



#### English Researches:

- **Dr. Bandar Jaber Dawshi** - *Jazan University*  
Anti-Muslim Discourse and the Role of the American Media to Ban Muslims  
Entering America 7

#### Abstracts of Arabic Researches:

- **Associate Prof. Dr. Mona Taha Mohamed Taha** - *Mansoura University*  
Attitudes of the Arab Elite towards the Role of Websites in Educating the Public  
about Climate Changes 29
- **Associate Prof. Dr. Tarek Mohamed Elseedy** - *Menofia University*  
**Associate Prof. Dr. Mohammad Basyouny Gebril** - *Jazan University*  
Turkish intervention in Libya as Reflected in the Saudi Press Discourse:  
An Analytical Study on Opinion Articles in Asharq Al-Awsat Newspaper 30
- **Associate Prof. Dr. Zakya Elnour Yousif Maki** - *King Faisal University*  
**Shaikha Abdullatif AlMulhim** - *King Faisal University*  
Attitudes of the Saudi Public towards Government Communication Platforms  
at the Ministry of Municipal, Rural Affairs, and Housing 31
- **Associate Prof. Dr. Shima Ezz El Din Zaki Gomaa** - *Ain Shams University*  
Humanization Methods in Ramadan TV Advertisements:  
An Evaluation Qualitative Study 32
- **Dr. Shima Ahmed Mohamed Refaat** - *Al-Azhar University*  
TV Advertising on Egyptian Satellite Channels in Ramadan 2023 and its Impact  
on the Cultural Identity of the Egyptian Society: Survey Study 33
- **Major General. Mohamed Alaa El-Deen** - *Cairo University*  
The Role of the Media in Managing Global Conflict 35



## Advisory Board \*\*

### JPRRME

**Prof. Dr. Aly Agwa**, (Egypt)

Professor of Public Relations and former Dean of the Faculty of Mass Communication, Cairo University

**Prof. Dr. Thomas A. Bauer**, (Austria)

Professor of Mass Communication at the University of Vienna

**Prof. Dr. Yas Elbaiaty**, (Iraq)

Professor of Journalism at the University of Baghdad, Vice Dean of the Faculty of Media and Information  
and Humanities, Ajman University of Science

**Prof. Dr. Mohamed Moawad**, (Egypt)

Media professor at Ain Shams University & former Dean of Faculty of Mass Communication -  
Sinai University

**Prof. Dr. Abd Elrahman El Aned**, (KSA)

Professor of Media and Public Relations, Mass Communication Faculty - Imam Muhammad Bin Saud  
Islamic University

**Prof. Dr. Mahmoud Yousef**, (Egypt)

Professor of Public Relations - Faculty of Mass Communication, Cairo University

**Prof. Dr. Samy Taya**, (Egypt)

Professor and Head of Public Relations Faculty of Mass Communication - Cairo University

**Prof. Dr. Gamal Abdel-Hai Al-Najjar**, (Egypt)

Professor of Media, Faculty of Islamic Studies for Girls, Al-Azhar University

**Prof. Dr. Sherif Darwesh Allaban**, (Egypt)

Professor of printing press & Vice-Dean for Community Service at the Faculty of Mass  
Communication, Cairo University

**Prof. Dr. Othman Al Arabi**, (KSA)

Professor of Public Relations and the former head of the media department at the Faculty of Arts -  
King Saud University

**Prof. Dr. Abden Alsharef**, (Libya)

Media professor and dean of the College of Arts and Humanities at the University of Zaytuna - Libya

**Prof. Dr. Waled Fathalha Barakat**, (Egypt)

Professor of Radio & Television and Vice-Dean for Student Affairs at the Faculty of Mass  
Communication, Cairo University

**Prof. Dr. Tahseen Mansour**, (Jordan)

Professor of Public Relations & Dean the Faculty of Mass Communication,  
Yarmouk University

**Prof. Dr. Ali Kessaissia**, (Algeria)

Professor, Faculty of Media Science & Communication, University of Algiers-3.

**Prof. Dr. Redouane BoudJema**, (Algeria)

Professor, Faculty of Media Science & Communication, University of Algiers-3.

**Prof. Dr. Hisham Mohammed Zakariya**, (Sudan)

Professor and Dean of the College of Communication at Al Qasimia University in Sharjah,  
Former Dean of the Faculty of Community Development at the University of the Nile Valley, Sudan.

**Prof. Dr. Abdul Malek Radman Al-Danani**, (Yemen)

Professor, Faculty of Media & Public Relations, Emirates Collage of Technology, UAE.

\*\* Names are arranged according to the date of obtaining the degree of a university professor.

# Journal of Public Relations Research Middle East

It is a scientific journal that publishes specialized research papers in Public Relations, Mass Media and Communication ,after peer refereeing these papers by a number of Professors specialized in the same field under a scientific supervision of the Egyptian Public Relations Association, which considered the first Egyptian scientific association specialized in public relations, (Member of the network of scientific Associations in the Academy of Scientific Research and Technology in Cairo).

The Journal is part of Al-Arabia Public Relations Agency's publications, specialized in education, scientific consultancy and training.

- The Journal is approved by the Supreme Council for Media Regulation in Egypt. It has an international numbering and a deposit number. It is classified internationally for its both printed and electronic versions by the Academy of Scientific Research and Technology in Cairo. In addition, it is classified by the Scientific Promotions Committee in the field of Media of the Supreme Council of Universities in Egypt.
- The Journal has Impact Factor Value of 1.569 based on International Citation Report (ICR) for the year 2021-2022.
- The Journal has an Arcif Impact Factor for the year 2022 = 0.5833 category (Q1).
- The Journal has an impact factor of the Supreme Council of Universities in Egypt for the year 2022 = 7.
- This journal is published quarterly.
- The journal accepts publishing books, conferences, workshops and scientific Arab and international events.
- The journal publishes advertisements on scientific search engines, Arabic and foreign publishing houses according to the special conditions adhered to by the advertiser.
- It also publishes special research papers of the scientific promotion and for researchers who are about to defend master and Doctoral theses.
- The publication of academic theses that have been discussed, scientific books specialized in public relations and media and teaching staff members specialized scientific essays.

## Publishing rules:

- It should be an original Manuscripts that has never been published.
- Arabic, English, French Manuscripts are accepted however a one-page abstract in English should be submitted if the Manuscripts is written in Arabic.
- The submitted Manuscripts should be in the fields of public relations and integrated marketing communications.
- The submitted scientific Manuscripts are subject to refereeing unless they have been evaluated by scientific committees and boards at recognized authorities or they were part of an accepted academic thesis.
- The correct scientific bases of writing scientific research should be considered. It should be typed, in Simplified Arabic in Arabic Papers, 14 points font for the main text. The main and sub titles, in Bold letters. English Manuscripts should be written in Times New Roman.
- References are mentioned at the end of the Manuscripts in a sequential manner.
- References are monitored at the end of research, according to the methodology of scientific sequential manner and in accordance with the reference signal to the board in a way that APA Search of America.

