that I was a terrorist since the government gave false information about us to the media and the guard trusted that information and did not question if it was accurate. At nights, sometimes when he was sleeping, they would come and subjected him to a lot of mental and physical torture. As the guards moved him from the prison to the court, they have twisted him, put on the tight hand cuffs, or bang us against the walls. In addition to that, the guards purposely left him in the freezing cold for four to five hours that is they were expressing their anger indirectly (Shiekh 42-43). FBI interrogation can be also expressed as one of the abuses that contributed in institutionalization Anti-Americanism as the ethnic and racial nature of hostility against the American government phenomenon, it is performed when Azmath experienced hard FBI investigations. After he was accused with credit card fraud on December 13, 2001, the FBI investigation terminated. For example on the first day of investigation FBI agents asked him what he knew about the incidents that happened in New York and the World Trade Center, though he was not the responsible for the events. He told them that he did not know anything, and he said to them that he did not the news until I have arrived to Saint Louis, but they remained doubtful. Then, they asked him about his background, he answered them he is from India, but they rejected his confession again and they claimed that he is from Saudi Arabia and he went to Afghanistan for the war. More than that, they accused him his pilot and a navigator and displayed him a lisencc from a flying institute in Virginia with his name on it. The license showed that he had taken flying lessons. He has never been to a flying in Virginia place (Shiekh 43- 45).

A year of solitary confinement that was one of the painful experiences of mistreatment which caused hatred against American politics not against the American

people. Accordingly, it is place where you find yourself solitary from the environment of human beings: no phone, no concept of time, some people tried to kill themselves. Human beings are considered social animals, and you are not allowed to open the window. For instance, solitary confinement at the MDC. All the false accusations like the flying license, his Saudi nationality were torture among these experiences; he was submerged in those accusations (Shiekh 49-50).

In brief, after his realise from the prison, Azmath totally expressed his Anti-American sentiments in the following statements. First of all, America is creating a new environment in which they are giving Islam bad reputation, they can use anything against you because of the weakness of the Judicial and there are no human rights. For example, what happened in Gujarat is great deals of people were murdered, but nothing happened to the perpetrators. Secondly, Azmath changes completely his attitude toward the United States before 9/ 11. That is Azmath's experience in the United States was pleasant. Even after his terrible experience on the ninth floor of the MDC, he makes a distinction between the American public and the government. However, he does not want to go back to the United States. i.e., American people are very nice and open minded, and they are very friendly with the foreigners. The government system and departments like the FBI and DEA, whereas, have problems; they are filled with discrimination and racism as noticed by him:

Outside the prison, you feel that you have freedom,
that there is a respect for humanity, and that America
is the guardian of human rights. Inside the prison, it is
the opposite. The way they arrested innocent people
and put them in jails with no evidence shocked me.

Law enforcement officers are still arresting more people in the U.S. When I was in jail, I heard about the arrest of three young male doctors in Florida. Someone complained, the FBI got suspicious, and it became big and shocking news. CNN covered it live, and the drama lasted for ten hours. Officers only arrested them because they were Muslims but later they found out that they were doctors and not terrorists. These kinds of incidents are happening to Muslims all the time in the U.S. (Shiekh 53).

III. Similarities Shared between Islamophobia and Anti-Americanism:

These points were shown by Mohamed Nimer “Islamophobia and Anti-Americanism: Causes and Remedies.”

1. Hatred:

Hatred sentiment is considered the main mutual component in both: Islamophobia and Anti-Americanism phenomena. Means that, hatred as sentiment is directed totally at religion society or a group of people since they happen to be Muslim or American. Like hate is articulated via spiteful rhetoric and/or physical acts of violence and discrimination against objects or persons on description their union with Islam, Muslim, America or Americans. More importantly, one must be clear about their essence that is through realizing the severe threats of Islamophobia and Anti-Americanism of what they are and what they are not. A disapproving analysis of Islam or Muslims is not Islamophobic. Also, critical study of American background and government is not Anti-

american. One cannot agree with Islam or with what some Muslims do without animosities. In the same way, one can oppose American policies without America as notion (Nimer 1).

