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**Conceptualizing Islamophobia and The Identification of
American Muslims' Reaction in the 21st Century
Case Study: Contact Theory**

A DISSERTATION SUBMITTED TO THE DEPARTMENT OF ENGLISH IN PARTIAL
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Abstract

This study aims to identify both Islamophobia in the 21st century and the Muslims' reaction as a form of a social movement under the name of Dismantling and Countering Islamophobia, followed by a suggested case study that will expound on the phenomenon. Islamophobia is a religion-based racism that affects millions of lives and threatened the national security of multi-racial Western civilizations with the increasing levels of the phenomenon in the modern world. However, Islamophobia is a liquid term and a shape-shifting phenomenon through periods and in various forms. This study approaches the problem of misunderstanding and the conflicts between Islamophobic individuals and Muslims, through theory study -Theory of Contact- and secondary data analysis provided by various scholars to manage a potential success to reduce levels of prejudice and discrimination among Westerners and Muslims followed by its hypothesis to be demonstrated on both groups. The movement of Dismantling and Countering Islamophobia wasn't that successful. Therefore, the application of Contact Theory is highly needed to achieve higher results in the process of reducing prejudice and tension. This study aims to provide a better and deeper understanding of the phenomenon and an efficient tool to encounter it. Further progressive studies are needed to enhance and develop more effective methods to encounter the phenomenon properly.

Key word: Islam phobia – Dismantling – Countering – contact theory – American Muslims – Social movement.

Résumé

L'objectif de cette étude est d'identifier à la fois l'Islamophobie au 21^{ème} siècle et la réaction des musulmans comme une forme d'un mouvement social sous le nom du Démantèlement et la Lutte contre l'Islamophobie, suivie d'une étude de cas suggérée qui exposera le phénomène. L'Islamophobie est un racisme basé sur la religion qui affecte des millions de vies et menace la sécurité nationale des civilisations occidentales multiraciales avec les niveaux croissants des phénomènes dans le monde moderne. Cependant, l'Islamophobie change de forme au fil du temps et sous diverses formes. Cette étude approche le problème de l'incompréhension et des conflits entre les islamophobes et musulmans, à travers une étude théorique -Théorie du Contact- et une analyse de données secondaires fournies par divers chercheurs afin de gérer un succès potentiel pour réduire les niveaux de préjugés et de discrimination entre les occidentaux et les musulmans, suivie de son hypothèse à démontrer sur les deux groupes. Le mouvement du Démantèlement et de la Lutte contre l'Islamophobie n'a pas été un tel succès, donc l'application de la Théorie du Contact est l'aspect bénéfique le plus suggéré disponible. Cette étude vise à fournir une meilleure et plus profonde compréhension du phénomène et un outil efficace pour y faire face. D'autres études progressives sont nécessaires pour améliorer et développer des méthodes plus efficaces pour affronter proprement le phénomène.

ملخص

يهدف هذا البحث الى تعريف كلا من الإسلاموفوبيا في القرن 21 و الحركة الإجتماعية للمسلمين التي ظهرت كرد فعل للمكافحة و القضاء على الإسلاموفوبيا، تليها دراسة مقترحة لشرح هذه الظاهرة. الإسلاموفوبيا هي عنصرية قائمة على الدين تؤثر على ملايين الأرواح وتهدد الأمن القومي للحضارات الغربية متعددة الأعراق مع تزايد مستويات الظاهرة في العالم الحديث إلا أنه و مع ذلك فإن ظاهرة الإسلاموفوبيا قد تحورت خلال فترات معينة من الزمن لعدة أشكال مختلفة. إلى جانب ما ذكر مسبقا، فإن هذه الدراسة قد تناولت سوء الفهم الحاصل و الصراع القائم بين المناصرين للإسلاموفوبيا و الإسلاميين بالإستعانة بنظرية التواصل و كذلك بالإستدلال بالبيانات الثانوية المقدمة من مختلف العلماء للحد من مستويات التحيز والتمييز بين الغربيين و المسلمين، تليها مجموعة من الفرضيات المتعلقة بكلا الطرفين. إلى جانب ما ذكر، فإن حركة المكافحة و القضاء على الإسلاموفوبيا لم تشهد أهمية كبيرة للحد من التمييز نجاحا كبيرا بناء على حوصلة الدراسة بالإستعانة بنظرية التواصل و التي تعتبر ذات العنصري و التوتر بين الطرفين. ختاماً، تهدف هذه الدراسة إلى شرح هذه الظاهرة بصورة أفضل وأعمق مع اقتراح مجموعة من الوسائل الفعالة لمواجهتها. إلا أن هذا لا يمنع من إجراء المزيد من الدراسات حول هذا فعالية لمواجهة هذه الظاهرة بشكل صحيح. الموضوع لتعزيز وتطوير أساليب أكثر فعالية لمواجهة هذه الظاهرة بشكل صحيح.

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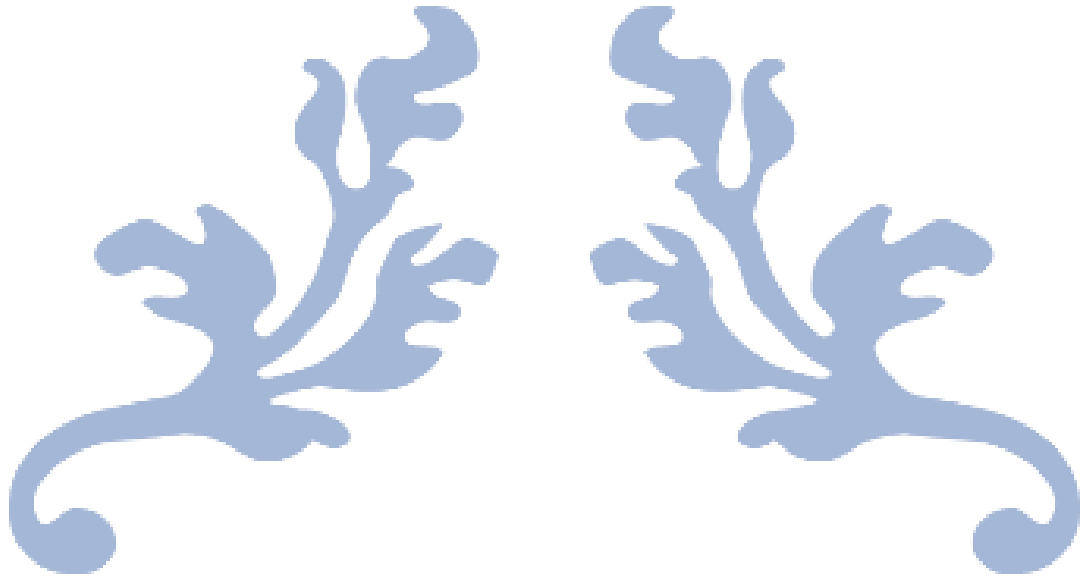
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**GENERAL
INTRODUCTION**



General Introduction

Garry Wills an American author specializing in politics and religion in an interview expressing his ideas about Islam and Muslims in Western civilizations stated “Unfortunately, it is pretty easy to misrepresent Islam... I am ashamed that a student of religion like me did not read Qur’an.” The levels of Islamophobia in the US are crazily rising especially after 9-11. Therefore, sort of anti-religion-based actions made a debut in the early 20th century in the form of actions, laws, and attitudes taken against Muslims and Islam, which are being exacerbated rapidly later in the 21st century, under an ancient mis conceptualized name of Islamophobia. (Halliday 1999)

However, there are conflicting points of view regarding how and what shapes Islamophobia over the years. An overall lack of progressive identification of the phenomenon is a fact caused by its existence in a highly dynamic environment. Whereas subject knowledge is rapidly and continuously evolving and shapeshifting to different periods, by way of illustration, the core of early 19th-century Islamophobia is not in any way similar to the 21st century.

This research aims to approach the phenomenon by dedicating a chapter to identifying Islamophobia in the 21st century, through the use of different and recent definitions of the phenomenon. Consequently, it gives a general overview of Muslims’ reactions, their identification, and the anti-islamophobia movement. Then, it ends with the case study of a theory to encounter the phenomenon. Henceforth, the study uses a Quantitative approach as it supports and serves the theme of the subject study, Therefore, the primary data collection methods used in this research are various data collection, secondary data analysis, and study of theory.

What is known about Islamophobia is considerably divided into three main points, what Islamophobia is, where it comes from, and why it still exists. Most scholars identify

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Islamophobia as a form of “Phobia” that this feeling manifested itself in the form of fear of Islam out of ignorance and hatred towards Muslims in the form of abusive verbal and physical actions generated from derogatory stereotypes as well as distorted facts fed by the media. Scholars tried to provide data about why Islamophobia still exists, and they share a point of view, that sustained Islamophobia actions derived from the misuse of the concept and the fact that such anti-Islam based actions are labelled under the name of a phobia (Halliday 1999, Beydoun 2018, Massoumi 2017).

However, the concept of Islamophobia in its essence is not logical, and the use of the following concepts; fear, hostility, and prejudice do not add up to conceptualize one phenomenon (Halliday 1999). Therefore, the need for a two/three-part progressive definition that entitles Islamophobia as racism, is essentially needed as the subject knowledge is continuously changing and evolving. Although numerous efforts done by scholars to encounter the phenomenon, it was not as sufficient as it should be, as the phenomenon is categorized as a “Phobia”.

Since the first clash of Western Christian civilization with Eastern Islamic nations, a set of concepts emerged, and tension and prejudice were well held among these two empires. Though this tension “must have” disappeared with the emergence of the Civil Rights Movement and the spreading ideology of intergroup multi-racial coexistence. Islamophobia is still there, growing like fire fuelled by diesel in various forms.

However, the first existence of the term “Islamophobia” was set by the Christian church as an excuse for the huge expansion of the Islamic nation, which reached through the Byzantine and Persian empires and lost territories. The term was used to hint at the barbarian and distorted image of Islam and Muslims as warlords. Then, later on, it reached the public’s minds when Islam reached Europe’s shores as a form of exhibition.