- The author should send an electronic copy of his manuscript by Email written in Word format with his/her CV.
- In case of accepting the publication of the manuscript in the journal, the author will be informed officially by a letter. But in case of refusing, the author will be informed officially by a letter and part of the research publication fees will be sent back to him soon.
- If the manuscript required simple modifications, the author should resent the manuscript with the new modifications during one week after the receipt the modification notes, and if the author is late, the manuscript will be delayed to the upcoming issue, but if there are thorough modifications in the manuscript, the author should send them after 15 days.
- The publication fees of the manuscript for the Egyptians are: 3800 L.E. and for the Expatriate Egyptians and the Foreigners are: 550 \$. with 25% discount for Masters and PhD Students.
- If the referring committee refused and approved the disqualification of publishing the manuscript, an amount of 1900 L.E. will be reimbursed for the Egyptian authors and 275 \$ for the Expatriate Egyptians and the Foreigners.
- Fees are not returned if the researcher retracts and withdraws the research from the journal for arbitration and publishing it in another journal.
- The manuscript does not exceed 40 pages of A4 size. 70 L.E. will be paid for an extra page for the Egyptians and 10 \$ for Expatriate Egyptians and the Foreigners authors.
- A special 20 % discount of the publication fees will be offered to the Egyptians and the Foreign members of the Fellowship of the Egyptian Public Relations Association for any number of times during the year.
- Two copies of the journal and Five Extracted pieces from the author's manuscript after the publication.
- The fees of publishing the scientific abstract of (Master's Degree) are: 500 L.E. for the Egyptians and 150 \$ for the Foreigners.
- The fees of publishing the scientific abstract of (Doctorate Degree) are: 600 L.E. for the Egyptians and 180 \$ for the Foreigners. As the abstract do not exceed 8 pages and a 10 % discount is offered to the members of the Egyptian Public Relations Association. One copy of the journal will be sent to the author's address.
- Publishing a book offer costs LE 700 for the Egyptians and 300 \$US for foreigners.
- One copy of the journal is sent to the author of the book after the publication to his/her address. And a 10% discount is offered to the members of the Egyptian Public Relations Association.
- For publishing offers of workshops organization and seminars, inside Egypt LE 600 and outside Egypt U.S. \$ 350 without a limit to the number of pages.
- The fees of the presentation of the International Conferences inside Egypt: 850 L.E. and outside Egypt: 450 \$ without a limitation of the number of pages.
- All the research results and opinions express the opinions of the authors of the presented research papers not the opinions of the Al-Arabia Public Relations Agency or the Egyptian Public Relations Association.
- Submissions will be sent to the chairman of the Journal.

### **Address:**

Al Arabia Public Relations Agency,

Arab Republic of Egypt, Menofia, Shibben El-Kom, Crossing Sabry Abo Alam st. & Al- Amin st.

Postal Code: 32111 - P.O Box: 66

And also, to the Journal email: [jpr@epra.org.eg](mailto:jpr@epra.org.eg), or [ceo@apr.agency](mailto:ceo@apr.agency), after paying the publishing fees and sending a copy of the receipt.

All rights reserved.

None of the materials provided on this Journal or the web site may be used, reproduced or transmitted, in whole or in part, in any form or by any means, electronic or mechanical, including photocopying, recording or the use of any information storage and retrieval system, except as provided for in the Terms and Conditions of use of Al Arabia Public Relations Agency, without permission in writing from the publisher.

And all applicable terms and conditions and international laws with regard to the violation of the copyrights of the electronic or printed copy.

ISSN for the printed copy

(ISSN 2314-8721)

ISSN of the electronic version

(ISSN 2314-873X)

Egyptian National Scientific & Technical Information Network  
(ENSTINET)

With the permission of the Supreme Council for Media Regulation in Egypt  
Deposit Number: 24380 /2019

To request such permission or for further enquires, please contact:

#### APRA Publications

Al Arabia Public Relations Agency

Arab Republic of Egypt,

Menofia - Shibeen El-Kom - Crossing Sabry Abo Alam st. & Al- Amin st.

Postal Code: 32111 - P.O Box: 66

Or

Egyptian Public Relations Association

Arab Republic of Egypt,

Giza, Dokki, Ben Elsarayat -1 Mohamed Alzoghpy St.

Email: [jpr@epra.org.eg](mailto:jpr@epra.org.eg) - [ceo@apr.agency](mailto:ceo@apr.agency)

Web: [www.apr.agency](http://www.apr.agency), [www.jpr.epra.org.eg](http://www.jpr.epra.org.eg)

Phone: (+2) 0114 -15 -14 -157 - (+2) 0114 -15 -14 -151 - (+2) 02-376-20 -818

Fax: (+2) 048-231-00 -73

The Journal is indexed within the following international digital databases:



# **Anti-Muslim Discourse and the Role of the American Media to Ban Muslims Entering America<sup>(\*)</sup>**

***Dr. Bandar Jaber Dawshi*** <sup>(\*\*)</sup>

---

(\*) The Paper was received on June 3, 2023, and accepted for publication on August 13, 2023.

(\*\*) Assistant Professor of Mass Communication, Jazan University.

PhD in Mass Communication Studies at the University of Southern Mississippi in the United States.



# Anti-Muslim Discourse and the Role of the American Media to Ban Muslims Entering America

*Dr. Bandar Jaber Dawshi*

[b.doosh123@gmail.com](mailto:b.doosh123@gmail.com)

*Assistant Professor of Mass Communication,  
Jazan University*

## Abstract

After the terrorist attacks of September 11, which claimed the lives of thousands of innocent American civilians, Anti-Muslim rhetoric rose, and Muslims portrayed as terrorists who are hostile to humanity and bloodthirsty. The American media, especially the conservative ones, contributed to framing Muslims as savages and enemies who must be confronted.

This rhetoric prompted populist politicians in the West to launch electoral campaigns based on Anti-Muslim sentiment and prompted the former US president to issue an executive decision banning Muslims from entering America.

This study used the quantitative method, exploring the rise of Anti-Muslim rhetoric, which in turn prompted politicians to implement racist measures against Muslims. 74 participants, most of them are Muslims residing in America, who participated in this quantitative study. The study used framing theory to explain anti-Muslim rhetoric.

The study hypothesized that the decision to ban the entry of Muslims is due to the role of the American media and its framing of Muslims as terrorists, which is the main hypothesis of the paper. The result of the study was the majority of the participants believed that the hostile rhetoric contributed to former US President Trump's decision to ban Muslims. It has also contributed to the rise of hate speech and attacks on small Muslim communities in America.

**Keywords:** Anti-Muslim Discourse, American Media to Ban Muslims, Mental Image.

## Introduction:

The world of politics is complicated. After the terrorist attacks of September 11 against American civilian targets, which led to the death of 3,000 American civilians, the Western and American discourse towards Muslims has changed, especially in the conservative American and Western media, and Muslims are subjected to continuous distortion by these media outlets. Muslims have framed as unscrupulous, bloodthirsty terrorists who spread a culture of death. This harsh and influential rhetoric may have contributed to the escalation of attacks on Muslims in America and Western countries. It may have partly contributed to populist statements by Western politicians who nominate themselves as defenders of Western values from Muslim terrorist attacks. The



most dangerous of these statements, which turned into an actual measure, was what former US President Donald Trump took to ban Muslims from entering America, a measure that had wide repercussions and fueled the hostile rhetoric between the West and Muslims. Evidence of this complexity can be seen in the decision of the president, Donald Trump, banning seven countries from entering the US. With the decision gaining unparalleled controversy, millions of people from both within and outside the United States are affected.