2. Agitation:

Both phenomena: Islamophobia and Anti-Americanism were intensified after 9/11. For instance, Anti-Muslim sentiments in the United States have risen particularly after the incidence as it has been making speech known as the terrorist attacks of September 11, 2001. That is, between one-fourth and one-third of Americans hold bad images and views of Islam and Muslims. Opinion of significant figures are chiefly learnt through various tools of news like internet blogs, talk radio, and cable television are increasingly cruel language to downgrad to the Islamic religion: Franklin Graham, Jerry Falwell and Pat Robertson, and religious leaders often invited by elected officials and politicians have given the name to Islam a such “wicked religion”, the prophet Mohammed as a “terrorist”, and Muslims “worse than Nazis.” Internationally, universal survey of world public opinion about the United States in November 2005 refers that difficult sentiments were mutual. Another example, from 51percent to 79 percent of the respondents expressed adverse view of the United States (Nimer 1-2).

3. Cause and Effect:

Another similarity between the two phenomena is based on cause and effect relationship. First, Consider the following series of incidents begin randomly with 9/11when Al-Quaeda has beaten America in which left many people dead and injured and engendered the most observable anti-Muslim acts like violence in American background and the most vocal wave of anti-Islam rhetoric in the West. The strike is then referred to rationalize the invasion of two Muslim majority countries where

hundreds of thousands of two Muslim majority countries where hundreds of people have been murdered or injured in Afghanistan and Iraq. This unleashed a wave of terrorist attacks against vulnerable targets of U.S. allies in Bali, Indonesia, Casablanca, Morocco, Riyadh, Saudi Arabia, Istanbul, Turkey, Madrid, Spain, London, and United Kingdom. In addition to that, it is also observed increased American stresses on Muslims nationally and internationally like human rights abuses and the use of torture in the name of national security. In similar to the practices that happened at Abu Gharib and other U.S. holding facilities inflamed Anti-American feelings and many have caused to the resurrection of al-Quaeda and Taliban in Iraq and Afghanistan. More illustration, in this article” Islamophobia and Anti-Americanism: Causes and Remedies.” by Mohammed Nimer who stated the cause and effect relationship in both contexts:

So the pattern is clear: Terrorist attacks against Americans are followed by anti- Muslim rhetoric and policy. This in turn reinforces anti-American sentiment and provokes a new round of terrorist attacks. For those who seek to promote reconciliation, it is pointless to ask which of the two phenomena began first. What is more important is to recognize the positive relationship between the two, namely, as Islamophobia increases, anti-Americanism is strengthened and vice versa (Nimer 2).

4. Factors: Misconception & Real Grievances:

In addition to the similarity of cause and effect between Islamophobia and Anti-Americanism, there are also two main factors that are chiefly shared between the two phenomena. First, misconception is considered as the first exchangeable factor in both phenomena that can be represented on various views. For example, several people in the Muslim people depict American people in terms of rich, ruthless, and raunchy. Whereas Muslims is the same thing is uttered against America, but in different views by Hollywood movies into what Jack Shaheen calls the three Bs: billionaires, bombers, and belly dancers. Data displays that many Muslims do hold strong negative stereotypes of westerners in general and Americans in particular. Additionally, in June 2006, Westerners views that are chiefly performed by Muslims can be pointed in the following images: greedy, arrogant, immoral, selfish, and violent which surveyed by Poll Research Center. Further, the problem lies in the broad-brunch generalization of Muslims and Americans as morally lax people who have ample means and will harm others. This sweeping notion which constitutes the crux of Anti-Americanism and Islamophobia is usually accompanied by demonization and justification of hostility. To agreeing with negative statements about America and Muslims, it's figured out that there is agitation which creates antagonistic emotions. For instance, Pat Robertson is considered one of these agitations who has repeatedly stated on national television al-Qaeda militants are only carrying out Quranic commands to kill Jews and Christians (Nimer 3). Furthermore, such claim was echoed in other forums beyond the so-called Christian. For example, the Simon wisent hat center hosted an event at the University of Toronto countering the UN Secretary General seminar on Islamophobia in December 2004. More importantly, Bruce Tefft, a former civ official that is featured by Canadian event who blamed Islam for terrorism.

