Muslims and nationalism in American political discourse: between stability and change : The Political Discourse of the former Candidate Donald Trump - US Elections 2016

المسلمون والقومية في الخطاب السياسي الأمريكي: بين الاستقرار والتغيير: الخطاب السياسي للمترشح السابق دونالد ترامب ـ الانتخابات الأمريكية 2016

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Abstract :

The candidate for the US presidential elections and former president Donald Trump focused on the identity variable as one of the most significant changes he sees in determining and directing US voters, to the extent that it has made it a center of American self-affirmation and American nationalism from his own point of view. Non-Americans trying to influence the electorate from this perspective.

This study relies on the comparative method in order to understand the similarities and differences between previous historical periods and the speeches of former presidential candidate Donald Trump during the 2016 presidential elections. The study also relies on a technique of content analysis to explain and understand the speech and aims of former President Trump.

Keywords:Americain muslims. Nationalism. Political discourse. Americain election. Dunald Trump.

ملخص:

لقد ركز المترشح للانتخابات الرئاسية الأمريكية سابقا والرئيس السابق دونالد ترامب، على متغير الهوية كأحد أبرز المتغيرات التي يراها جوهرا في تحديد وتوجيه الناخبين الأمريكيين، بالحد الذي جعلها محورا لإثبات الذات الأمريكية والقومية الأمريكية من منظوره الخاص، ومستخدما خطابات تعبر في فحواها عن ضرورة تبيان الاختلافات عن الآخر غير الأمريكي محاولا التأثير في جمهور الناخبين من هذا المنظور.

تعتمد هذه الدراسة على المنهج المقارن من أجل فهم التشابهات والاختلافات بين فترات تاريخية سابقة وخطابات الرئيس المترشح السابق دونالد ترامب للانتخابات الرئاسية ٢٠١٦. كما تعتمد الدراسة على آلية تحليل المضمون محاولة لتحليل وفهم خطاب المترشح السابق دونالد ترامب وأهدافه.

I- Introduction:

The themes of identity, migration, diversity and symmetry are among the most prominent topics of the political discourse in the United States of America, which can be said to be not the result of the moment, but of a discourse which increased after the events of September 2011.Subsequent events reflect the differences expressed by different political and societal forces in terms of the ego and the other, the attempt to prove oneself at the same time as the denial of the other, and sometimes the attempt to prove the other names of coexistence and peaceful coexistence. Perhaps the most prominent platform talked about in this subject is the presidential elections in the United States November 2016, which proved that identity and migration play a pivotal role in determining the winner / loser in elections or at least in directing voters.

At a time when the United States and especially the American political community were looking for a way out of the war on terror strategy in the name of Islam, candidate Donald Trump was giving a racist speeches about American Muslims, trying to influence the American voters in the same direction, using arguments based on American nationalism. On this basis, we can examine the problem of the following fundamental question: How can the speech of the candidate Donald Trump in the presidential elections explain the attitudes towards Muslims in the United States of America?.

II - American Identity. Formation and evolution and the logic of pluralism:

Samual Huntington believes that Americans have to varying degrees defined their identity in the light of race, ideology and culture over centuries. Both race and ethnicity have been largely eradicated. Many Americans see their country as a multi-ethnic and multi-racial society and the American creed as initially formulated by Thomas Jefferson and developed by others as the definitive determinant of American identity, which was the product of Anglo-Protestant culture, a characteristic of the founding settlers of America in the seventeenth and eighteenth centuries.(Huntington & Gammal, 2009)

It is based on adhering to the principles of Protestant Christianity,(Steve, Straub, 2018)The essential Thomas Jefferson as well as the culture and principles of the rule of law derived from English legal principles.

If this is the case in these two centuries, what is the case now in America after these two centuries, based on the current American social structure, including

American political discourse, with since the late 60s, a celebration of ethnicities which has appeared in the United States. This shift can be explained by the fact that the ruling establishment realized that the page of reason was not entirely white, and that the melting pot assumed the centrality of Wasp, the abbreviation of White Anglo-Saxon Protestant, a white Protestant of English-speaking Anglo-Saxony. This had been the idea that prevailed in American society until the mid-1960s, when the immigrant was supposed to adjust completely and forget his identity to become an American heart, if possible.(Al Jazeera Net, 2007)

In the early 20th century, English playwright and writer Israel Zangwill wrote the term Melting pot to describe changes in immigrants to the United States of America, including Russian Jews and Caucasian families, and as immigrants they had to learn that there was no place for fanaticism and hatred. The United States, and its customs and traditions had to fuse in an American identity, which is characterized by the assimilation of the basic values and ideals established in the country by the original Anglo-Protestant settlers that are an integral part of the American Creed, which promotes the principles of freedom, equality, individualism, populism and non-interference on the part of the United States .(Diana, 2005)

This is the fusion that will force immigrants to abandon their own identities, customs, traditions and languages. The United States is working on self-realization through the whole range of procedures, including school curricula and social transactions, including marriage and mixing, which ensure that all sub-identities, whatever their nature, are contained.