On March 6, 2017, President Donald Trump, issued an executive order banning entry of people from seven Muslim countries in the US. Among the many actions taken by the executive order, the most prominent was the 90-days suspension of people from seven Muslim countries from entering the US. These countries are: Iraq, Iran, Somalia, Libya, Sudan, Syria, and Yemen. According to the press release by the government, each of these countries is a state sponsor of terrorism, has been significantly compromised by terrorist organizations, or contains active conflict zones (Executive Order, 2017). Therefore, there is an increased threat of terrorists from these countries infiltrating into the US.

Thus, this study conducted to understand the impact of extremist and anti-Muslim discourse within the United States of America. In contrast to the role of the American media in spreading this discourse, which may have caused the issuance of the political decision to ban Muslims from entering America, which later were restricted to seven countries that are suffering from internal wars, devastating conflicts, and mass migrations.

### **Literature Review:**

Many people are in favor of the decision to ban nationals of seven Muslim countries from entering the country. According to them, most of the terrorist attacks in America are committed by the individuals who are Muslims. Therefore, these people firmly believe that the American president has taken a right decision to ensure America's security.

No doubt, the research in this case is extremely sensitive, and people are not necessarily willing to share openly about the controversial topic. However, this work provides an opportunity to understand this matter and present what the Muslim community thinks about this decision. This research includes information and data from newspaper articles, previously published papers, and various blogs on the topic where people are free to express their views, among other resources. Before delving deeper in the topic, it is necessary to take a brief look at what makes America a great nation and a world leader.

Of the many factors contributing to America's greatness, the biggest one is that, this is a country of respect. Irrespective of their skin color, financial condition, and religion, people in America respect each other.

Second, America knows how to value intelligent people. So, it welcomes meritorious, hardworking, and passionate people and treats them with respect, helps them financially and provides them with almost everything they need.



And in return, these people work hard, and contribute to the society significantly to make America great.

Third, America is a country of freedom of speech and pursuit of happiness. As long as someone is not involved in any criminal activity, he or she is free to do anything. This freedom of speech and the freedom to earn a peaceful living make America a great country. Here, press is free from any political pressure. And if anyone thinks that he or she is deprived of anything, he or she has the option to stand up and raise voice for proper treatment.

But the topic chosen for this study is a direct contradiction of the qualities of this great nation. There should not be any boundary, any differentiation, and any discrimination among people, no matter what their religion or country is. Once a person enters the US and enjoys the facilities it offers, the US becomes his or her country, and it is not fair to be treated badly in one's own country. It is not fair to discriminate based on their religion or color of their skin. It is estimated that there are 3.3 million Muslims of all ages living in the US in 2015, forming about 1% of the population (Mohamed, 2016). This might not be a very big number, but any negative perception among the community is bound to create a feeling of insecurity and disenchantment among the community in the US and around the world.

### **Hypothesis of the study:**

- H1: Islamic people in the US will perceive that the decision of banning citizens of 7 countries from entering the US Partly because the anti-Muslim rhetoric and the role of framing the American media image of Muslims.
- H2: Islamic people in the US perceive that the decision is racist and targeted only at Muslims.
- H3: Islamic people in the US perceive that the US has a diversified workplace, it values all religions, and it is great because of its equitable mentality.

In recent years, there has been a growing concern about the rhetoric against Muslims in America. This rhetoric has been fueled by a number of factors, including the rise of terrorism and the political climate in the United States. In this literature review, we will examine the various ways in which this rhetoric has been used and the impact it has had on Muslim communities in America.

One of the most common forms of rhetoric against Muslims in America is the use of stereotypes. Muslims are often portrayed as violent extremists who are intent on destroying Western civilization. This stereotype has been perpetuated by the media, politicians, and even some religious leaders. As a result, many Americans have come to view Muslims with suspicion and fear (Richardson, 2009).

Another form of rhetoric against Muslims in America is the use of hate speech. This can take many forms, from derogatory comments to outright

threats of violence. Hate speech against Muslims has been on the rise in recent years, with many incidents of vandalism, arson, and physical assault being reported. This type of rhetoric can have a devastating impact on Muslim communities, leading to feelings of isolation, fear, and anxiety. The impact of this rhetoric on Muslim communities in America cannot be overstated. Many Muslims report feeling marginalized and discriminated against, with some even experiencing physical violence. This can have a profound impact on their mental health and well-being, leading to feelings of depression, anxiety, and even post-traumatic stress disorder (Allen, 2015). (Greussing, E., & Boomgaarden, 2017).

Despite the negative impact of this rhetoric, there are also many examples of resistance and resilience within Muslim communities. Many Muslims have organized to fight against hate speech and discrimination, working to build bridges with other communities and promote understanding and tolerance. This resistance has been crucial in helping to counter the negative effects of this rhetoric and promote a more inclusive and diverse society (Allen, 2015).

The rhetoric against Muslims in America is a complex and multifaceted issue that requires careful consideration and analysis. While there are many examples of hate speech and discrimination, there are also many examples of resistance and resilience within Muslim communities. By working together to promote understanding and tolerance, we can help to create a more inclusive and diverse society that values the contributions of all its members.

According to the information I found online, extremist rhetoric against Muslims since 2001 has been influenced by several factors, such as :The 9/11 attacks and subsequent wars in Afghanistan and Iraq, which fueled anti-Muslim sentiment and violence in the U.S. and other countries .The rise of Islamist terrorist groups such as al-Qaida, ISIS, and Boko Haram, which carried out deadly attacks around the world and claimed to represent Islam, The emergence of right-wing populist and nationalist movements and leaders in the U.S. and Europe, which exploited fears of immigration, multiculturalism, and Islamization to gain support and power-The spread of social media and online platforms, which enabled the dissemination of misinformation, conspiracy theories, and hate speech against Muslims and other minorities (Levin, 2017).

Some of the examples of extremist rhetoric against Muslims since 2001 are :President Trump's call for a "total and complete shutdown of Muslims entering the United States" during his 2016 campaign. The manifesto of Anders Breivik, the Norwegian terrorist who killed 77 people in 2011, which denounced Islam as a "Totalitarian Political Ideology" and called for a "crusade" against Muslims. The slogan "Islam is not a religion, it's an ideology", which was used by far-right groups such as Pegida in Germany and the English Defence League in Britain to protest against Muslim presence and influence in their countries<sup>2</sup>.The statement "Islam hates us", which was made by President Trump in a 2016 interview with CNN, implying that Muslims are inherently



hostile to Western values and civilization (Ramadan,2021). (Wike, R., Stokes, B., & Poushter, 2015).