He said Islam and Islamic fundamentalism are no different. Both of them embody a totalitarian construct. More than that, Rex Dun who is republican depicted Islam as an aggressive ideology not a faith, he rejected completely Islam's book stating that "Most Oklahomans do not endorse the idea of killing innocent women and children in the nature of Ideology." However, the agitation that is depicted by Anti-American sentiments often took the form of blaming America for most of the Muslims world's problems even in places where America is not a player. For example, American imperialism that was held by Bin Laden who accused it to be the responsible for the persecution of Muslims in an India state of Asian. That is, the exercise of American power has left Muslims are not able to endorse vulnerable Muslim minorities such as those in India. Moreover, the invasion of Iraq and the attacks on Americans and their allies in both cases are not based on Bin Laden's blaming America for most of the Muslim world's problem and the Bush's justification of the war on terror in Iraq on grounds of 9/11, but the justification of violence turns back to an ideology-based views of Islamophobic and Anti-American sentiments which are history and world affairs performing responsibility for events (Nimer 4).

Secondly, there are also great deal of grievances that contributed in fueling Islamophobia and Anti-americanism. Significantly, unjust American policies are one of these grievances that engendered Anti-American sentiments while terrorism inflame Islamophobia. For example, University of Maryland political scientist Louis described this kind of grievance on attending public 2004 as the point homecoming American administrators in Iraq referred to high spirit regarding what they saw as successful American imperialism which led many of the world's Muslims understand like American policies as increasingly a leading aspect in curbing their progress. Certainly, the American invasion of Iraq helped more this factor that is represented by Muslims as

a campaign having the broad aim of weakening Muslims. Another example of grievance, it is when both Islamophobia and Anti-Americanism clearly reflect the gloomy state of U.S. Muslim world relations. The U.S. has inherited and maintained the status quo of a Muslim world divided by colonial European powers. For the U.S. has invested in relations with Muslim majority states which are controlled for the most part by rulers who have marginalized civil society. Yet, supporters of this untenable set of relationships are the most vocal in demanding that Muslims who are rendered powerless, turn inward and band together in order to uproot terrorists (Nimer 5). But 9/11 events were commended by Islamic activists across the globe, is not an ambiguous manner. This can be illustrated on three major complaints: American Muslim leaders marked on anti-terror fatwa, and Muslim public affairs have maintained regular contacts with law enforcement agencies, and American Muslim Organizations stimulate recruitment of Muslims in law enforcement agencies. Furthermore, legitimate grievances must be addressed to dry up the sources of anger. It means that the American government should work to resolve, or refrain from opposing national liberation movements, because this hostility feeds legitimate resentment against it. Michael Schem, former CIA Head of Bin Laden Unit, stated that this might not happen so long as the U.S. government is in the grip of those who believe in an imperial America (Nimer 6).

IV. Remedies for Islamophobia and Anti-Americanism:

Islamophobia and Anti- Americanism are recognized as major problems after the end of the Cold War. Since each one carries feeling against the other which creates obstacles should be avoided and solution should be taken into consideration. Of course, it is as suggested by many scholars:

1. Dialogue:

Dialogue is the most important tool used in order to clarify myths and falsify a common knowledge that is considered as necessity to assert non violent future. Richard Cizik is a head in the National Association of Evangelicals with fundamentalist Christians. Muslims have protested for so long that western academics and journalists invented the term fundamentalist Islam and compare its features with sketches of practicing Muslims, compare those with extremists and terrorists. After the Iranian Revolution in 1979 such assumption were applied to branch of Shia Muslims. Then, it is ascribed to Sunni Muslim after 9/11 that was the main bad character. That's why it has suggested by Nimer several components of dialogue like charting which is the unconventional of typecasting and communication based on ignorant profiling Muslims, Christians, Jews should confess their Abrahamic origins as one powerful foundation for communication between all followers of these three religions. As such, religious holly books three of three of them consist universal principle propose a strong moral ground for peaceful coexistence and enunciate the golden rule which simply suggests with other as one would like to be treated. However, political realists believe that such haughty !; bidea will not shift the quality of universal relations, which in their opinion, are stressed on uncertainty, power, and interest. Yet think in the free will of human beings may disagree. Thus, there is cause to stimulate international discourse premised on shared future. Within this framework, various sub-discourses may prove productive. Similarly to charting, it has also proposed another dialogical component which based on conversation deals with the idea of world supremacy since whether the Quran or the bible are not enough to give an explanation for supremacy and suppression. For instance, scholar Richard Bulliet proves that Islamic and western civilizations are more interrelated than many are prepared to confess. The fact that Modern world would not

have been existed without the roles of the Muslim mathematician Mohammed Ibn Musa al-Khwarizmi (Nimer 6). More, global discourse is more advocated in the interfaith relation. This means that, in this component there some who disagree and others agree, it is through it you are going to be good in interfaith meetings, arguing they have created few actual consequences. Meetings ought to settle differences and conformity between faith communities. But get in touch with American Muslims on the one side and Catholics as well route Protestants on the other side have produced satisfying exchange of good ideas and intentions. More than that, in political matters to defend civil rights and oppose unjust wars, responses led to disasters. i.e., contacts between Muslims, Jews, Christians, Zionists on edge and misunderstanding (Nimer 7). An example of that, the climax antagonism of anti-Muslim sentiments is finding a place in certain parts of the American conservative movement including some think tanks and republican politicians and activists. Moreover, Acknowledgement is another way to deal with tension of two nations in order to solve the misunderstanding that can be led to hostility and prejudice. For example, Rabbi Eric Yoffi, leader of the Union of Reform Judaism Questioned this subject in his address to the annual convention of Islamic Society of North America. The capacity of ISNA members to bring about this shift will be empowered if they could display their Muslim brethren that their Jewish counterpart is equally willing to acknowledge the wrongs of organized Jewry that goes the extra mile in justifying Israel's repression of the Palestinians. American Muslim leaders have frequently disapproved Palestinian violence on Israeli civilians, and at the same time, American Jewish leaders directed plausible criticism of the Israeli cruel occupation. Lastly, it is focused on the component known as discussion in which Muslim in the west and the rest of the Ummah are in the use. That is to say, western Muslims have worthy ideas are sharing with their colleague Muslims around the universe. Thoughts that may

lead to reshape capable of giving hope and blunting radicalism (Nimer 7-8). For instance, Jamel Badwi, Canadian Muslim scholar and activists made differentiation between two the terms: secularism and secularity. The first one refers to anti-religion ideology that Muslims would not agree while the second is a fundamental which produces the creation of effective polities which Muslims may perceives as good. He proved that the American sort of separating church and state follows the security concept (Nimer 8). So, if this understanding becomes a basis for political reform in Muslim majority countries, it would demonstrate that American principles are consistent with Islamic ideals. Yet, others who oppose Muslim or Islam cannot be met. Of course, as stated by Mohammed Nimer that:

Such rhetoric may manifest Islamophobia.

Essentially, it suggests that Muslims are prone to violence and prefer war over negotiations to settle their differences. American civil society groups should engage their counterparts in Muslim-majority states, rather than justify denying them a place at the political table. The debate over Islam and democracy must be seen in a new light: Subscribers to the notion that the two are incompatible are those who would like to see the West clash with the Muslim world. In other words, the question of compatibility is not answerable through a positivist scientific discovery. Rather, it is subject to one's preferences regarding East-West relations. Those who opt for conflict would

welcome the intensification of Islamophobia and anti-Americanism (8-9).