Data from a 1996 social survey show that 95 percent of Americans believe that the United States is one of the largest countries to live in a community unit despite different races, while the results of a 2005 study showed that 67 percent of the sample believed that immigrants were adaptive with American culture, language and heritage. While 17% felt that immigrants should preserve the culture of their homelands, the rest saw almost 17% that the English language was necessary to qualify as a citizen of migrants.(Diana, 2005)

These are significant percentages that emphasize that ethnic and identity differences do not mean much in American society, and that the sense of belonging to America is necessary to live there, and these results achieved only as a result of US policy encouraging pluralism and encouraging the preservation of sub-identities in order to reach the identity of the whole.

Table: Percentage of citizens who define themselves as 'Pure American' based on their ethnic origin

Eastern Europe and Western Europe	98 percent
Middle East	64 percent
Latin America	61 percent
Africans are	54 percent
Asians	33 percent

Source: Diana Owen, 2003.

These numbers suggest a sense of belonging to immigrants in the United States of America. The percentage obtained for Asians, which is low compared to other races, may be due to the sinister picture left by American intervention in some countries of the region, such as Afghanistan and Iraq, without forgetting the pride of belonging to Asian countries such as China or Japan. This may also be due to the economic aspects, as a large number of Asian countries make progress in this area so as to allow their citizens the desire to link them and not change them. The high proportion of Europeans who define as 'pure American' may be due to the symmetries and convergence between their own identity and the identity of Americans without forgetting the European legacy of the representatives in the English language and British values of the American state.

III- Islamic identity between Republicans and Democrats in the United States of America:

A survey conducted by the Pew Research Center for the People & the Press and the Pew Forum on Religion & Public Life in 2014 found that Muslims make up 0.9 percent of the adult population in the United States and an estimated 1.8 million Muslim adults, 2.75 Million Muslims of all ages and 63 percent of them are immigrants. In the same poll, the Center conducted a study on the opinion of non-Muslim Americans 'Jews, Catholics, Evangelicals, Buddhists, Hindus, Maramites' on Muslims. Zero for not accepting the Muslim, while 100 percent represented the highest degree of acceptance. The Overall results came in at 40 percent as an average to reflect the non-acceptance of American Muslims to varying degrees, while the poll results show opinion of both Republicans and Democrats as 33 and 47 percent respectively.(Michael Lipka, 2017)

In another poll for the same center on Islam and extremism, Republicans are concerned about the rise of Islamic extremism by 83 percent versus 53 percent for the country's Democrats.65 percent for 38 percent for Democrats, For violence and Islam, Republicans see Islam as more encouraging to violence by 60 percent Compared to 30 percent for Democrats.(Michael Lipka, 2017)

Perhaps this explains and justifies Donald Trump's anti-Muslim victory, especially if he knows that most of the voters are from the evangelicals and are not loyal to Hillary

Clinton, who was more lenient in her speeches with Muslims. But this does not negate the American society as a possibility and coexistence with the other Republican politicians, but perhaps this does not agree with their acceptance of Islam, especially after the events of September 2011, which was attached to Muslims

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As of 2001, Muslims in America are living a worrisome reality, an Islamic concern of their status, the American image of them and the American Muslim concern, a troubled social situation with rising Islamophobia. This period has seen successive US governments implement arbitrary policies on Muslims and tighten them. The consequences of these policies destroy the relationship between American society and the American Muslim. Successive governments of the United States of America, have created feelings of anxiety and isolation and separation between Americans.(Ashley, 2010)
This was the case in the two periods that coincided with the rule of former presidents George W. Bush and Barack Obama, albeit with a difference between them.

IV- Identity in Donald Trump's 'Presidents of 2016': Any Change?
American cultural policy is based on equality and integration. The principle of equality requires the equality of all cultures in accordance with the multi-ethnic, racial and ethnic cultures of the American society, and no individual or group can claim its distinct status. Rather, it must be understood that they have equal value. Incorporation and inclusion requires not to fall into the mistakes of the past where non-Western cultures were unjustly excluded and prevented from participating in American culture, where integration required not to threaten the American culture(Auster, 2004)
on the ground in American schools and the American state. If the language used in America is examined, it becomes clear that the Spanish language has become a competition for English. American schools do teach the world languages and cultures, and the arrival of a person of African descent to power in the United States of America, refers to the acceptance of Americans towards the other, provided that he also enjoys his pride in America. However, the arrival of Donald Trump recently to power has raised many questions
The issue of immigration was strongly discussed in the election campaign of the new US president, Donald Trump. Through his hard-line statements, he was able to attract the attention of local and international public opinion, given the verbal violence with which he spoke about immigration and immigrants
.(https://assets.donaldjtrump.com/Immigration-Reform-Trump.pdf, 2016)
The Republican president turned his anger on immigrants, considering them in many cases the source of the problems plaguing the states, led by terrorism, which hit some of its cities on different occasions. The first target of the Trump campaign was the