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A few centuries later, when multi-racial coexistence appeared in the world, the use of the term deformed into actions, and attitudes targeting Muslim and Eastern immigrants in society as well as politics. In his book, Fredrickson contested the ideas of equating religious and ethnic discrimination with racism (Fredrickson 2007). Whereas Greaves argued that Islamophobia's history of fourteen centuries pertained to intricacies of historical, and economic realities and the term Islam related to anger, frustration, and intolerance, leading to a designated fear of Islam and Muslims. Since Asians and Arabs were considered outsiders in Europe, and faced prejudice and bias due to their outsider culture as they imply a non-European look as well as their places and origins. Therefore, their environment is labeled with Islamophobia as a form of verbal abuse and physical harassment by the public. Though, this fear exploded later in a form of an incident considered to be representative of Muslims' deeds and ideology, which it exacerbated later and gave birth to an actual fear of Islam. In 2001, 9th of September a series of two attacks hit the Tower of the trade center in the USA and culprits were Muslims and this act promoted a hideous image of Muslims and Islam.

Along with the racialization of and increased discrimination towards Muslims and eastern immigrants in the post-9/11 era, discussions by Johnson and Frombgen have been marked regarding the intersections of race, religion, and identity underlining how the US Community has always been based on ethnicity or race. The latter definition was criticized by immigrants, throughout the US timeline and the present day. The authors point out the generalized discrimination toward the racialization of Arabs, Muslims, and Eastern immigrants in the post-9/11 era. Therefore, intensifying the hateful ideology pointed to groups of color from the notion of American acceptance and inclusivity (Johnson and Frombgen, 2009, p. 650).

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Other scholars agree on how “can an individual reference his American identity to become overwhelmingly and necessity of inclusion in politics”, an effort to break down excluding barriers to recognition, rather than an aspiration to civic participation as a deeply involving activity”. Whereas, The American identity has become a shapeshifting doll in a history of “exclusions and inclusions, in which xenophobia, racism, religious bigotry, and fear of alien conspiracies have played their part.”

The modern context of Islamophobia shapes a challenge to scholars, as it changes and evolves continuously and in many forms that it became a necessity to keep the term updated to encounter it properly, where most scholars shape Islamophobia into two main points -Fear and Hatred-. However, it is neither logical nor suitable to indulge different forms of the phenomenon in one concept, by doing so, the term will be foggy and inaccurate.

Despite the shared points of view among scholars on the definition of Islamophobia, it is neither accurate nor convenient as well as methods and theories to encounter it. Second, Muslims reacted to the long era of Islamophobia, where the study aims to identify that reaction as a form of a social movement, and finally, it winds up with a theory study to suggest a solution to the phenomenon. Therefore, it leads the study to form a set of questions to approach the given problem:

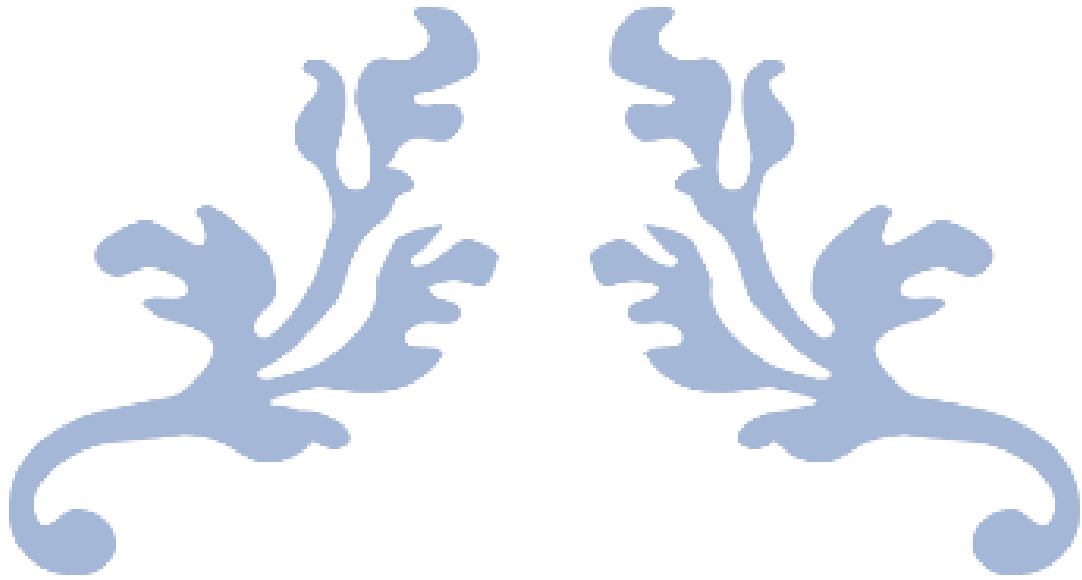
- How can you define Islamophobia in the 21st century?
- How did the Muslims’ reaction shape itself into a social movement? Why is it considered to be a form to encounter the phenomenon?
- How can Islamophobia be fought correctly? What are the potentials of the Theory of Contact?

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Given the lack of a proper definition of Islamophobia in the 21st century, the study will provide a recent definition of Islamophobia as it exacerbates rapidly, affecting millions of lives in Western civilization. Followed by identifying the reaction of whom got affected by the phenomenon as a form of a social movement. concluded by a suggested case study to encounter this religious-based racism.

Whereas objectives include three main points that the study will cover. The first objective will provide a recent definition of the phenomenon utilizing analysis and evaluation of previous and recent definitions, and the second objective will cover the identification of the Muslim's reaction to the phenomenon using concepts and indicating modules as a social movement. consequently, it leads the third objective to give the study a theory with a high potential success rate to encounter Islamophobia properly targeting its roots and what fuels it.

This study will contribute to the body of knowledge by identifying the phenomenon recently and conveniently, followed by identifying Muslims' reactions as a social movement to encounter anti-Muslim action properly. In addition, a study of the theory that has potential success in fighting Islamophobia utilizing well-cited data consisting of studies that test the theory of contact and its surveys analysis that is approved by the scholar community.



**CHAPTER ONE:
ISLAMOPHOBIA
CONCEPTUALIZATION**



Chapter One: Islamophobia Conceptualization

Introduction

Islamophobia is a set of attitudes and actions targeting Muslims, that can have many forms and various shapes. Thanks to many factors in all fields, the word itself became a weapon due to listing it as phobia, not racism, whereas this idea is manifested in legislated laws by the state under the name of anti-terrorism actions. How can Islamophobia be “conceptualized” in the 21st century? And what are its causes?

I.1 Definition of Islamophobia

The term Islamophobia is composed of two parts. “Islam” and “phobia” where Islam refers to Both Muslims and Islam, while a phobia is defined according to the Merriam- Webster Dictionary, as “an exaggerated, usually inexplicable and illogical fear of a particular object, class of objects, or situation.” Therefore, the combination of both words means Fear of Islam as the latter definitions state.

The first emergence of Islamophobia as a phenomenon, which refers to the fear of Islam and Muslims, goes back to Middle Ages, Todd Green stated that at the dawn of the 13th century, Islamic nations gained inconceivable power in Asia and the Middle East due to their well and modern armed fleet controlling the Mediterranean Sea, the matter that paved the way to reach and conquer Europe (37-38). What is called the Islamic exhibitions start to sweep Europe in 1358 by the Ottoman army, causing fear across Europe and their people, especially after the conquest of Andalusia, where Europe was

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Christian and was obliged to transfer to Islam or pay tribute, giving birth to first existence fear of Islam in the world. Moreover, The French Historian, Alain Ruscio, reports the origins of Islamophobia in his 2016 article that it is generated since the first conflict between the Middle Eastern Islamic nation and the Western Christian world's hostility towards each other thanks to religious differences. Therefore, the clash of the two giant civilizations, Eastern Islamic Civilization and Western Christian Civilization created fear of Islam and Muslims in Europe and then America which was exacerbated later on through politics and historical events, racial exclusion urge and racist derogatory stereotypes about Muslims in what can be described into anti-Muslim racism.

Despite numerous definitions by scholars of the term such as Chris Allen, Tahir Abbas, Linda Briksman, and many more, Islamophobia doesn't serve academic representation of the phenomenon in the modern era, this idea is depicted by Massoumi, Mills, and Miller in their book *What is Islamophobia?* they explained that the term appeared precisely in early 20th century, later on, it diversified and exacerbated in the 21st century making term use of Islamophobia inaccurate and misleading (3). To identify the phenomenon, the need for modern definitions will eventually generate an overview to give a nearly accurate and appropriate definition.

The first existence of the term was in 1930 by Etienne Dient and Sliman Ben Brahim in their book *The Pilgrimage to the Sacred House of Allah* (1930) depicting the cause and goal to spread amity and peace among non-Muslims and Muslims in Europe which is elaborated as the hostility of Europeans towards Islam. The term phenomenon reached English dictionaries in 1985 Edward said in his article *Orientalism Reconsidered* defined as anyone who makes incorrect assumptions or stereotyping about Muslims and misrepresentation, unjustified hatred and hostility towards Islam and Muslims. Both contexts of definitions are considered and framed in Orientalism.

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In 1996, however, Runnymede in Green Todd's book (25) defined the phenomenon as the hate and hostility shown in a series of closed views that imply disrespectful behavior, attitude, beliefs, and actions towards Muslims. On the other hand, Fred Halliday argued in his 1999 article *Islamophobia Reconsidered* on misuse of the term, claiming that Islamophobia is highly rooted in Western civilization, acknowledging the existence of anti-Muslim racism, justifying it with the fact that it targets people rather than religion, declaring that the most accurate term is Anti-Muslimism or Anti-Muslim Racism.

Throughout previous definitions, it is clear to understand that term "Islamophobia" is not accurate due to the existence of "hatred" and "fear" under one unacceptable concept, so the study proposes an accurate conceptualization of Islamophobia by putting two-part definitions to it according to the situation and level which it is practiced. As a derogatory feeling, stereotypes, and fear are only classified under the name of Islamophobia, yet when it comes to actions and legislated laws made by higher authorities such as Executive Order 13769 is classified as anti-Muslimism.