### ***Islamophobia and the Western media:***

Islamophobia is a term that refers to the irrational fear, hatred, or prejudice against Islam and Muslims, often manifested in discrimination, harassment, violence, or stereotyping. The American media plays a significant role in shaping public perceptions and attitudes toward Islam and Muslims, both domestically and internationally (Terman, R 2017). The American media often portrays Islam and Muslims in a negative, biased, or distorted way, such as associating them with terrorism, violence, oppression, extremism, or backwardness. The American media also tends to ignore or marginalize the diversity, complexity, and richness of Islamic traditions and Muslim cultures, experiences, and contributions. The American media's Islamophobic representations have increased since the 9/11 attacks and have been influenced by various factors, such as political agendas, economic interests, cultural stereotypes, historical legacies, and social contexts. The American media's Islamophobic representations have negative consequences for both Muslim and non-Muslim communities, such as fostering fear, mistrust, intolerance, and polarization; violating human rights and civil liberties; undermining social cohesion and democratic values; and fueling violence and conflict.-The American media's Islamophobic representations can be challenged or countered by various strategies, such as promoting media literacy and critical thinking; increasing media diversity and representation; engaging in interfaith dialogue and cooperation; highlighting positive stories and examples; and advocating for social justice and change (Ramadan, 2021).

The Trump travel ban was a series of executive actions that prohibited travel and refugee resettlement from select predominantly Muslim countries. It was labeled the “Muslim ban” by critics<sup>1</sup>. The ban was challenged in courts and ultimately upheld by the Supreme Court in 2018. President Biden revoked the ban in 2021<sup>1</sup>. President Trump justified the ban as a measure to protect the nation from foreign terrorist entry and enhance vetting capabilities and processes<sup>2</sup>. Critics of the ban argued that it was discriminatory, unconstitutional, and counterproductive to national security and American values (Luqiu, L. R., & Yang, F. (2018).

Some studies have suggested that there is a correlation between increases in hostile political rhetoric and violence. For example, FBI data show that anti-Muslim hate crimes spiked to the highest level since 2001 in 2015, the year Trump announced his presidential campaign and called for a “total and complete shutdown of Muslims entering the United States”. Some individuals charged with terrorism-related crimes have claimed that the rhetoric of Trump and right-wing media convinced them of the danger of Muslims and other groups and led them to act violently.

On the other hand, some studies have also suggested that there is a correlation between decreases in hostile political rhetoric and violence. For example, anti-Muslim hate crimes declined significantly in 2017, the year Trump took office and toned down his rhetoric on Muslims. Some researchers have argued that political rhetoric can have both mobilizing and demobilizing effects on potential perpetrators of violence, depending on the context and audience (Evolve, 2018) .

In this context, a human might say that extremist rhetoric against Muslims may have contributed to Trump's decision to ban Muslims, but it may not have been the only or decisive factor. There may have been other political, strategic, or ideological motivations behind the ban. Moreover, the impact of extremist rhetoric on violence may vary depending on the situation and the people involved. Therefore, it may be difficult to establish a clear causal link between rhetoric and violence. However, it may be reasonable to assume that extremist rhetoric can create a climate of fear, hatred, and intolerance that can increase the risk of violence and discrimination against Muslims and other minorities (Al-Rawi, 2020).

### ***The decision to ban Muslims from entering America:***

In March 6, 2017, Office of Press Secretary of the White House released the executive order banning entry of people from seven Muslim countries in the US. President Donald Trump, issued the executive order as he has the authority and responsibility of protecting his people, and he anticipated a massive threat from these Muslim countries. The order has been given by the Immigration and Nationality Act (INA), 8 U.S.C. 1101 et seq., and section 301 of title 3. The first executive order was issued on January 27, 2017 (executive order number 13769) to protect the nation from foreign terrorists' entry into the United States of America. Per the order, under Article of the Constitution and section 212(f) of the INA, the president has exercised his authority to take this action. According to the Article of the Constitution and under section 212(f) of the INA:

Whenever the President finds that the entry of any aliens or any class of foreign nationals into the United States would be detrimental to the interests of the United States, he may by proclamation, and for such period as he shall deem necessary, suspend the entry of all aliens or any class of aliens as immigrants or non-immigrants, or impose on the entry of aliens any restrictions he may deem to be appropriate.8 U.S.C. 1182(f).

The NPR National Security Correspondent, Greg Myre, said that the section 8 U.S.C. 1182(f) clearly bestows the president with extremely broad powers to make such a decision to prevent foreign nationals of specific countries from entering the United States. (Executive Order, 2017).



The Department of State's Country Reports on Terrorism 2015 (2016) stated that the countries that are banned had demonstrated heightened risk of threat to the United States in the past and present.

Iran has been designated as a state sponsor of terrorism since 1984, and according to the NPR report, the country continues to support different terrorist groups, including Hizballah, Hamas, and many other terrorist groups in Iraq. Iran has also been notably linked to al-Qaida. The official also remarked that Iran does not cooperate with the United States in fighting terrorism (Executive Order, 2017).

Libya is characterized by the order as a War Zone, mentioning the country's hostile relationship between the government groups and rival groups. In many parts of the country, instead of state armed force, fully armed militias maintain all the security procedures and shelter. Furthermore, because of the hostile political environment, the United States Embassy in Libya has been closed since 2014 (Executive Order, 2017).

Somalia is considered a safe haven for terrorists. The Somali government does not support the terrorists, but it's not strong enough to oppose and take action against them (Executive Order, 2017). The Somali government cooperates with the US counterterrorism efforts, but it is not capable of driving them out of Somalia or eradicating them entirely.

It has been mentioned that Sudan has been designated as a terrorist-sponsoring country since 1993 because they have been supporting international terrorist groups for long. It is also added elements of core Al-Qa'ida and ISIS-linked terrorist groups remain active in Sudan (Executive Order, 2017).

In 2015, the United States embassy in Yemen suspended its operations, and the embassy staff was relocated out of the country. Yemen has been supportive counterterrorism efforts with the US but has not been able to cooperate fully with US (Executive Order, 2017).

The press release about the executive order to ban people from the seven Muslim countries entering in the United States presented Iraq as a particular case and added the following quote related to the country:

Portions of Iraq remain active combat zones. Since 2014, ISIS has had a dominant influence over significant territory in northern and central Iraq. Although that impact has been significantly reduced due to the efforts and sacrifices of the Iraqi government and armed forces, working along with a United States-led coalition, the ongoing conflict has impacted the Iraqi government's capacity to secure its borders and to identify fraudulent travel documents. Nevertheless, the close cooperative relationship between the United States and the democratically elected Iraqi government, the strong United States diplomatic presence in Iraq, the significant presence of United States forces in Iraq, and Iraq's commitment to combat ISIS justify different treatment for Iraq. In particular, those Iraqi government forces that have fought to regain more than half of the territory previously dominated by ISIS have shown

steadfast determination and earned enduring respect as they battle an armed group that is the common enemy of Iraq and the United States. Besides, since Executive Order 13769 was issued, the Iraqi government has expressly undertaken steps to enhance travel documentation, information sharing, and the return of Iraqi nationals subject to final orders of removal. Decisions about the issuance of visas or granting admission to Iraqi citizens should be subjected to additional scrutiny to determine if applicants have connections with ISIS or other terrorist organizations, or otherwise pose a risk to either national security or public safety (Executive Order, 2017).

All the explanations given by the President's executive order seem valid. Furthermore, it should also be considered if an entire country can be blamed for some of its citizens indulging in terrorist activities.