Mexican population, with Trump promising to build a wall separating the two countries, Mexico and the United States, to limit the flow of the country's citizens to America. In the midst of the campaign, Trump threatened to expel 11 million foreigners in the United States illegally. In addition to the Mexicans, Trump targeted Muslims in the campaign, pledging to temporarily stop them on American soil, waving that he would 'suspend immigration from terrorist-oriented areas' against the United States and other Western countries without naming countries and revoking visas for citizens of countries refusing to repatriate nationals.(Boualem, Gabshi, 2016)

These threats and statements may be the result of the orientation of the candidate himself, which is contrary to American history, given that the United States of America was founded by immigrants and immigration. The formation of the American state depended on immigrants, and had open door policy to them. Historical stages of immigration did not constitute a problem for the state. In 1996 Bill Clinton and Newt Gingrich announced.(Albert, 2010)

an amnesty for at millions illegal aliens and procedures to encourage more millions to enter the states. It is important not to forget that this category constitutes cheap labor on which the US economy now depends, and there are numerous immigration laws in America in force encouraging migration to it. These and other factors may prevent Donald Trump from carrying out his threats on this category. Donald Trump's tendency towards Muslims and his rhetoric against them impacts on the attitudes of American Muslims who have historically tended to support the Democratic Party more than the Republican Party of the president. The results of a Pew poll in 2007 showed that the proportion of American Muslims who support the Democratic Party reached 70 percent compared to 11Percent for the Republican Party. (Pew Research Center , 2011)**.** The views of both parties on Muslims, has fostered a relationship characterized by rejections.

V- Integration of Muslims necessity or self-evident

Integration issues are one of the main points that currently plague countries and societies, especially as the gap between the developed North and the South, which suffers from economic and political backwardness, grows. The two environments represent many societal and cultural differences, despite their historical relations represented by the colonial legacy. These disparities, however, have also affected some of the most prominent groups in the community, where some have been influenced by the culture of countries and increased migration rates to these countries in search of a higher social and economic life. Some of the southern countries were once among the most promising developing countries such as Algeria and Iraq in the 70s, which compared better than some European countries such as Spain. At this time, migration constituted an economic challenge and countries could contain it. Where the peoples of the South were previously more committed to staying in their countries (see

Ibn Khaldun's Neutrality), the subsequent migrations of the third and fourth generations became a source of alarm for southern societies for fear of their integration into Western countries. At the same time, challenging the developed West, migration has become a security challenge, and this is the case for Muslim immigrants in the West, including the United States of America.

The discovery of the degree of integration of Muslims in American society depends on the level of prosperity, higher education and participation in American political life. At the level of political participation in the elections, a Pew poll shows that 63% of US Muslims are registered in the electoral rolls, compared with 76% for Americans, while 82% of American Muslims are registered. The situation of Muslims in America and their counterparts in many European societies (France, Britain, Germany, the Netherlands and Spain) is that the Muslims in Europe are poor, low educated and socially marginalized. This has made European societies in the latter analysis an environment conducive to the spread of fundamentalist ideas. Among the marginalized, the bombings in London and Madrid have been argued to be the harvest of European policies which had marginalized Muslims there. Thus, the proportion of extremism and the spread of fundamentalist ideas among the Muslims of the United States is low compared to European counter parts.(siironline, 2010)

The talk about the importance of integrating Muslims in American society has been the impetus for sociologists and politicians following the September 11 terrorist attacks. Before that, American Muslim society had had very little attention, often lacking, by American society as a whole. The main reason for this neglect is that American Muslims have been less involved in the social and political life of the country. Some researchers may argue that their small number contributed to this absence. The Muslim community has, however, contributed to American society through multiple forms, whether voluntary or imposed by law. Some view compulsory integration as a 'social change through the law', and this is only an act by the state to maintain certain grounds for legality.(middle east online, 2016)

The impact of US political and media marketing on Islam and Muslims in society is negative. The results of the Pew survey on whether Muslims should be censored because of their religion is 61 percent, but adults in the United States are divided over the question of whether Islam is more likely than other religions to promote violence. As for racial discrimination against Muslims, most Americans believe in January 2016 that there is much '59 percent' of discrimination against Muslims in the United States, and 76 percent say That is a delusional against Muslims in the United States is rising.(Michael Lipka, 2017)

<u>Conclusion:</u>

The current situation of Muslims, especially with the rise of the extreme right-wing and Republican discourse represented by the newly elected president, requires the United States of America, both socially and politically, to work towards the

integration of Muslims more by activating speech and political activism and legislation to that end. It also requires a deeper look at the history and laws of the United States of America on social justice and democracy.

A kind of political and 'Republican more than Democratic' discrimination against Muslims is evident, which is reflected in American society. The current period of Donald Trump's rule may further widen the cultural gap, which also affects affiliation and may also constitute a humanitarian crisis. Looking for ways to effectively integrate and move away from exclusionary rhetoric and policies will be essential.

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