I.2 Types of Islamophobias

Due to the phenomenon, it is manifested at different levels and in various forms, according to Khaled Beydoun where he explained types of phenomena and their depth in US mentality in both state and society and how it is normalized. The types are displayed according to the level of their practise and severity by the individual, community, organization, and state.

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The internalized type which could be called unintentional Islamophobia due to a person's subconscious development of misjudgment of Muslims through their society's stereotyping of Islam and Muslims, for example, the idea of female circumcision is generated by Islam, due to the fact some African countries apply that tradition, these countries happened to be a Muslim African country. This type of Islamophobia is considered to be harmful due to the rising percentage of young individuals leading to an unending era of Islamophobia.

Interpersonal type is a type where it spread in a whole community or society, it is identified with illegal actions taken against Muslims such as physical assaults, verbal abuse, hate crimes, and even terrorist attacks on mosques, aiming to exclude Muslims from society. On the 15th of March, 2019 two attacks on two mosques in Christchurch city in New Zealand, led to 51 Muslims killed by a 29 years old white male who was planning to attack another mosque. This act was a straight forwarded message of hostility and hatred directed at Muslims, a clear message of the declining existence of Muslims and Islam in the community with such type.

Institutional Islamophobia is a legal action taken against Muslims or individuals with Muslim backgrounds resulting in discriminatory treatment, practices, and policies found in companies and organizations authorized by the law. As a case in point, a Muslim man who was fired due to his request for prayer breaks, accusing the company of religious discrimination and hostility toward Muslims.

Structural Islamophobia is a type that is practiced legally through the power of the state, legislation policy, and programming to exclude and oppress Muslim classes and organizations and vilifying Islam, criminalizing Muslims, for example, section 44 of England and Wales that authorizes detention to any out comers with a religious

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background (87% of detained people are Muslims and Pakistanis), the procedures that were followed are holding their baggage for 48 hours, inspecting them for no valid reason, where investigations showed later that those people had no deal with any criminal activities that state suspected them with. Yaqeen Institute for Islamic Research, The law unpacking structural Islamophobia is the article name that claims the idea of structural Islamophobia is more dangerous and rooted due to the power of the state to legalize and normalize Islamophobia, because the state has the power to create regulations that target Muslims just due to the fact of being Muslim. (Yaqeen Institute)

I.3 Causes of Islamophobia

Since Islamophobia is boosted and supported by many movements, factors, and events that are considered to support the growth of the phenomenon and the increasing unjustifiable hatred and derogatory stereotypes towards Islam and Muslims. However, these movements, factors, and events can be simplified and classified into three major parts considered to be the protagonist's role in spreading Islamophobia in Western civilization which are movements, events, and the state. Khaled Beydoun (16-18)

I.3.1 Islamophobia-Supporting Events

Historical events are to be considered the cause that gave birth to fear of Islam and Muslims as Todd Green stated (37-38). It is common knowledge that 9-11 was a bridge that led to the exacerbation of the phenomenon. Yet, it did not start as people think,

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to locate the first existence of the phenomenon in history, the study focuses on the first collisions between Islam and Western civilization.

Islamophobia did not exacerbate by any historical event ever since, till the 11th of September 2001 when a series of four coordinated terrorist attacks were executed by an Islamic terrorist organization named al-Qaeda against the US government as a threat causing over 3000 kills of men, women, and children. This incident flamed the hate and hostility towards Muslims and Islam just due to the fact of the terrorists were Muslims.

After the incident of 9-11, the US government announced the project The War on Terror by invading Afghanistan causing Hundred's thousands of kills and massacres in the Afghan nation and later on Policies against Arabs, Muslims, and anyone with Islamic religious background.

I.3.2 The Media and State as Anti-Muslim Figure

The media in Western civilization focuses their attention on criminal actions made by Muslims, Arabs, and whoever has Islamic background, exaggerating the facts and generalizing such actions on Muslims and Islam. In April 1995 the Federal Building in Oklahoma City was struck by a bomb leading to 168 kills and hundreds of injuries, investigations later on related this attack to a Christian male named Timothy McVeigh History (1). The media did not put any focus on McVeigh and people who share the same ideology, but when a Muslim makes a felony or a crime all eyes are on him as if all Muslims share the same criminal values. It inspires and controls public opinion by bombarding the news and even distorting facts to suit its biased aim.

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As for politics, Islamophobia was supported by higher authority to exclude Islam and Muslims through laws and legislation as Khaled Beydoun stated (58). Many European countries implement oppressive and arbitrary laws for any intruder, comer, or tourist especially those with a religious background or people who imply to Islamic background.

Dalia Mogahed (1-2) the Director of Research at the Institute for Social Policy and Understanding in Washington, D.C. explained in these two statements that Islamophobia is a form of policy to gain reputation and influence on the American community, stating “ Islamophobia is essentially a million-dollar industry, and, that because of the strong media bias present towards Islam and American-Muslims, Islamophobia is spreading.” Moreover, it described Islamophobia as a manipulation tool used to support presidential elections “Leaders shape how the public reacts and this hints that anti-Muslim hate is a tool of public manipulation.” (Dalia Mogahed)

According to Dalia’s article (3), Anti-Muslim racism levels did not spike in the 9-11 attacks and Boston Marathon Bombing as much during the 2008 and 2012 election cycles, due to biased media and politicians’ use of irrational hatred towards Islam and Muslims where similar studies showed that half of Americans don’t know a Muslim personality.

Most famous laws that were legislated against Muslims such as Section 44¹ in England and Wales give the power to search people without any reasonable suspicion. The law is legislated to be applied indiscriminately, implying that the state isn’t targeting any specific religion, race, or organization. Whereas most of

¹ Section 44 gives police the power to indiscriminately stop and search people without reasonable suspicion. This is in part because the police have too much discretion over when to use these power, and insufficient legal safeguards are in place to guard against its misapplication.

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the detained people who were investigated and inspected seem to share the same religion and nationality (Massoumi, 9).

Alex Carlile, Baron Carlile of Berriew as a member of the House of Lords of the UK accused police at the airport of misuse of the section in his statement, "*I have evidence of cases where the person stopped is so obviously far from any known terrorism profile that, realistically, there is not the slightest possibility of him/her being a terrorist, and no other feature to justify the stop*". Section 44 was removed by the European Court of Human Rights, yet this doesn't explain putting it in the first place or remove the hostility towards Muslims. (Human Rights Watch). This political action assimilated in the use of the state's power which did not include Europe only. Where the US state targeted anyone With Islamic roots and background, by legislating laws and bans against Arabs and Asians with Islamic roots and background.

Another illustration of the state as an anti-Muslim figure is Executive Order 13769 entitled Protecting the Nation from foreign terrorist entry into the US, set by Donald Trump where he emphasizes the necessity of banning Muslims and Arabs from entering American soil. The policy is considered to be the strongest tool used by Western civilization's states to restrict and exclude Islamic existence from the country, limiting their contribution to society, and therefore eliminating Muslim heritage in the nation.

I.3.3 Salman Rushdie's Novel and Anti-Islamic Movements

When it comes to religious factors, an incident must be mentioned and cleared, this attacked the basis and credibility of Islam rather than Muslims. On the 26th of September, 1988 Salman Rushdie published a novel named "*Satanic Verses*" attacking

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the credibility of the Qur'an and Prophet Mohamed. Through using distorted historical events Rushdie's idea fed hatred, rage, and abusive comments about Mohamed and the holy book (Qur'an). The latter had the Islamic nation explodes with hate and protests due to desecration towards the Qur'an, Prophet, and Islam. Salman's novel was a fuel that turned on enemies and haters of the religion causing a huge debate on whether Islam is even a valid religion, Salman implied violence of Muslim terrorists is justified by their religion in his quote *"From the beginning men used god to justify the unjustifiable"*, 82.

The anti-Muslim organization and individuals used the novel to attack the basis of Islam and doubt the credibility of Islam as a peaceful religion, in addition to using misunderstood verses of Jihad in the Qur'an exacerbated, later on, to develop and gather individuals to form counter-Islam movements such as the counter-Jihad movement, where it is the belief that Islam and west are at war, Islam extremists are the true embodiment of 'pure' Islam, and Muslims can never live peacefully.

Abusive comments on Islam and Muslims were the core of the counter-Jihad movement, though it no longer exists, its impacts on society's lives are still now a day due to their reinforcement and beliefs in youth that extremism exists at the core of Islam. Psychological and social factors from communities' mentality and acceptance or refusal of the race, religion, and beliefs. Yet it could be affected by an outer cause, mainly politicians and media due to their power and ability to influence public opinion and thinking, as a case in point when an influencer, celebrity, and media make a hostility towards something the people of the community show compassion and support through prejudgements and stereotyping (Liberal Roots).

Studies show that a growing percentage of these actions will eventually lead to an extremist individual forming a group to eradicate and exclude targeted individuals, and

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organizations with the same race, religion, and beliefs such as the Far Rights movement where its expansion is based on anti-Islamic. Such movement paved the way to organize over 4500 anti-Islamic groups, where Lars Erik Berntzen elaborated that the Far Rights movement which appeared in the USA from the rom 1870s till the late 19th century is expanding anti-Islam organizations. The book argues that anti-Islamic organizations still exist lively in Western civilization including the USA, with that being said, the existence of such movements (Far-rights and counter-Jihad movement) and their supporters endangers the societal life and peace of both non-Muslims and Muslims. (Liberal Roots)

I.4 Societal Impacts on The American Community.

Despite the fact Islamophobia targets Muslims and Islam, its effects exacerbated through the past decade and a half, resulting in the growth of many societal diseases such as racism, supporting racial discrimination, unjustified hatred, and hostility among individuals of the same community with whom they share same values, traditions, moral beliefs, and love for their nation.