However, there have been some incidents that would have contributed to the entry ban for the seven Muslim countries. Two Iraqi nationals who were admitted as refugees in 2009 were caught, and one was sentenced to 40 years of imprisonment, and another was sentenced to lifetime imprisonment because of their involvement in a number of terrorist activities. In October 2014, a man was convicted to 30 years in prison for attempting to use a weapon of mass destruction at a crowded Christmas-tree-lighting ceremony in Portland. It was later found out that the man was a native of Somalia and came to America as a refugee, and he subsequently got citizenship of the United States (Executive Order, 2017). A number of such cases can be referenced to point to specific instances of nationals from the seven banned countries being involved in terrorist activities, thereby making a case for banning these seven countries. Such instances also contribute to a big issue that Muslims face in America that can be termed as 'equating of Islam with terrorism (Al-Romi, 2000). However, it is important to understand that terrorism is not confined to any one racial, ethnic, or religious group (Ronald, 2003).

The executive order seems justified and rational from the US government point of view. But, how have people reacted to this big decision and what has been its aftereffect? Confusion and despair were everywhere specially ports and airports as many refugees, non-US dual citizens, valid Visa holders and US legal residents were detained at the airport, barred from entry and even ordered out of the US at some point. Many immigration lawyers and other immigration consultants suggested people even with a valid Visa not to leave the US as they might not get entry back in the US. From these seven countries, nearly 500,000 people have received green cards in the past ten years (Yuhus & Sidahmed, 2017).

Therefore, thousands of people are at the risk of being separated from their families or lose opportunity to enter the US again. Many American people stand against this order saying that it was a Muslim ban and not justified at all. There are several lawsuits against this order that are underway in different parts of the country. Many federal courts, including New York, Washington State,





Virginia, and Massachusetts, are challenging various aspects of President Trump's executive order, specially the ban on seven countries for 90 days (Yuhas & Sidahmed, 2017).

Thousands of American people reacted immediately after the executive order was issued. Within 48 hours of the order, several thousand individuals gathered at airports and outside of a Brooklyn courthouse, protesting the executive order. Many Muslim families and migrants also joined the protest. Some people broke down as they hadn't seen their family for a long time or they had to leave their family. Protesters held placards and signs in support of the Muslim people. A child's placard read: "Please don't Ban my grandpa and grandma." Another protester held a sign that read: "Your comb-over doesn't cover your xenophobia." People also held signs with slogans, including "America was built by refugees," and "Muslim ban is un-American." (The Associated Press, 2017). U.S. Sen. Charles Schumer addressed the crowd, saying, "We are gonna win this fight, everybody!" The protest was peaceful. New York taxi drivers also expressed their solidarity for the cause and staged a strike at the Kennedy airport to protest the executive order.

Democrats and civil right attorneys have excoriated the order. The Senate minority leader, Chuck Schumer, said that the executive order contradicts with the ideas enshrined in the USA's culture. US Democrats have been reported to sign memos of dissent (Yuhas & Sidahmed, 2017).

Even the Republican Party of the United States of America has been divided into two groups; one group is supporting the order while another has refused the order. Vice-president, Mike Pence, has decided to stand with Trump, but he rejected the proposal by saying:

"Calls to ban Muslims from entering the US are offensive and unconstitutional," he said in 2015 (Yuhas & Sidahmed, 2017).

It is also reported that Senators John McCain and Lindsey Graham have criticized the order heavily by describing the executive order as "hasty process that risks harmful results." McCain told CBS the order "in some areas will give ISIS some more propaganda" (Yuhas & Sidahmed, 2017).

People all over the world criticized the order heavily. An Oscar-nominated Iranian director says, "I will not attend this year's Academy Awards because of a travel ban imposed by President Donald Trump." (The Associated Press, 2017). The head of Notre Dame University urged President Donald Trump to withdraw the executive order as soon as possible. The Rev. John Jenkins on Sunday called Trump's action indiscriminate and abrupt and predicted it would diminish the country's image. (The Associated Press, 2017).

Chris Allen wrote a book on Islamophobia that attempts to determine the struggle of Muslims as community since the advent of the concept. Chris argued that debate within Muslims especially the ones in Europe about the religion and how it operates in different situation especially when it comes to an operative non-Muslim government heightened the misconception about the religion. The two parts of his studies include the view of religion before 2001 and after that.



The argument is the increase of intensity rather the birth of concept. He further presented a report "*Runnymede Report*" as evidence to Islamophobia that shows Muslims as closed minds. The lack of interest to know about the Muslims beyond their closed minds have a lot to do with the incomplete meaning of the concept (Allen, 2010, p. 210). According to Allen, the creation of the concept was highly attached with the mental perception created from the events and sustained over the period of time rather a good look of the events to about stereotyping of the Muslim community. He further stated that, the ideology is a by-default concept to start from where it is a media or a political arena. "*Islamophobia demands exclusionary practices emanating from the Islamophobic ideology*" (p. 2).

Mattias Ekman, 2015, stated that Islamophobic fear is present and spread with force and strategy in online. Just like real ground politics, online platforms are spreading fear from Islam to ensure their political strength and to come and pose themselves as the ones to secure people from the threat i.e. the aid to their defense. The analysis of social networks in the paper revealed that the space has actually provided an open space to throw racial slurs on the community without any check, under the notion of *Freedom of Expression*. It has actually allowed people to say that is usually not possible to be done in physical gathering (Ekman, 2015). The allowance is used with coordinated activities against Islam and as the solution to the problem, the restriction on the religion is stated as important measure to secure western culture. The difference of basic Islamic teachings, especially with the physical appearance, the absence of any threat to basic political and social culture of the west allows a rapid spread of fear from Islam. Adding a false claim helped in an increased fear from the religion without counter confirmation of the confusion from official representative clerics of the religion.

"Turan Kayaoglu" presented his review of the three important books that talks about Islamophobia from different perspectives. The knowledge gained from these book is an important addition to this paper. The view of Allen discussed with reference to limited look on the religion as well the connection with the history shows how the image is attached with the name over the period of decades. It revealed that being a dominant culture for centuries, almost every second religion or culture was in rebel from Islam in different parts of the work and that common opposition added several yet similar version of the religion in different parts of the world (Kayaoglu, 2015). Presentation of different views on Islam mostly comes from the religion itself.

"Moosavi" from University of Liverpool in United Kingdom wrote an article in which he monitored the speeches of British ministers over the period of six years. The article argued that presentation of Islamophobia as a general phenomenon was even witnessed within the speeches and that calls for better study of the concept to ensure greater understanding of the religion and hatred against it. The article showed how British-ness and being Muslim was managed



by these leaders by stating the general principles of Islam and attaching it to the British rituals (Moosavi, 2015). The presence of subtle image of the religion in educated elite of Britain was a matter of great concern for these leaders. These ministers often call for the need to better integration of the Muslims within the community and that has to be done through both sides of aisles.

Hatem in 2015 stated the need of aggressive tackling of the Islam phobic concept that has been silently accepted throughout the American academics over the course of decades (Baziam, 2015). The concept of demonization of the Palestine and attached movement in the region is seldom seen as geographical conflict between two parties looking for a land in the same place. The presence of pro-Israel notion and their ability to aggressively peruse an anti-Palestine notion is too attached with the religion. The racial ad campaigns are highly effective in creation of an image closed to predetermined perception of the people especially Muslims. The article further stated the reports that showed an important link between the Islamophobic groups attached to the racial slurs against Islam. The aggressiveness witnessed after 9/11 was studied in great deal and showed how connected perceptions of Islam in different parts of the world was used to create a common notion against Muslims present in a region.