2. Imams Visions and Communication Strategy:

In order to eliminate Islamophobia in her master thesis, Linda Edvardsson's "Islamophobia: features of Islamophobia and strategies against it." has suggested two significant strategies that are embodied by Imams vision and theoretical suggestions. Consequently, getting rid of Islamophobia the Imams strategy suggests that to crash Islamophobia in the hearts and in the minds of others by exchange the bad idea about Islam as a religion and Muslims as people. The Imams at the Bosnian mosque, as an example, try to effect positive attributes to their members: trough praying, different lectures about environmental aspects. They also learn different Islamic morals and could act as guides if necessary. More than that, it is proposed implementing new laws that treat Islamophobia more precisely like if one has been violated or been affected by this phenomenon .i.e., there should be added boundaries what one can do and what one cannot do on the one hand (Edvardsson 28-29). On the other hand, the second strategy is based on theorritical suggestion fixed on the propositions of European Commission and European Monitoring Centre on Racism and Xenophobia in which displays the significant function of education and media comes to surface .According to her:

Education, the role of institutions, participation and dialogue, legal framework, and political leadership. All of these instruments must be mobilized if we are to effectively prevent and reduce discrimination against Muslims in Europe...we need to find a way to acknowledge and appreciate difference without turning it into something immutable, foreign and

threatening, We must establish a common ground to assert both difference and equality by showing solidarity with all people that face exclusion and discrimination (Edvardsson 30).

Nevertheless, it is suggested that the idea that represents diversity management that aims towards ethnic minorities and tries to include minorities even more into the labour market because diversity management represents an inclusionary alternative. That is through recognizing cultural differences between groups of employees and making practical allowances for such differences in organizational policies (Edvardsson 30-31).

For Anti-Americanism, communication strategy is considered as the main tool to deal with this particular type of war of ideas that can be illustrated by certain policy steps as argued by Hady and P. Singer in their article “A communication Strategy to Win the War of ideas that helped more in strengthening the relations between Muslim world and America / Americans.” First of all, exerting presidential leadership in public diplomacy is the main step that should the new president’s first international trip hand over major policy convey listing aims an reflecting a sight of future relations between both: Muslims and America, meet with forward. Looking leaders, civil society reformers, and youth. All of these actions that are held by the new administrations in order to control respect and support both parties standing as well as standing of each. Further, the president should organize plan for regular dialogue with news media from Muslim world. In addition to that, using the bully pulpit of the presidency by the president to express disapproval of hate speech (Hady and Singer 9). Secondly, create and deploy America’s voice corps step is to produce group speaks Arabic language fluently training them with public diplomacy techniques because in 2005 report of the

Advisory Commission on Public Diplomacy found that there is lack of Arabic speakers are able to talk on Arabic-language television of the U.S. government. That's why presidential support to this matter pushes him to offer 200, this recruitment which is needed as the president stated, extends about 10 per Arabic language talk shows and news analyses. Thirdly, step of establishing American centers across the region based on establishing American centers on significant places in order to clarify the positive image of America. So, previously in order to strengthening the love of the U.S. of America, after the WWII, the United States projected centers in the form of houses as implemented across Germany as focal points to establish democracy and shape good relation with the German people located in city and town centers. To days, these American centers are mainly built in the form of libraries which are needed throughout the broader Muslim World, it perhaps exists at least one public American center in every major city. These centers must be provided partly by members of the America's voice corps, and must serve as distribution points for translated works from the American knowledge library initiative. Also, the centers should provide state of the art English Language training programs, seminars, discussions, and wide selection of current periodicals, newspapers, and literature. For example, they should also offer free internet access and moderated programs that promote direct exchange with Americans through the use of modern information technology. Fourth, it is an implement American knowledge library initiative, this step is mainly focused on the scarcity of Arabic translation of major works of American literature and political theory that can be filled by translation of 1000 books and Journals that would soon make such works widely and inexpensively available. Finally, launching this step is one of the major technique of American public diplomacy in order to avoid Anti-American sentiments is known as privatizing Alhura and Radio Sawa. For instance, American government organized

satellite TV and Radio stations known as Alhurra and Radio Sawa, broadcasting in Arabic and intended to supplement or even supplant indigenous media in the region (Hady and Singer 11).