The societal effect of Islamophobia goes far beyond just hatred and hostility, while it grows through time, nonetheless, the American community will fall apart if the phenomenon keeps sweeping all US soil. Whereas Implications to fuel Islamophobia is causing casualties and social instability within the community, this section elaborates on impacts by dealing with two parts, the first deals with damage dealt to non-Muslims while the second part deals with damage dealt to Muslims and Islam as well (Areeza Ali)

As mentioned in the first chapter, Islamophobia is defined as a type of racism, and hostility directed towards Muslims and Islam, derogatory stereotypes and negative prejudice towards any individuals with racial, religious, and sexual background/

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orientation developed into actions, and in real life manifestation causes social instability due to rising percentage of hate crimes, and verbal abuse. As an Illustration, the following graph elaborates on the increasing incidents (Hate Crimes; defined in Oxford Dictionary 3rd Ed: any incident, which constitutes a criminal offense and is motivated by prejudice) that happened between 2018 and 2019 which shows the second largest percentage is based on religion where 96 % of these incidents were biased against Islam and Muslims, not to mention that 39% of Race/Ancestry/Ethnicity are Muslims with Arabic, and Pakistani background categorized in that column.

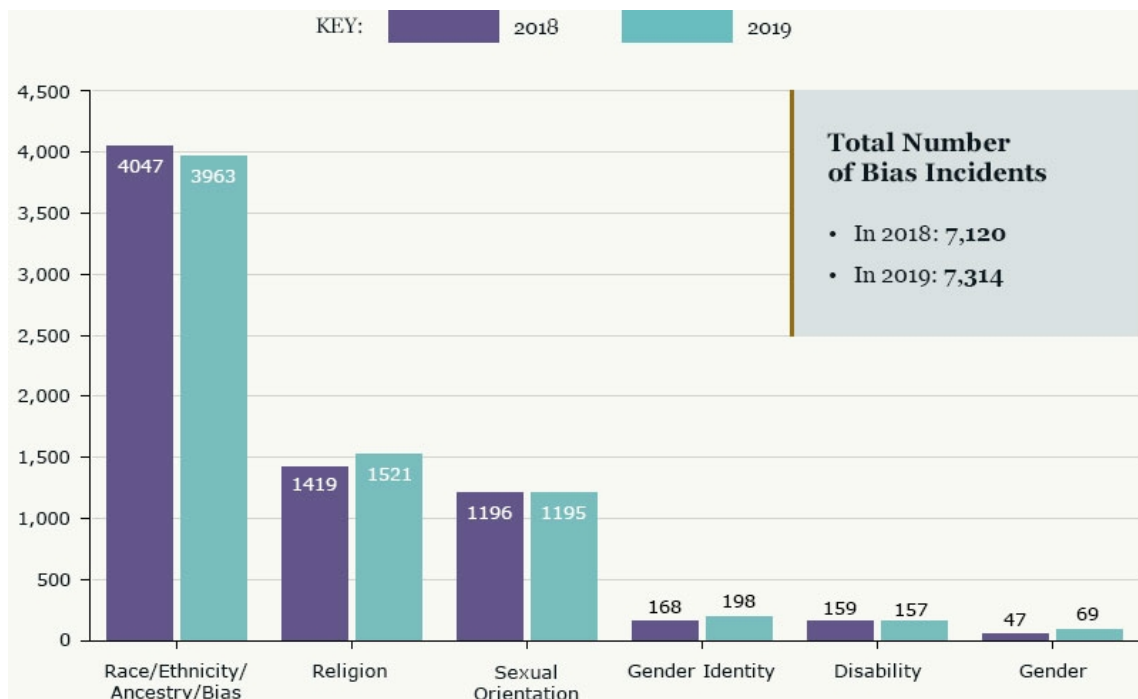


Fig. 1. FBI, Bias Motivation Categories for Victims of Single-bias Incidents, 2020.

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expressing the depth of religious racism ability might cause civil war due to societal imbalances is framed in terms of ethnic and/or religious controversies and conflict. When it comes to impacts that touched and affected Muslims in the American community should be mentioned in three parts to understand the amount of damage dealt with by this anti-Muslim racism. Many researches showed Islamophobia effects are being exacerbated at three different levels concerning the daily life of Muslims, adolescents, and children where such phenomenon might have a greater impact on youth and the aged due to the fact normalized with the support of state and anti-Islamic organizations.

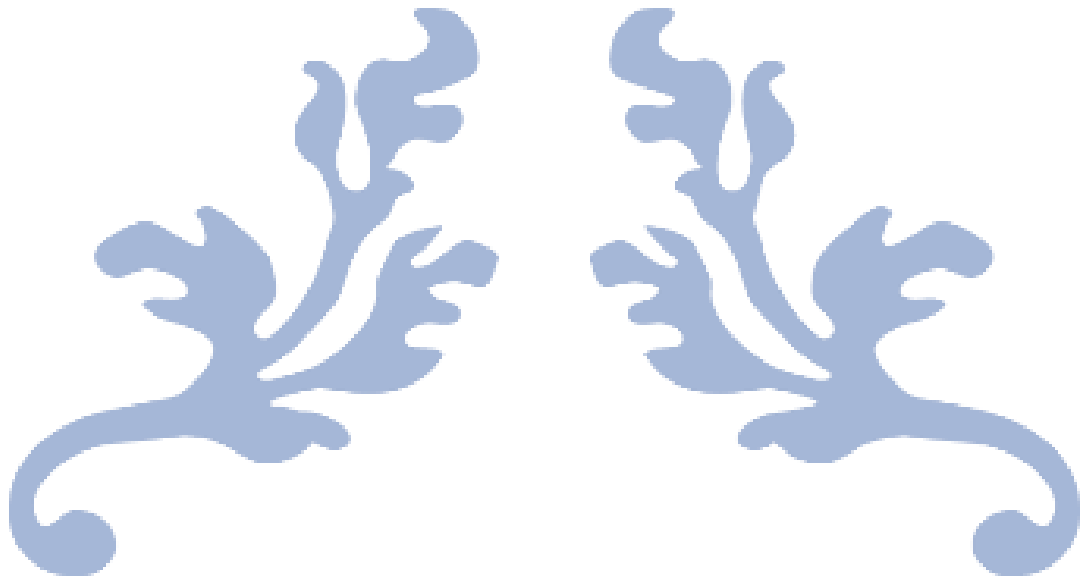
After 9-11, over a thousand Arabs, Muslims, and Pakistanis people were arrested and detained with no evidence or relevance to any terrorist act or intentions, where they were held for over 100 hours, not letting them hire a lawyer, and forbid any familial contact, the incidents go against the law of the state (Todd Green, 104). Such actions were unlawful and were obvious that the DOJ (Department of Justice) targeted racial and religious-based categorized people, such discriminatory behavior is what these Muslim American subjects considered unfair and developed a sense of insecurity towards the state. In addition, the fact that youth nowadays are facing these discriminatory actions in day-to-day life causes existential crisis and anxiety toward the community they live in. In 2015, Ahmed Muhammed a 14 years old male Muslim, was arrested for bringing a homemade clock as a school project, where school thought is a bomb due to his race and religion calling law reinforcement. A study conducted by CAIR-CA in 2015, involving 621 Muslim students in public and non-Muslim private schools reports, 55% of Muslim students were bullied, 29% of Hijab-wearing students experienced verbal abuse and/or pulling off their hijab, and 19% experienced cyberbullying because of their religion (Sihem ElKassem). This type of treatment might cause children to feel discriminated against, marginalized, and disempowered, and in a lot of cases leads to the internalization

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of derogatory stereotyped beliefs associated with their religion, in addition to the feeling of being excluded and alienated. Students might suffer academically; have a low self-concept, and fail to invest in their future. Sociologists elaborated that sustained exposure to the discriminatory actions taken against Muslim students has exacerbated effects and led to an impact on their mental and physical health, developing insecurities and anxiety towards any social contact, just due to the fact of their religion. Islamophobia is normalized and legislated in Western societies so that Muslims could not get help or even claim the racist stereotypes and actions taken against them, creating complex identity syndrome where they accompany their religious identity against American identity, creating health problems, a study shows that the main target of Islamophobic hate crime and speech are women where especially if they're head-scarfed, in addition to the gender pay gap and accessibility to employment.

Conclusion

Muslims caught on due to the exacerbation of Islamophobia in the past decade and a half affected their lifestyle and identity, yet it did not cause health problems only, Muslims had a kind of reaction assimilated in many figures such as protests, books, activists, and many more. Such a reaction did not generate to defend Muslims only, that reaction covered any race that had Islamic background and had suffered from Islamophobia directly or indirectly, it started with ideas, figures, and an aim to go against Islamophobia. The reaction was organized and it is fair to say it developed in the past decade to be a social movement, so what factored this reaction into a Dismantling and Countering Islamophobia movement? What is this movement's aim, goal, and beliefs? How it can be defined and what are the major causes of its emergence?



**CHAPTER TWO:
AMERICAN MUSLIMS'
REACTION TO
IDENTIFICATION**



Chapter Two: American Muslims' Reaction Identification

Introduction

Muslim population in the US had to face religious-based racism in the name of Islamophobia, which seems to exacerbate through time at different levels and fields against Muslims and Islam. Where more anti-Muslim laws and discrimination actions are being practiced nowadays, in addition to the growing hostility against Muslims each year in the past decade and a half. Therefore, affecting and limiting Muslims' lifestyle at many different levels, and sort of a reaction to encountering such a phenomenon. It started by joining the Civil Rights movement, yet it did not face Islamophobia since the phenomenon is entitled as a phobia more than anti-Muslim actions. Therefore, Muslims and individuals who had long exposure to this racism started to form a reaction against it.

This reaction's main goal is to counter Islamophobia at all levels, as a kind of peaceful resistance. Yet, it's being supported by individuals of the religion -Muslims- and individuals -non-Muslims, organizations, and celebrities- who are not affected by the phenomenon, thus people who know what is a "Muslim" as a citizen and an individual who has the right to practice his religion without being discriminated.