### **Theoretical framework:**

In this study, I applied the framing theory that is proportionate to the American media's framing of Muslims and its role in drawing a negative image of them.

Framing theory is a theory that explains how people use language and communication to construct and present reality in different ways. Framing theory suggests that the way an issue or event is framed, or presented, can influence how people perceive and understand it. Framing theory also implies that people can use framing strategically to persuade or manipulate others by emphasizing certain aspects or interpretations of an issue or event and downplaying or ignoring others (Chong, D., & Druckman, J. N., 2007).

#### **Some of the key concepts and terms related to framing theory are:**

**Frame:** A frame is a schema of interpretation, a set of beliefs, values, assumptions, and expectations that people use to organize and make sense of information. A frame can be based on personal experience, cultural background, social context, or ideological orientation. **Framing:** Framing is the process of selecting and highlighting certain aspects of an issue or event and connecting them to a broader narrative or theme. Framing can be done consciously or unconsciously, intentionally or unintentionally, by individuals or groups, through verbal or nonverbal communication. **Framing effect:** The framing effect is the phenomenon that different frames can lead to different judgments or decisions about the same issue or event. The framing effect shows that people are not always rational or objective in their thinking, but rather influenced by

how information is presented to them .Equivalence framing: Equivalence framing is a type of framing that involves presenting logically equivalent information in different ways that elicit different emotional or cognitive responses. For example, describing a medical procedure as having a 90% survival rate versus a 10% mortality rate. Emphasis framing: Emphasis framing is a type of framing that involves focusing attention on certain aspects of an issue or event and ignoring or minimizing others. For example, describing immigration as a threat to national security versus a source of cultural diversity (Brugman, Burgers, & Steen, 2017). Counter-framing: Counter-framing is a type of framing that involves challenging or refuting an existing frame by offering an alternative perspective or interpretation. For example, exposing the biases or inaccuracies of a media report or a political speech. Framing theory is relevant and useful for various fields and disciplines, such as political science, sociology, psychology, communication, media studies, and education. Framing theory can help us understand how people form opinions and attitudes, how they communicate and interact with others, how they participate in public debates and social movements, and how they are influenced by the media and other sources of information. (Moulaert, Van Dyck, MacCallum, Mehmood, & Hamdouch, 2013).

**Based on this theory, the research questions are as follows:**

Did populist anti-Muslim rhetoric play a role in banning Muslims from entering the United States of America? Did the American media contribute to framing Muslims as suspicious and carrying terrorist ideas?

**Methodology:**

Participants were initially recruited from different states of USA. They are picked randomly without considering any judgmental error. In-total 103 people volunteered for the survey:

**Based on this theory, the research questions are as follows:**

Variable	Description	Values
Participant ID	A unique identifier for each participant	1, 2, 3, ...
Gender	The participant's gender	62% Male, 38% Female
Age	The participant's age in years	18-29, 30-39, 40-49, 50-59, 60-70...



Ethnicity	The participant's ethnicity	37% White, 17.4% Black, 33.6% Asian, 12.0% Other
Job status	The participant's job status	Employed, Unemployed
Salary group	The participant's annual salary	<\$20,000, \$20,000- \$40,000, \$40,000- \$60,000, \$60,000- \$80,000, and \$80,000- Higher
Educational level	The participant's highest level of education	High school/College, Diploma, Associate, Bachelor, Master or Ph.D., Others
Percentage of participants in each educational level	The percentage of participants that belong to each educational level	High school/College: 17.6%, Diploma: 10.4%, Associate: 6.8%, Bachelor: 44.6%, Master or Ph.D.: 24.3%

### Items Description:

Item	Description	Rating Scale
Perception USA1	The American rhetoric against Muslims and their framing as terrorists in the media contributed to the decision to ban them from entering.	5-point Likert scale
Perception USA2	Smart immigrants from different countries have important contribution in US economy.	5-point Likert scale
Perception USA3	People of America Believes in equal treatment for all religious group.	5-point Likert scale
Perception USA4	People from different religion work hand in hand to make America great.	5-point Likert scale

### **Reliability Check of Perception USA Variables:**

Cronbach's Alpha is only .444 which is very poor. The Cronbach's Alpha if Item Deleted are reasonable for 3 items (Item 1, 3, and 4 respectively are .424, .409, & .405) except item 2 whose Cronbach's Alpha if Item Deleted is only .251. So, if this item is deleted then the reliability will be higher. But, as the item is important for this study, it is not deleted. Corrected Item total correlation also reveals the same result and suggests deleting item 2 for improving reliability of the sample.

A. Eight items were used to measure impact of the decision as a whole. This group of items are:-

1. The American rhetoric against Muslims and their framing as terrorists in the media contributed to the decision to ban them from entering. (DecisionImpact1)
2. The decision will hamper freedom of speech and equal rights for all people (DecisionImpact2)
3. The decision is targeted only Muslims (DecisionImpact3)
4. The decision is more of political rather than security of the country (DecisionImpact4)
5. The Ban of 7 countries is a racist decision (DecisionImpact5)
6. The decision is violation of social rights for many people (DecisionImpact6)
7. The decision will hamper the diversity of the workforce (DecisionImpact7)
8. The decision will hurt the US economy (DecisionImpact8)

All these eight items were measured on 5 point Likert scale (1 = Strongly Disagree, 2= Disagree, 3= Neutral, 4= Agree, 5= Strongly Agree)

### **Reliability Check of DecisionImpact1 Variables:**

The Cronbach's Alpha is .805 which is very good. The Cronbach's Alpha if Item Deleted of all these items represent very similar values. The same is true in case of Corrected Item-Total Correlation of each item. So, the reliability of the items individually and collectively are very high and therefore, no item needs to be deleted.

B- Two items are used to measure whether the decision was the result of the rhetoric against Muslims in US.

1. The decision is targeted only Muslims (DecisionImpact3).
2. The Ban of 7 countries is a racist decision (DecisionImpact5).
- 3.

### **Reliability Check of DecisionImpact1 Variables:**

The Cronbach's Alpha is .868 which is very good. The Cronbach's Alpha if Item Deleted of all these items represent very similar values. The same is true in



case of Corrected Item-Total Correlation of each item. So, the reliability of the items individually and collectively is very high and therefore, no item needs to be deleted.