Conclusion

To sum up, the clash of the two phenomena: Islamophobia and Anti-americanism has been chiefly raised after 9/11 which introduced different characteristics as well as similar ones that led many theoretical suggestions to deal with. In brief, it is better to avoid denial that is considered as major complicating aspect. From denying that Islamophobia exists or that Ani-americanism is related to America's unjustified militarism and support of oppression. More, these two phenomena are really problematic issues that can lead to long war cannot be ended that is why it is better to crash the hatred sentiments of Islamophobia and Anti-Americanism .

General Conclusion

This research found that the two phenomena: Islamophobia and Anti-Americanism have old roots though they both reemerged after the events of 9/11. For instance, the origins of Islamophobia are traced back to the early 1920's when the French colonizers portrayed the cultures of Islamic countries, namely Egypt, in a negative sense. Other writers claimed that its root were French when two French authors wrote about prophet Muhammed peace upon him. More, another claim suggested that Islamophobia as a phenomenon is invented by Muslims themselves when an Iranian female did not accept wearing the Islamic dress. As similar to Anti-Americanism, it is also witnessed an ancient history. In the first phase, Anti-Americanism was recognized when America appeared early as a European settlement till the end of WWII. In the second phase, it appeared when the Cold War started whereby America became the global power which motivated many countries as an enemy to America like the Soviet Union. In addition to that, Anti-Americanism as a phenomenon began at the end of the Cold War when America became the leader of the international economic system.

Aim of this research is confirming the fact that Islamophobia and Anti-Americanism are beyond the American and Islamic circles, but it concluded that they are universal. In Denmark, different types of news presented ugly image of Muslims and their religion "Islam" and they ridiculed from the prophet Mohammed of Islamic nations as terrorist. France as well witnessed different actions and protests against Muslims. These actions like discrimination, hostility, and violence toward Muslims

have even led to murders. Parallel to Islamophobia, Anti-Americanism also spreads in other parts of the world. In France, for example, Anti-Americanism has been perceived by ominous nouns and has become a manifestation of rampant insecurity believing that communism was no longer a threat and what threatens Europe is the American civilization. Furthermore, Anti-American sentiment has too motivated Latin America when negative attitudes and much crowds gathered in different towns of Latin America prove that Latin Americans carry in their hearts hate sentiments which were fiercely critical to Bush administration.

In the third and final place, this research comes to conclude that there are some similarities and differences that have been recognized through studying both phenomena: Islamophobia and Anti-Americanism. For example, the relations between the Islamic world and the United States are characterized by three major phases; it is sometimes recognized as convergent values Vs divergent people and divergent values Vs convergent people, but the main relation between America Islamic world was defined after 9/11. This is more indicated in Islamophobia and Anti-Americanism between two aspects; concord and clash. Another example is illustrated on two main aspects: similarities and differences. The former one can be stressed on hate sentiment that is considered as the mutual component in both phenomena. Accordingly, hatred as a sentiment is directed totally toward a religious society or an ethnic group of people since they happen to be Muslims or Americans. Other similarity is depicted on agitation .i.e., the unmatched growth of both phenomena which were intensified after 9/11. More than that, it is the same case with cause and effect relationship. The events, for example, consider the following series of incidents begin randomly with 9/11 as Al-Qaida strike against America where many people died, injured and engendered the most observable

anti-Muslim acts like violence. Besides to these similarities, it has also created differences between Islamophobia and Anti-Americanism. This difference is portrayed when Islamophobia appeared have a religious nature of hostility, and Anti-Americanism as the ethnic and racial nature of animosity. Finally, it is known as Islamophobia and Anti-Americanism have both created problems in which many scholar have suggested multiple solutions like dialogue, communication strategy, and theoretical suggestion.

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