II.1 Identifying Muslim Reaction

At this point, this study focuses on and defines this reaction as a social movement due to the main structure and methods used in its way to combat the phenomenon. Using John Scott's definition of Social Movement in his Oxford Sociology dictionary states that

An organized effort by a significant number of people to change (or resist change in) some major aspect or aspects of society. The term was first used by Saint-

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Simon in France at the turn of the 18th century, to characterize the movements of social protest that emerged there and later elsewhere and was applied to new political forces opposed to the status quo. Nowadays, it is used most commonly concerning groups and organizations outside the mainstream of the political system. These movements, often now abbreviated to NSMs (New Social Movements), in the latter decades of the 20th century became an increasingly important source of political change. Sociologists have usually been concerned to study the origins of such movements, their sources of recruitment, organizational dynamics, and their impact on society (963).

giving a clear definition of a social movement through three major qualifications: organized effort, people number significance, change or resist major aspects of society is its main goal. Therefore, he claims that any social figure who has the same orientation and qualifications must be considered as a social movement, not to mention the efficiency and power of social movement impact on the community.

This section will identify the reaction of Muslims as a social movement due to the presence of all requirements that forms a social movement that must contain strong leadership, an organization to survive, resources, and political support. If a group of people shares the same idea to change or resist an aspect of society combined with mentioned requirements is logical and suitable to claim that it symbolizes and represents a social movement.

The reaction is manifested at different levels and in many forms, starting with protests which according to Merriam-Webster's dictionary is an organized effort by a significant number of people to show disapproval or objection to an act or a way of doing things. As a case in point, thousands of Muslims and non-Muslims held a rally against

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Executive Order 13769² in January and February 2017. Showing an organized effort by Muslims and anti-Islamophobic individuals to decline this anti-Muslim law legislated by the 45th president of the US Donald Trump. (Thousands of Protests)

Many other civil rights organizations were founded to counter Islamophobia at all levels such as the Council on American-Islamic Relations or CAIR, which seeks to make the Muslim voice heard, promoted, and give a proper representation of Muslims and Islam through media, advocacy, and education (About Us – CAIR). Yet it focuses on the political side neglecting some social aspects and developing efficient methods to encounter phenomena properly.

Not any group of people who share the same idea can form a movement, to form a movement it is crucial to have a leader and resources to survive and last long, CAIR is a case in point in this matter where it represents Muslims in the US, needs, demands, and holding the responsibility of that matter. (Mario Diani 1992)

The latter, protests, and civil rights Islamic organizations, share the same core, aim, and belief to combat Islamophobia and its manifestation in the USA through different methods. Requirements and validation are imposed to form a solid and time-lasting movement to achieve the main goal which needs time, resources, and a well-organized movement that will pass the time test.

II.1.1 Requirement of a Social Movement

² Executive order 13760 titled Protecting the Nation from Foreign Terrorist Entry into the United States, labelled the "Muslim ban" by critics focuses Muslims, Arabs, any one with Islamic background

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In its plainest form, a movement is a teamwork among related people who share the same idea to achieve a change in social structure/matter, political or cultural goal. Movements can impose their efforts on injustice, racism, discrimination, derogatory stereotypes of a specific race, or people forming a solution. It can be a case study, a theory concept, or even an organization. Ability to overcome social classes and differences to pass the idea from one individual or group to all communities. (Feldman)

A movement is a valid social movement when it has all requirements of a collective power beyond small-group organizing, to build and sustain its long-term goal. Social movements for good, though, take this process one step further. A valid social movement focuses on raising awareness among the community rather than their initial goal to gain public support or understanding.

Well-established social movements provide a mass platform of action for a population. True social movements for good have the power to generate awareness that produces tangible results, helping the general population to live longer, healthier, happier, and more productive lives. (Feldman)

The need for a well-studied and developed theory to establish such a powerful institutionalized movement is needed. Therefore, Movement Action Plan by Bill Moyer is a model that serves and provides a characteristic that any social movement must acquire to establish a powerful institution, and valid methods to achieve their long-term goal, and the reason that MAP is used in this section to evaluate and indicate the stage, structure, and the goal of the movement.

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Yet, how to identify a social movement for good or/and valid? According to the American journalist and social change activist Bill Moyer, social movements take time and years of planning. While this may seem like an obvious observation, many movements are all too quickly deemed ineffective before being given the chance to flourish. Just because a movement does not reach its long-term goals during the first outbreak of social opposition does not mean the movement as a whole has failed. Highly successful action builds momentum over time and continues to do so even after social objectives are met. In the 1970s, Moyer developed the MAP³ based on his analysis of numerous successful social movements. From these case studies, Moyer established eight distinct stages that help activists create effective tactics and strategies in hopes of building successful initiatives. (Bill Moyer, 1987)

MAP can be simplified into eight major steps that the DCI movement has already established and worked according to it. Which are designed methodologically according to the movement stage. Due to the age and institutionalized level the movement reached, it is suitable to say that it reached the Decline stage, therefore it followed and used what MAP provided to evaluate a social movement. The eight steps are:

1. Identify a social problem
2. Demonstrate institutional failures
3. Prepare nonviolent grassroots
4. Educate the public
5. Acknowledge opposition
6. Dedicate to long-term goals

³ The Movement Action Plan is a strategic model for waging and developing non-violent social movement in order to set a solid and valid characteristic of movement developed by Bill Moyer.

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7. Recognize success

8. Retain success

The first two steps are to acknowledge the social movement's long-term goal and intuitional failure that the movement will need to settle on during the Movement's different stages and not to change it throughout time. Through that, it gives credibility and reliability to the movement, which is what DCI movement individuals, organizations, and supporters have made clear since the establishment of the reaction, which is to counter Islamophobia at all levels in addition to promoting a better image of Muslims.

The next two related steps, serve one purpose, which is preparing nonviolent grassroots and educative processes directed to people to spread awareness. Through debates and interviews, the DCI movement established a peaceful method to achieve its main goal. Nonetheless, it helps to represent the main goal to the public in a peaceful manner giving credibility and showing non-extreme intentions in the structure of the movement.

Acknowledging opposition has already been clarified by scholars like Khaled Beydoun and organizations such as Yaqeen Institute who contend that the biggest supporter of Islamophobia is the state due to its ability to legislate such racism/anti-Muslimism, hinting who and at what level should Islamophobia be fought.

The last three steps which are dedicating sustained long-term goals through recognizing and retaining success co-operates and co-develops through stages of movement. On the other hand, the long-term goal must have sub-goals which through it, the movement assesses its success and whether it is on the right way, then the final two

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steps provide an indicator of what should be changed, exclude, and reinforce throughout the process, and method established to serve the original goal.

II.2 Definition and Background of Countering and Dismantling Islamophobia Movement

Muslims as an ethnic minority in the USA had faced multiple obstacles and difficulties in the country that is famous for racial exclusion actions taken against foreigners. Therefore, being discriminated against and oppressed by both, the community and the state, this phenomenon is named Islamophobia.

Since Islamophobia start to exacerbate and reach different levels, Muslims shaped a reaction to fight and dismantle the derogatory stereotypes, and prejudice manifested in the community's actions and state legislation. The reaction shared by millions of Muslims evolved later on into organizations, groups, and ideas to form a social movement that was part of the civil rights movement led by Malcolm X⁴. Yet the reaction was under the flag of the civil rights movement till 1994 when CAIR was founded.

Although the core of the DCI movement existed in the 1950s civil rights movement, it did not have the support and attention it needed due to focused demands on colored people only. That was the case until 1994 when a whole organization was founded for Muslim matters named CAIR, since then DCI movement had all support and attention in the political scene, and societal activism, and held their demands under the new leadership of Nihad Awad and Omar Ahmed.

⁴ African-American Muslim minister and human rights activist who was prominent figure during the civil rights movement. A spokesman for the Nation of Islam until 1964

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Countering and Dismantling the Islamophobia movement shaped itself by its goals and demands to encounter racism and religious fanaticism practiced by the state and community against Muslims. It emerged from Muslims and Humanists that witnessed or had an experience with Islamophobia. The movement had two main ideologies that were maintained during the past two decades to achieve the main goal, which is Dismantling and Countering. Where Dismantling symbolizes the identification of Islamophobia, its roots, and what fuels it, through social study and surveys around US soil, it seeks to identify the phenomenon at different levels and various forms. Then Countering is the study to develop methods and strategies to fight Islamophobia properly using surveys and sociological theories and promote a better image of Muslims and Islam.

II.3 The Movement's Objectives and Methods

The main goals of the movement are dissected into three major goals that are intended to be so as long as the movement has not reached the failure stage. A certain goal such as to combat Islamophobia at different levels through different strategies, and methods classified into three major societal parts which are, social, political, and religious, the methods mentioned are most recognized and manifested in the US community and are widely spread in social media, and among society.

II.3.1 Social Methods

When the DCI movement combats Islamophobia, a social part can be difficult especially when it comes to a country that had a long bloody history with Islam, of course

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talking about the Iraq war, Al Qaeda, 9-11 incidents, and many more. So, the movement had some solid derogatory stereotypes stuck in the minds of American society.

Through media, many Muslim activists reached the TV scene to address the phenomenon through TV shows and news, to state the impacts of such racism - Islamophobia- on our society and even youth. To raise consciousness and the right attitude, Muslims must involve socially among individuals of a community, by defending Muslims and countering some major stereotypes such as relating what is Muslim to terrorism and women's oppression.

Surveys are a case-in-point method, where it set of direct questions towards several individuals within the same society in different periods. In addition, it set well-established theories about why Islamophobia levels are exacerbating and to measure levels of Islamophobia and to what extent it reached fundamental morals of individuals in the community.

At the same time, it seeks how other individuals, non-Muslims, look at Muslims. A potential gap to identify the root of the problem and what where it comes from, establish a theory or a set of hypotheses to dismantle the phenomenon, and conduct the best plan to counter venomous people by Islamophobia.

II.3.2 Khotba's Impact on Religious Ideology

When it comes to religious methods, it is common knowledge that Western civilization is fulfilled with Christian beliefs, morals, and full dogmatists, thus Islam here forms a threat to the validity and credibility of the Bible and Jesus's identity. Therefore, it causes hostility and puts Christians in an attacking position, causing some of them to

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be bigots⁵. Yet it was not a simple task where such feelings cannot be cured or dismantled, therefore Muslims thought of friendly, valid, and fruitful methods such as representing verses of Islam that include Jesus as one of Islam's prophets gaining acceptance by Western Christian ideology, especially dogmatists.