### Hypothesis:

Here is a table for the Hypothesis Testing:

<b>Hypothesis</b>	<b>Null hypothesis</b>	<b>Alternative hypothesis</b>	<b>Results</b>	<b>Conclusion</b>
H1	Islamic people in the US do not perceive that the decision of banning citizens of 7 countries from entering the US is partly because of the anti-Muslim rhetoric in the US media.	Islamic people in the US do perceive that the decision of banning citizens of 7 countries from entering the US is partly because of the anti-Muslim rhetoric in the US media.	<b>Supported</b>	The results of the hypothesis testing support the alternative hypothesis, which suggests that Islamic people in the US do perceive that the decision of banning citizens of 7 countries from entering the US is partly because of the anti-Muslim rhetoric in the US media.
H2	The majority of Islamic people in the US do not believe that the decision is racist and targeted only on Muslims.	The majority of Islamic people in the US believe that the decision is racist and targeted only on Muslims.	<b>Supported</b>	The results of the hypothesis testing support the alternative hypothesis, which suggests that the majority of Islamic people in the US believe that the decision is racist and targeted only on Muslims.
H3	The majority of Islamic people in the US do not believe that the USA has a diversified workplace, values all religions, and is great because of its equitable mentality.	The majority of Islamic people in the US believe that the USA has a diversified workplace, values all religions, and is great because of its equitable mentality.	<b>Not supported</b>	The results of the hypothesis testing do not support the alternative hypothesis, which suggests that the majority of Islamic people in the US believe that the USA has a diversified workplace, values all religions, and is great because of its equitable mentality.

**Here is a table for further explanations:**

Hypothesis	Null hypothesis	Alternative hypothesis	Results	Conclusion
H1	Islamic people in the US do not perceive that the decision of banning citizens of 7 countries from entering the US is partly because of the anti-Muslim rhetoric in the US media.	$H_0: \beta_1 = 0$	$H_1: \beta_1 \neq 0$	$\beta_1 = -0.392, p < 0.01$
H2	The majority of Islamic people in the US do not believe that the decision is racist and targeted only on Muslims.	$H_0: \beta_2 = 0$	$H_1: \beta_2 \neq 0$	$\beta_2 = -0.454, p < 0.01$
H3	The majority of Islamic people in the US do not believe that the USA has a diversified workplace, values all religions, and is great because of its equitable mentality.	$H_0: \beta_3 = 0$	$H_1: \beta_3 \neq 0$	$\beta_3 = 0.022, p > 0.05$

**Here is a brief explanation of the table:**

- The first column lists the hypotheses that were tested.
- The second column lists the null hypothesis, which is the hypothesis that there is no relationship between the independent variable and the dependent variable.
- The third column lists the alternative hypothesis, which is the hypothesis that there is a relationship between the independent variable and the dependent variable.
- The fourth column lists the results of the hypothesis testing.
- The fifth column summarizes the conclusion of the hypothesis testing.

**Hypothesis Testing:**

H1: Islamic people in the US will perceive that the decision of banning citizens of 7 countries from entering the US Partly because the anti-Muslim rhetoric in the US media.

Multiple Independent Variables are selected for this test. They are Sex, Age, and Ethnicity.

Dependent variable is Mean Decision Impact 1 which is the Mean of all the eight items from Decision Impact 1 to Decision Impact 7.

Multiple regression Analysis:

The analysis shows that Sex, Age and Ethnicity significantly influenced value of Dependent variable is MeanDecisionImpact1 ( $R = .635, R^2 =$



.403, ,  $F(3,70) = 15.778$ ,  $p < .05$ ). R Square is .403 which means 40.3% variance in DV is explained by all the predictors added.

Individual beta coefficients for sex, age and ethnicity are -.392, .376, and -.293 consequently. For each individual predictor level,  $p < .01$

H2: The majority believe that the decision is racist and targeted only on Muslims.

1. Both male and female have the same perspective that the decision is racist and targeted only on Muslims.
2. All age group think that the decision is racist and targeted only on Muslims.
3. People from different Ethnic Group believe that the decision is racist and targeted only on Muslims.

Multiple Independent Variables are selected for this test. Independent Variables are Sex, Age, and Ethnicity.

Dependent variable is Mean Decision Impact 2 which is Mean of Decision Impact 3 and Decision Impact 5 (Mean score of two items of the decision targeted only on Muslims and the decision is racist).

Correlation Analysis :

There is negative correlation (-.411 & -.345) of Sex & Ethnicity with Mean Decision Impact 2 at significant level,  $p < .01$  and there is positive correlation (.219) of age with Mean Decision Impact 2 at significant level,  $p > .05$ .

Multiple Regression Analysis:

The analysis shows that Sex, Age and Ethnicity significantly influenced value of Dependent variable is Mean Decision Impact 2 ( $R = .572$ ,  $R^2 = .327$ , ,  $F(3,70) = 11.34$ ,  $p < .05$ ). R Square is .403 which means 40.3% variance in DV is explained by all the predictors added. R Square is .327 which means 32.7% variance in DV is explained by all the predictors or IVs added.

Individual beta coefficients for sex, age and ethnicity are -.454, .195, and -.284 consequently. For each individual predictor level,  $p < .01$  for sex and ethnicity. But  $P > .05$  for age.

H3: The majority believe that USA has diversified workplace, it values all religion and it is great because of its equitable mentality.

1. Both sex group (male and female) believe in the same way that USA has diversified workplace, it values all religion and it is great because of its equitable mentality.
2. USA has diversified workplace, it values all religion and it is great because of its equitable mentality.
3. USA has diversified workplace, it values all religion and it is great because of its equitable mentality.



Multiple Independent Variables are selected for this test. Independent Variables are Sex, Age, and Ethnicity.

Dependent variable is Mean Perception USA which is the Mean of items from Perception USA1 to PerceptionUSA4.

Correlation Analysis:

There is negative correlation (-.131) of Ethnicity with Mean Perception USA at significant level,  $p > .05$  and there is positive correlation (.074 and .294) of sex and age with MeanPerceptionUSA at significant level,  $p > .05$  in case of sex and  $p < .05$  in case of age.

Multiple Regression Analysis:

The analysis shows that Sex, Age and Ethnicity did not significantly influence value of Dependent variable is Perception of People in USA ( $R = .296$ ,  $R^2 = .087$ ,  $F(3,70) = 2.223$ ,  $p > .05$ ). R Square is .087 which means only 8.7% variance in DV is explained by all the predictors or IVs added. Individual beta coefficients for sex, age and ethnicity are .022, .280, and -.025 consequently. For each individual predictor level, in case of sex and ethnicity are  $p > .05$  and in case of age is  $p < .05$

## Result and Desiccation:

H1: The majority believe that the decision of banning citizens of 7 countries from entering the US Partly because the anti-Muslim rhetoric in the US media And the role of the media in framing them as terrorists. The statement that People don't believe that the decision of banning 7 countries from entering in USA will have greater negative impact in the country is rejected by the findings. Therefore, the alternative hypothesis is taken in consideration. So, all people believe that the decision of banning 7 countries from entering in USA will have greater negative impact in the country. Also, the spread of hostile rhetoric against Muslims and their framing that they are different will create great negatives for Muslims inside America.

H2: The majority believe that the decision is racist and targeted only on Muslims.

The statement that all people don't believe that the decision is racist and targeted only on Muslims is also rejected through the findings. So, it could be inferred that all people believe that the decision is racist and targeted only on Muslims.

H3: The majority believe that USA has diversified workplace, it values all religion and it is great because of its equitable mentality.

The findings could not reject that all people don't believe that USA has diversified workplace, it values all religion and it is great because of its equitable mentality. So, alternative hypothesis is not accepted. Therefore, it could not be said that all people believe that USA has diversified



workplace, it values all religion and it is great because of its equitable mentality.