Muslims or people who share the same aim to counter Islamophobia had some difficulties sustaining and having a decent way to introduce Islam properly. Therefore, they sought to re-explain verses of the Qur'an and re-narrate the situations of Prophet Mohammed properly to promote what an ideal Muslim citizen should be. This treatment is a way of thinking directed toward different kinds of people. Hence, Khotba must be introduced to Islamophobic individuals to shut down that derogatory stereotype.

In the 1990s, the concept of Khotba made a debut, not the traditional Friday Khutba, that Muslims do since the first emergence of Islam, it is a meeting set with a Muslim scholar who has the competence to answer non-Muslim questions about Islam, mostly to defend or clear some of the misunderstood matters, rumors, or even distorted facts about Islam that surprisingly widespread in the western civilization. Yet, Khotba did help in clearing most of the distorted facts about Muslims and Islam and sometimes even encounter some anti-Muslimism ideologies directed by extremists. One of the most common Muslim scholars who used such a method in Western civilization is Ahmed Deedat, and many others clearing the name of Islam.

⁵ A bigot(adjective) or bigotry(noun) is a concept that represents the obstinate or intolerant devotion to one's own opinions and prejudices

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II.3.3 Muslims' Debut in Politics

There is no political party that represents Muslim figures in the USA due to many complications such as opposing parties, Conservatives, and Liberals making it almost impossible to have Islamic party representation. Yet, attempts to reach the political scene are still in action supported by organizations, politicians, and growing numbers of Muslims causing a need for a representative when it comes to politics. If an Islamic political party succeeded, Muslims will no longer be ignored and receive proper attention and care.

Despite, the absence of a political party that represents Muslims, it did not prevent to have a political figure in the USA. Multiple general attorneys have emerged in big cities, as a case in point Keith Ellison an African American who was a general attorney in Minnesota and the first to be elected to Congress.

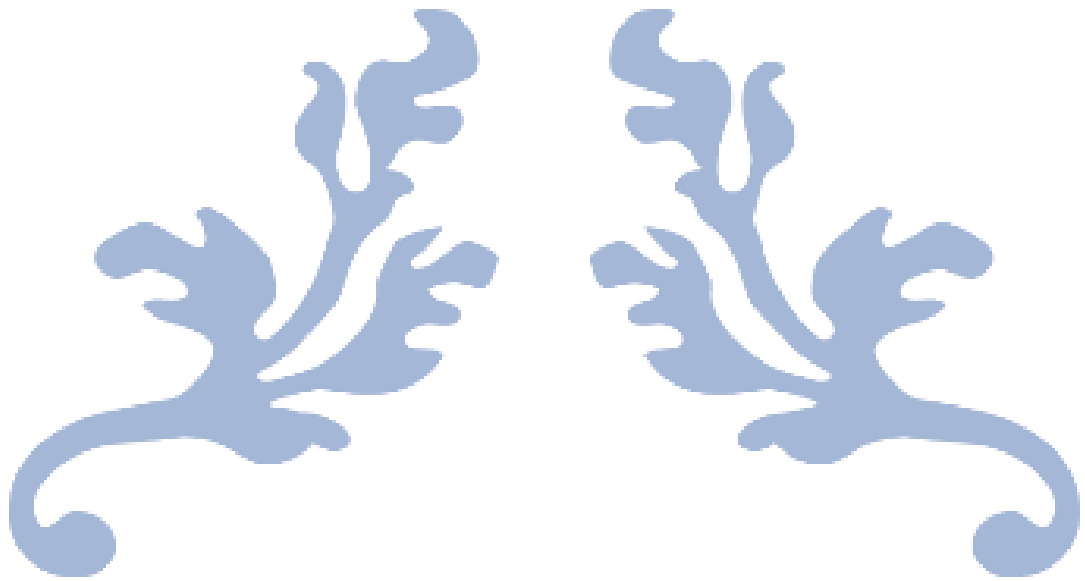
This incident paved the way for more Muslim attorneys to reach the political scene and have valid representation in Muslim matters such as Amal Masri and Kyce Siddiqi in Florida, Najmeh Mahmoudjafari, and Feras Mousilli in California, and many others who seek to represent Muslims when it comes to legal matters. Not only individuals who have represented Islam and Muslims in the US but also the organization that through meeting Muslim people support gained unignorable power in the political scene, though well-educated individuals gathering to form organizations and groups, working with a constitution to provide healthy social life to all Muslims living in the US. A sample of these organizations that are present in all areas of life is illustrated in these organizations, American Muslim Community Foundation (AMCF), Council on American-Muslim Relation (CA-IR), Islamic Relief USA (IRUSA), And Muslim Advocates.

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The existence of such an organization strengthens Muslim presence in multi-Racial society hinting at a message of their solidarity towards each other. Yet such a society does not focus on Muslim matters only, as a form of citizenship, they took matters of non-Muslims as important as any other Muslim individual, therefore serving a social goal which is a better image of Muslims and their representatives and in this matter Islamic Organizations.

Conclusion

Although methods and efforts were done by multiple participants of the movement it was not as beneficial as it should be, concerning that from the start of the movement, it did not prevent crazily rising levels of Islamophobia in the past decade done by the state, politicians, and anti-Muslim media bias. It can be justified that the most fruitful method, strategy, or solution was not developed and picked to suit Islamophobia's origin which is social, and religious. A case study is proposed as a valid method to counter and dismantle Islamophobia in Western civilization and it is fair to say that the Theory of Contact has more potential to counter the phenomenon than methods mentioned before and conducted by the DCI movement, and it suits the principles of Muslim lifestyle more, not to mention the probable success potential of the theory. Due to the theory's effectiveness and infer structure that imposes better results and higher success percentage than any other methods, thanks to its peaceful coexistence core of Islam and Ideal Muslims will cooperate perfectly with the theory.



**CHAPTER THREE:
CASE STUDY OF
CONTACT THEORY**



Chapter Three: Case Study of Contact Theory

Introduction

In chapter one the study defined Islamophobia into two major parts, first is imposed on hatred and anti-Muslim actions that are exacerbated and supported by the state and media, through legislating such religion-based racism, therefore affecting Muslims' lifestyle negatively. Where second part relies heavily on ignorance of religion illustrating and developing later into derogatory stereotypes, fears, and prejudice towards Muslims and Islam.

In Chapter Two, major levels of Islamophobia are manifested in three main fields that cover the essence of the community, which are differentiated into three major fields, psychological, social, and religious. Yet, in DCI movement did not use valid and well-studied, and developed methods to counter this phenomenon, thus exacerbating levels of Islamophobia despite the efforts to fight it. This study suggests Intergroup Contact Theory also known as Contact theory as a solution and valid utility to counter Islamophobia in the main three fields mentioned before. Due to the structure of the theory and the potential success it has to offer

III.1 Definition and Background of The Theory of Contact

The USA during the early earth 20th century had suffered from multiple tensions between racial groups, causing a probable conflict between ethnic groups and minorities such as blacks and whites. A book was made by Gordon Allport an American Psychologist 1954 in the name of Nature of Prejudice, defines prejudice and its characters,

Case Study of Contact Theory

to develop a later theory to reduce and decrease prejudice among high-tensioned groups (Allport)

Gordon defines prejudice in his book as a negative attitude or observable behavior towards a certain socially defined group generated by many reasons such as different social status or the urge of racial exclusion by members of one group. The group here is gathered and related by race, religion, and beliefs. In the same book, he developed and suggested a theory based on making more contact among tensioned groups to reduce prejudice and lesser tension under certain conditions. The theory of Contact claims that prejudice and conflict between groups can be reduced if members of the groups cooperatively interact with each other under four essential conditions (Allport).

Sapolsky Robert argued that more contact within those groups might increase tension and even leads to an explosion, and it is a valid and logical argument. But this shallow argument is not valid due to eliminating the main conditions of the theory set by Gordon which guarantee a reduction of prejudice if all conditions are met (Robert Sapolsky). The conditions are ordered according to their importance, and divided into four main points which are:

- 1- Equal Status
- 2- Common Goals
- 3- Cooperative Activities
- 4- Institutional Support

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III.2 Theory of Contact Conditions

According to Allport, Pettigrew, and Dovidio, the contact between groups is most likely to decrease prejudice significantly if the four conditions are met, and graded according to their importance. The first condition all members of the two groups must be equal, in other words, there must be no supremacy of race over another and that is considered to be the main reason why the theory of contact had a small rate of success in the 1960s. But in the 21st century, it is fair to say that all human beings share the same status and have the same rights and duties.

Gordon explained in his book that equal status is a very important condition due to human pride cannot interfere with lesser beings that have an inferior class. Henceforth, it is demonstrated in the Main Status⁶ of the two groups, he explained through a case in point you cannot expect a white male to have any kind of social interference with a black in the 1960s, his ego and pride will affect him with prejudice actions leading into more tension.

When it comes to the next related two conditions due to the shared goal and core, which the second condition is both groups must share the same goal whereas the third condition imposes the shared aim that must be reached through a cooperative manner to enhance social interferences and contact leading to reduce tension and prejudice, therefore, more friendly attitudes among the two groups. Gordon explained these two conditions using the terms “resources” and “one-on-one” as the key for these two conditions to meet (The Contact Hypothesis)

⁶ Main Status is a concept used in Nature of Prejudice to describe class of two groups indicated by rights given to the group.

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The last two conditions are explained and elaborated as the contact between two groups should be done in an active effort towards a goal that the groups share, as a case in point sports teams are a perfect example to explain that a common goal will lead to intergroup contact to happen in less prejudice than if done separately. An important point here is if the two groups had to work against each other will lead to reversed results causing more tension between them.

The two conditions are properly represented throughout The Robbers Cave Study⁷ where it shows that tension between two groups can be reduced significantly by having them work towards shared goals rather than putting them into a competitive activity. The study shows when two groups have conflicting aims their members become hostile and hold prejudice towards the other group and have reverse results if two groups share one goal and must work cooperatively. Gordon argues that resources must be achieved through teamwork formed out of two groups leading their instincts to be focused and directed into working together rather than holding prejudice and acting hostile towards the inmate team.

The final condition is related to an authority that supports and guarantees that all conditions are met and organized. Therefore, it leads to making sure the contact happens as planned in the presence of higher authorities which Gordon stated could be in various forms, such as state, institution, and organization.

Gordon argues that contact theory must be established by higher authorities to make sure that contact exists in a manner that tension and prejudice do not exacerbate and

⁷ The Robbers Cave experiment was part of a series of studies conducted by social psychologist Muzafer Sherif and his colleagues in the 1940s and 1950s on summer camp white boys to see how they interact within each other.

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grow. Henceforth, it guarantees that the contact in this situation achieves the best success rate in the process of reducing prejudice and lessening the tension between groups.

III.3 Anti-Islamophobia Theory: The Contact Hypothesis

While growing and exacerbating levels of Islamophobia in Western civilization, the Theory of Contact was selected as a case study to eliminate social and religious figures of the phenomenon by utilizing well-cited global psychological and sociological data. So how can the theory of contact help in countering Islamophobia? What are the indicators that this theory is an effective tool in fighting religious-based racism?

In chapter one, this study argues that the social form of Islamophobia is exacerbating due to the rising percentage of ignorance, distorted facts, and derogatory rumors about Islam and individuals of the religion. It is logical to assume that more knowledge gathered and well-presented to non-Muslims shall promote a descent and accurate image of “what is a Muslim and Islam”

A study name “Combating Islamophobia through Intercultural and Interreligious Work” was conducted by FEMYSO. Essentially, it gathers 56 intellectuals from eleven different countries to study the causes and consequences of Islamophobia, setting a program to encounter such a hateful and discriminating phenomenon. 78% agreed that Islamophobia originated from historical background, and was fuelled by ignorance and less contact with Muslim figures as such, Muslims and individuals who hold accurate knowledge about Muslims. Yet, the phenomenon is supported by the state -Structural Islamophobia- due to less contact with Muslims, therefore, increasing ignorance and letting the state sell Islamophobia as an industry. The latter demonstrates that more

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contact with Muslims will reduce levels of the phenomenon and redirect the ideology and derogatory stereotypes of Islamophobics and their prejudice toward more understanding and co-existing multi-racial communities providing safer, healthier, and happier life to all individuals of the society. (European Youth Centre Strasbourg, 2011)

III.3.1 Contact Theory's Impact on Social Field

At some rare points contact might happen in most unexpected matters, as a case in point a YouTube video shows how contact between tense groups leads to an understanding atmosphere, and under name “protests outside mosque takes unexpected turn” reports an incident showing multiple armed men in front of a mosque demanding Muslims to leave their home town because they’re being afraid of the terrorist threat that Muslim individuals might do, calling “you crawling terrorists must leave this blessed town” and one of the protesters claimed, “they are raising money for terrorism and I want it to stop”. Moments later men women and children showed up to defend the mosque, people claimed to know Muslims well, supporting anti-Islamophobia acts peacefully. In the heat of the moment, Muslims in the mosque asked armed men to launch and talk over what makes their concerns, protesters were shocked and everyone stopped to listen, turns out later that Islamophobics had distorted facts about how Islam is in its essence. (BBC Breaking News)

When it comes to the systematic method of applying contact theory, two variables must be set to clarify the relation between the two and set a method to encourage contact between the two, understanding both groups, is a critical point due to the figures and the way theory approaches the two in-between tensioned groups. Where in this situation first

Case Study of Contact Theory

group - the one that is getting discriminated against and holding prejudiced against – is the Muslim community or individuals who imply to be Muslim whereas the second group is the outer group - any individual that is considered to be Islamophobic⁸ - can be conserved as non-Muslims. Identifying relation and type of tension that gathers them to set a path and way to make contact theory to interfere (Dovidio John. F 2004)

Identifying the Muslim figure representative that should have contact with non-Muslims is an essential step for the contact to exist properly. Mohammed Hijab a Ph.D. holder in religion comparison in a debate with Jordan B Peterson a psychologist, argued that Islam is fully capable of making peace more than any other religion or ideology, due to the morals of Islam. As it has tolerance and strict treatment any Muslim must hold towards non-Muslims such as Zakat, respect, and goodness set towards non-Muslims. Therefore, these moral commandments are a duty of any Muslim individual to follow and according to them. Peterson responded, “It looks like an Ideal Muslim” where Hijab claimed that any Muslim should act like it and any hostile and extreme action done by an individual does not represent either the majority of Muslims or Islam. Later in the debate, Hijab stated “You do not know us very well, that leads us to be afraid of you as much as you are afraid of us, and people who do know us hold nothing but respect and love towards us.”, the mainstream of the debate set bridges to unify facts and ideologies to agree, and one of these facts implies that little US community knows about Islam. (Islam and Possibility of Peace, 50:12-78:37)

⁸ Islamophobic is any individual who holds a dislike or prejudice against Muslims and Islam.

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III.3.2 Contact Theory and the Religious Aspect

When it comes to the religious field, Muslim scholars are needed to interfere and relink Islam to Christianity in a matter that shows the relation between the two, as it is the biggest religion in the US and most Islamophobic individuals hold prejudice due to Islam misunderstood and distorted fact. Tropp, L. R., and Pettigrew, T. claimed in their quote that it is essential to know the kind of prejudice held to counter it properly their statement “We propose that the nature of their disagreement lies in their focus on different aspects of the intergroup relationship” 19, meaning that reducing the tension among groups and religions lies down in understanding what makes it, followed by common process, the theory of contact provides a reduction in prejudice and tension levels. Yet they claim that hate and anger are most likely to be hard to change but not impossible. Consequently, results of the same study show that any derogatory attitude and belief can change if the person intends to do so.

Mohammed Hijab claims, Due to many psychological factors, Christianity sees Islam as a rival and enemy that must be fought whereas the case is a matter of co-existence. In the debate about Islam and the Possibility of Peace Hijab claims that all subliminal religions are related to each other, just different prophets and that is a fact that most Christians cannot absorb and understand, the same idea develops that Prophet Mohamed as a Juggler and someone who distorts facts about Jesus. Thus, Mohammed Hijab re-explained that Islam considers Jesus as a prophet and all prophets mentioned in the Bible and is respected by us -Muslims-, pointing out some facts that are a sequel to Christianity. Such facts were unknown to the Christian world, yet it shows great chemistry that should exist in-between the two religions. Throughout the debate Hijab

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covers facts about Islam, that it holds morals and commandments that show sincerity and devotion towards co-existing Muslims and non-Muslims. At the end of the debate, Jordan claimed that he needs to have a deeper look towards Islam, due to the lack of knowledge he holds about Prophet Mohamed and his religion. (Islam and Possibility of Peace)

III.4 Contact Theory's Potential Impact on Politics

Khaled Beydoun explained that structural Islamophobia is heavily implied to the community due to the facility to sell such racism, and Mogahed claimed that Islamophobia is a billion-dollar industry following it with data showing levels of this religious-based discrimination rising at a higher rate than any historical events such as 9/11 and Boston Marathon bombing. Giving a clear hint that Islamophobia is being practiced through the state supported by biased media, Halliday also stated that Islamophobia is practiced by the state in an anti-Muslimism approach, how can the theory of contact encounter such anti-Muslim actions whereas its field is heavily imposed to social and religious field only? And how effective can it be? (Khaled Beydoun, 2019)

To answer previous questions a three-part hypothesis must be included and validated to provide accurate and reliable answers, data taken from the analytical survey taken by Pickel and Öztürk provide a set of hypotheses for immigrants being accepted by local communities in Western Europe cited by the Journal of Nationalism, Memory, and Language Politics. Reporting how can contact hypothesis be included as a valid method to fight racial, religious, and immigrant-based racism (Pickel and Öztürk, 2018). Hence, four Hypotheses are set to clarify how can contact theory can make an impact on Politics

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III.4.1 Impact of Contact Theory on Politics' Hypotheses

1st H: Less presence of Muslim support in the country leads to exacerbation of Islamophobia.

2nd H: More contact with Muslims and immigrants leads to less ethno-discriminating and Islamophobia actions.

3rd H: More individuals having frequent contact with Muslims are less likely to support anti-Muslim laws.

4th H: Less Islamophobia more ethno-supporting individuals causing more political representation. Therefore, less structural Islamophobia practice.

To approach this 1st Hypothesis, analytical research provided by the same study shows that multiple countries restrict knowledge about Islam and Muslims, because the only resource of knowledge given to the community is Media, and Beydoun argued that media is powered by the state. Thus, reporting distorted facts and biased news about targeted ethno-cultures such as Islam throughout focuses on Islamic terrorism. Therefore, establishes prejudice, derogatory stereotypes, and hostile feelings toward Muslims and Islam. Surveys claim that less presence of Muslims occasions and less contact leads to increasing levels of Islamophobia.

The lacking presence of Muslims includes more negative ideas and prejudice held against them, due to the absence of interaction with discriminated individuals leads to more biased and negative attitudes to rise. Pettigrew argues that less contact with an actual represents or of a specific ethnic culture causes biased and distorted facts no matter how non-ethnic individuals could represent it.

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Data collected by Pickel and Öztürk confirms the 2nd hypothesis, which is the contact hypothesis holds a great potential success rate if done correctly and systematically, where they justified this act in the two-part process conducted as measuring Islamophobia in countries that hold fewer Muslim and ethnocultural presence, resulting more Islamophobic individuals in countries who have micro-percentage of Muslims population. Therefore, less contact between the two groups causes high biased and prejudice levels. Whereas, in Eastern Europe, more percentage of the Muslim population causes less Islamophobia actions' existence and fewer structural Islamophobia practices.