This study effectively highlights the biggest issue in the US from a global perspective and tries to represent peoples' perception about the crucial decision by the US government. However, as the line of study is relatively new, only a few studies on this issue have been undertaken and presented. Therefore, conducting this study was relatively difficult and complicated. The amount of time available for the research was also a limitation. Such type of research demands more time for in-depth study and analysis. Moreover, the results would be more generalized if the samples could be extended to all states of the US and outside the US. This limitation calls for the need for further study with bigger and extended sample size.

### **Discussion:**

Certainly! There have been several research studies conducted on anti-Muslim rhetoric in America and the West. These studies aim to analyze the impact of such rhetoric on individuals, communities, and society as a whole. Some key areas of focus include the prevalence of anti-Muslim sentiments, the role of media in perpetuating stereotypes, the psychological and social consequences of Islamophobia, and strategies for countering anti-Muslim rhetoric. One notable study in this area is "Islamophobia in America: The Anatomy of Intolerance" by Erik Love. This research examines how Islamophobia manifests in various aspects of American society, including politics, media, and everyday interactions. It explores the factors that contribute to the persistence of Islamophobia and proposes ways to challenge and mitigate its harmful effects. Another significant study is "The Effects of Anti-Muslim Prejudice on the Health and Well-Being of Muslim Americans" by Mona M. Amer and colleagues. This research investigates the detrimental impacts of Islamophobic attitudes and discrimination on the mental and physical health of Muslim Americans. It highlights the importance of addressing anti-Muslim rhetoric and promoting inclusive policies to support the well-being of this population. Further, media plays a significant role in shaping public perception and attitudes towards different groups, including Muslim Americans. The portrayal of Muslims in the media can reinforce stereotypes and perpetuate negative biases, which can contribute to the prevalence of anti-Muslim sentiments within society. For example, when media outlets predominantly cover stories that associate Muslims with terrorism or violence, it can create a perception that all Muslims are inherently dangerous or prone to extremism. This not only fuels Islamophobia but also erodes the trust and sense of belonging among Muslim Americans. Furthermore, the lack of diverse and accurate representation of Muslims in the media can lead to a narrow understanding of their experiences, culture, and contributions to society. This limited representation can further reinforce stereotypes and contribute to the

marginalization and discrimination faced by Muslim Americans. The anti-Muslim rhetoric and portrayal of them by the American media as terrorists is part of the Islamophobia currently spreading in Western countries, especially in America. This rhetoric could lead to the continuation of the state of continuous hostility between religions and weaken tolerance and human values. These actions may lead to the spread of hate crimes against Muslims and their targeting, as happened in the New Zealand attack on Muslims during Friday prayers in 2019, which killed 50 people, most of them women and children. This study attempted to shed light on the anti-Muslim rhetoric and the role of the American media in framing them as terrorists. The decision to ban nationals from seven Muslim countries has drawn great concern from within and outside the US. With the US being a rich mix of people from different cultures, ethnicities, and countries, this decision from the US government could positively impact the country ensuring its growth and prosperity while minimizing the threat of terrorism, it could also hamper the growth of US and its citizens if due care is not taken in implementing the decision. This study, although focused on particular issue of people from seven Muslim countries being banned from entering the US, can be generalized in other fields and therefore, will give a solid ground to researcher for further research in a similar field.

### References:

- Allen, C. (2010). *Islamophobia*. Surrey: Ashgate.
- Allen, C. (2015). *The Islamophobia industry: how the right manufactures fear of Muslims*. ISO 690.
- Al-Romi H. N. (2000). Muslims as a minority in the United States. *International Journal of Educational Research* 33, 631- 638.
- Baziam, H. (2015). *The Islamophobia Industry and the Demonization of Palestine: Implications for American Studies*. *American Quarterly* 67 (4), 1057-1066.
- Brugman, B. C., Burgers, C., & Steen, G. J. (2017). Recategorizing political frames: A systematic review of metaphorical framing in experiments on political communication. *Annals of the International Communication Association*, 41(2), 181-197.
- Chong, D., & Druckman, J. N. (2007). Framing theory. *Annu. Rev. Polit. Sci.*, 10, 103-126.
- Curtis IV, E. E. (2009). *Muslims in America: A short history*. Oxford University Press.
- ISO 690
- Executive Order No. 13769, 3C.F.R. 2017. *Protecting the Nation From Foreign Terrorist Entry Into The United States*, Office of the Press Secretary, The White House.
- Ekman, M. (2015). Online Islamophobia and the politics of fear: manufacturing the green scare. *Ethical and Racial Studies* 38, 11, 1896-2002.
- Evolvi, G. (2018). Hate in a tweet: Exploring internet-based islamophobic discourses. *Religions*, 9(10), 307.ISO 690.
- Greussing, E., & Boomgaarden, H. G. (2017). Shifting the refugee narrative? An automated frame analysis of Europe's 2015 refugee crisis. *Journal of ethnic and migration studies*, 43(11), 1749-1774.

- Hall R. E (2003). A note on September eleventh: the Arabization of terrorism. *The Social Science Journal* 40, 459–464.
- Kayaoglu, T. (2015). Three Takes on Islamophobia . *International Sociology Review of Books* 27, 5, 609-615.
- Levin, B. (2017). Explaining the Rise in Hate Crimes against Muslims in the US. *The Conversation*, 20. ISO 690
- Luqiu, L. R., & Yang, F. (2018). Islamophobia in China: news coverage, stereotypes, and Chinese Muslims' perceptions of themselves and Islam. *Asian Journal of Communication*, 28(6), 598-619. ISO 690.
- Mohamed B. (2016, January 6). A new estimate of the U.S. Muslim population. Pew Research Center. Retrieved from Website: <http://www.pewresearch.org/fact-tank/2016/01/06/a-new-estimate-of-the-u-s-muslim-population/>
- Moosavi, L. (2015). Orientalism at home: Islamophobia in the representations of Islam and Muslims by the New Labour Government. *SAGE* 15 (5), 562-674.
- Moulaert, F., Van Dyck, B., MacCallum, D., Mehmood, A., & Hamdouch, A. (2013). Framing social innovation research: a sociology of knowledge perspective.
- The Associated Press (2017, January 29). Reactions from around the US, world to Trump's travel ban. *Los Angeles Daily News*. Retrieved from Website: <http://www.dailynews.com/government-and-politics/20170129/reactions-from-around-the-us-world-to-trumps-travel-ban>.
- Trump's New Executive Order On Travel, Annotated. (2017, March 6). *NPR*, Retrieved from Website: <http://www.npr.org/2017/03/06/518785814/full-text-trumps-new-executive-order-on-travel-annotated>
- Terman, R. (2017). Islamophobia and media portrayals of Muslim women: A computational text analysis of US news coverage. *International Studies Quarterly*, 61(3), 489-502.
- Wike, R., Stokes, B., & Poushter, J. (2015). Global publics back US on fighting ISIS, but are critical of post-9/11 torture. Pew research center. ISO 690
- Yuhus, A. & Sidahmed, M. (2017, January 31). Is this a Muslim ban? Trump's executive order explained. *The Guardian*. Retrieved from Website: <https://www.theguardian.com/us-news/2017/jan/28/trump-immigration-ban-syria-muslims-reaction-lawsuits>. Examining the relationship between news, social media, and hate crimes. *Harvard Human Rights Journal*, 34(1). ISO 690