When it comes to the 3rd hypothesis, applying contact theory is the missing puzzle, where most individuals are less likely to adjust their stereotypes about certain ethnicity due to a lack of actual intention to do so. On the other hand, data shows that with more contact with ethnic cultures individuals hold friendship and acceptance between two groups. Thus, the population's support percentage increases in favor of Muslims thanks to more contact. Therefore, it leads to more Muslim representation in society, and this takes countering Islamophobia via contact theory to the last stage.

The last hypothesis can be proven throughout a chain of events, starting with the fact of more contact with Muslims in the right circumstances and in a proper way leads to lower Islamophobia levels in society. Therefore, more contact will lead to opposing such actions where Muslim figures will gain support from the public even if individual supporters are not Muslims, thus more societal presence of an ethnic minority leads to opposing such religious-based actions and more political support in both methods.

The first method, is used when the absence of a political figure in the state, causes anti-ethnic legislation, therefore need for a growing population and supporters of that

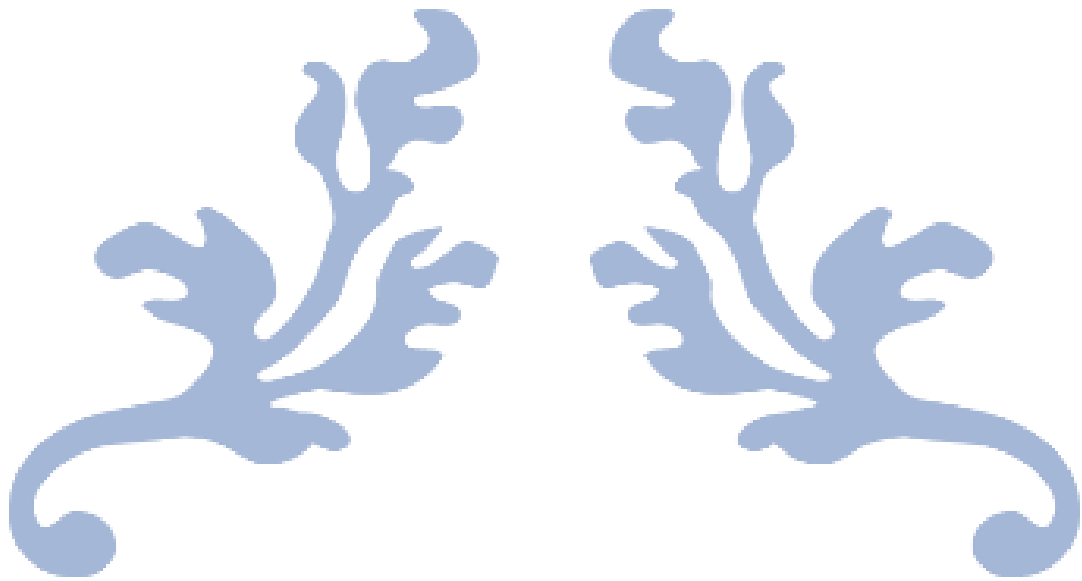
Case Study of Contact Theory

certain ethnicity are needed to encounter any laws targeting specific ethnicity. for example, the protests followed by Executive Order 13769 by Donald Trump in Arab and Muslim bans done by Muslims and non-Muslims to show a refusal to such acts is living proof that support of an ethnicity causes a social opposing power to the state's authority. Whereas the second method consists of more Muslims causing the need to have a representation in the political scene. For instance, Keith Ellison and Suhail Khan two Muslim males involved in the political scene as Muslim conservatives, and this is considered a step towards fighting structural Islamophobia within the state figure. Having a political figure to represent a certain ethnicity is a necessity to preserve rights of the certain ethnic individuals.

Conclusion

The contact hypothesis is a theory developed by social psychologists to reduce tension and prejudice among ethnicities and minorities living in Western civilizations, targeting the social field by meeting specific conditions. Yet, studies mentioned before the show that the effects can reach far behind the social scene as previously mentioned. Therefore, giving it the advantage and proper selection of being presumably a better case study of Islamophobia at all levels.

General Conclusion



GENERAL CONCLUSION



General Conclusion

This section concludes and winds up the study by summarising the key findings of the research. The definition given by this study of Islamophobia and its anti-social movement, ended with a suggested solution to the phenomenon, relating it to the research questions followed by research aims, as well as the value and contribution thereof. It also suggests doing more studies of this research topic, to provide a better view and solution.

This study aimed to provide an appropriate and recent definition of Islamophobia, in addition to identifying the Muslims' reaction as a social movement, where the main goal is to fight the venomous phenomenon and promote a better image of Muslims. The results indicate that Islamophobia is a form of racism used by the state to limit the lifestyle and freedom of American Muslims, followed by data on its exacerbation and the need to be fought. On the other hand, further findings show that Islamophobia evolves and changes through time. The given case study which is a study of the theory of contact, is a presumable solution to Islamophobia at all different levels, where findings of the theory study support its claims through citing data and surveys. Hence, it shows the efficiency of the theory and its potential positive results in fighting Islamophobia.

Islamophobia is a phenomenon that has existed for ages ago, yet it develops and changes throughout time. The previous studies agree with the latter fact, yet they did not suggest or build a progressive analysis and data of the phenomenon. For that matter using outdated data as a basic start will frequently lead to the same results and zero progress in the field of the phenomenon. Whereas this study approaches the phenomenon through updated, more recent data and leveling it up to provide a deeper understanding and a recent definition, the results claimed that Islamophobia is a form of a racism based on religion. Due to that a reaction held by Muslims aimed to encounter the phenomenon. The

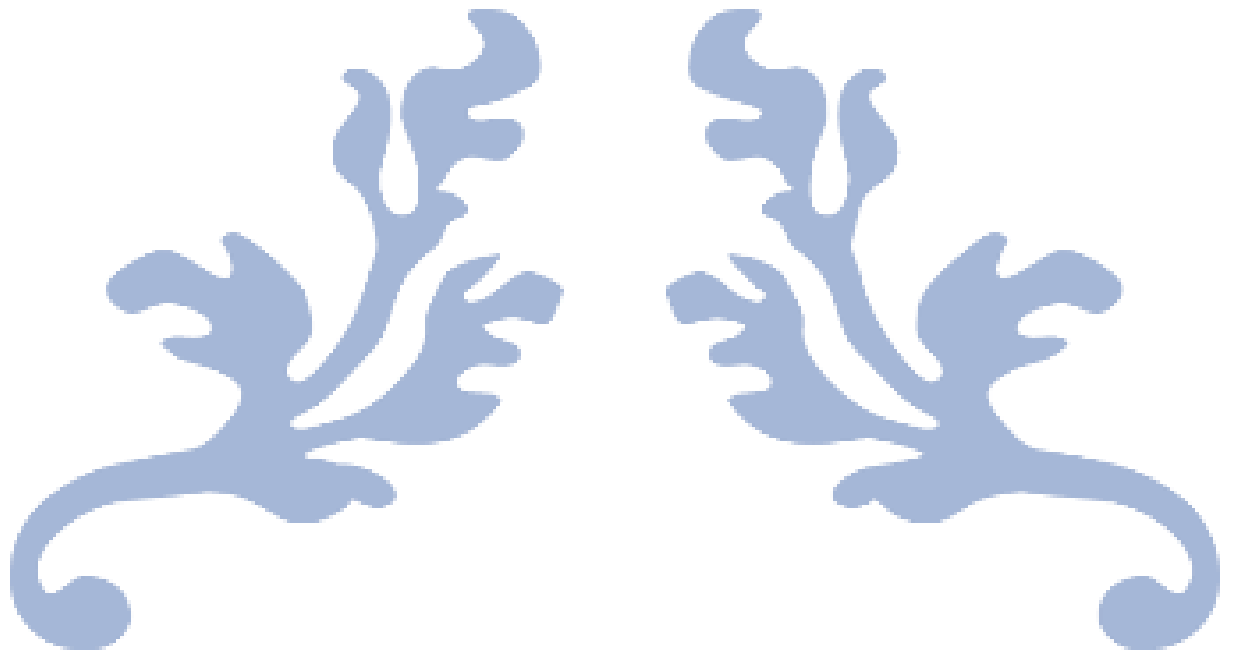
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study identified the reaction through its beliefs, goals, and the way it worked as a social movement utilizing concepts of what a social movement is, followed by MAP -Indicating module- to support the study's different identification claims.

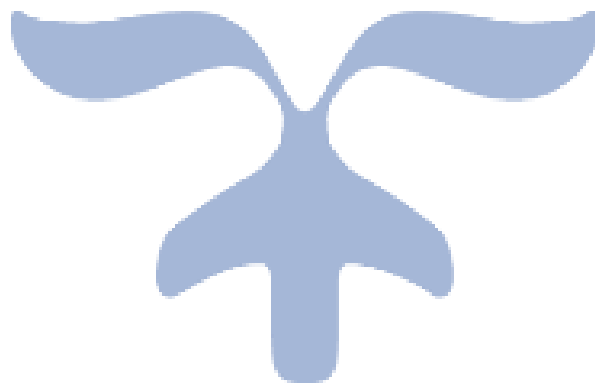
In the first part of chapter three, the theory of contact was introduced and suggested as a solution to encounter Islamophobia at social, psychological, and religious, as it was developed to decrease and reduce the levels of prejudice and discriminating attitudes where the latter is the essence of Islamophobia. Followed by second part where it provides a data indicating its potential effects on political scene, since politics covers the major field of practised Islamophobia.

It is fair to say that the study suffers from lack of mastery of tools as well as methodological approach, limited data access where 70% of articles are not free and at some points inaccessible. On the other hand, utilizing basic forms of analytical techniques due to researchers' low experience in academic studies affected multiple ideas' representation, followed by time constrains that limited the various aspects of the study.

The overall study gives findings that can be used in future similar studies. For instance, the definition provided is a combination of recent definitions by scholars supported by data and arguments, so it provides an updated study of Islamophobia, Where, the identification is a contextualization and claim to what Muslims' reaction is. Therefore, clarifying the impacts of Islamophobia and its practises through concepts and modules, the validity of Countering and Dismantling Islamophobia Movement is indicated and supported.



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