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The Orientalist's Misrepresentation of the Other in Edward Said's *Orientalism*

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for a Master Degree in Literature and Civilization**

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Dedication

This thesis would not have been accomplished without the support and the dedication of so many people around us. We would like, first and foremost, to express our deepest gratitude and love to our parents whose prayers and power gave us the strength to finish this thesis in this particular tough year.

To those who believed in us

To those who helped us through hard times

To our families and good friends, we dedicate this work

Banni Oussama Abdelbasset

To my dear parents

To my brother

To my one and only "Siham"

To Akram and Mohamed, I deliver this modest work

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Abstract

This study is a multidisciplinary work that draws on fields of literature, cultural studies, philosophy, and politics in order to explore the representation of cultural otherness from Western perspective. This work aims to construct an insightful knowledge on the ways from which the Western Orientalist use in his perception and demonstration of the Arab Islamic world. The order of this work articulates three Orientalist representation that contributed in maintaining the misrepresented depictions of the Other in Edward Said literary Orientalism theory in the context of three historical and contemporary events: Western literature where the use of misrepresentation in children's literature was also discussed profoundly, the American Policy represented by Donald Trump, and the severity of Islamophobia after 9/11 terrorist attacks, by situating the three selected events within the Orientalist discourse, and by exploring their continuity on postmodern world. Importantly, the research's findings have shown that the Orientalist's career of misrepresenting the Other has never stopped and took different faces and shapes over the course of history; yet it all served in a single purpose of the "self-Other" conflict which offers authors a new power of representation, and a new stylistics of writing the Other.

Keywords: Donald Trump, Edward Said, Islamophobia, Literature, Misrepresentation, Orientalism.

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General Introduction

1. Background of the study

The 20th century has witnessed an immense development in a variety of fields. New pioneers of all different domains of knowledge started to thrive in the midst of the terrors of the two World Wars and the Cold War. Perhaps Literature was one of the fields that have also noted a big shift affected by the impact of civilization during such global conditions. One of the literary –yet civilization- theories was Orientalism. Since Edward Said's theory had emerged, it had a revolutionary impact on both Civilization and Literature. He saw western civilization from a different perspective. Through his theory, he believed that the Middle Eastern countries were being “misrepresented” throughout history by the West with so many means and tools; literature, art, music, scientific expeditions, all of which have been used by the west to spread “stereotypes” throughout history. These stereotypes built a falsified “*reputation*” about the middle eastern region which professor Said called “The Other”. Said sought to somehow guide what the western Orient thought of the Other. Professor Said passed away in September 23rd of the year 2003 and with that many thought that the Orientalism was no more existed. But the misrepresentation of the Other kept on going until the very present day; American policy maintain the career of misrepresenting the Middle East by falsifying facts its image in order to show the United States as a superior power and promote the lack of civilization in that area through old and modern methods. One of the newly forged stereotypes in the last decade was the campaign against Islam in the United States. After the events of 9/11, a new term emerged to describe the

frightening image of Muslims in the Western World, it goes under the term of “Islamophobia”.

2. Aims of the study

The research paper in-hand seeks to shed light on how the Orientalist carries on his career of misrepresenting the Other through aspects of literature generally and through the use of political might giving a living example of the current U.S president Donald J. Trump’s acts and speeches on this matter, and to investigate on both of these aspects. This thesis also tries to find the tools which are used to even spread out such misrepresentation by promoting false political image of the Other in the minds of the Western world.

3. Research problem

Despite the trials of Oriental writers to dismiss this falsified image of misrepresenting the Other through literary works, there seems to be an even wider spread of this misrepresentation; precisely in political agendas. This on-going existence of the fake depiction brings forth the subject matter of the in-hand research paper.

4. Research questions

We thought about the systematic ways and aspects that have been firmly used to stereotype the Other and so we ask the following key central question:

To what extent have these aspects of Western literary works and the American policy manifested in Donald Trump acts, speeches, tweets and interview comments, contributed

to anchor/preserve the same misrepresentation of the Other which ultimately lead to the severity of Islamophobia ?

5. Research Hypotheses

Firstly, this research proposes an explanation with the existing data that Orientalism comes in different literary, cultural, and political forms, yet the final outcome of each form is not different from the other. Secondly, the current study suggests that literary works and political agendas are so tightly related as the former serves the latter. Finally, the accumulation of such consistent representations gives the same typical cliché and gives a longer existence to the notion of Orientalism .

6. Research Methodology

The current qualitative study consists of two chapters. The first chapter is historical in its first part and analytical in the second; the second chapter is analytical. For the first chapter, the historical method is used in the first point, then the historical-analytical method is also used for the rest of the chapter, for the sake of bringing past events and building arguments in which we try to answer the research question. For the second chapter, the analytical method is used to analyze the American policy to depict the misrepresentation of the other.

Chapter one:

Orientalism and the Other: History and Context

Introduction

The first chapter endeavors at defining key concepts as the terms ‘Orientalism’, the ‘Other’ so to make a better understanding on the subject in hand. Firstly, the chapter opens with a historical background of the term Orientalism and how it is linked firmly with the notion of the Other. It also defines the elements of discourse, knowledge, and power, which are interconnected as the one serves the other. This chapter tries also to give a glimpse on the impact of children’s literature on brainwashing Western kids from early ages, where we took the book of Ernest, F. M. (1899), “An ABC for Baby Patriots” as a primary example to showcase some unclear ideologies of colonialism and white supremacy.

1. Orientalism and the Other: History and Context

In postcolonial studies, the term Orientalism has been a subject of controversy between the West and the East. The debate turns mainly around whether orientalism speaks for the orient or representing it. In this context, the American-Palestinian critic Edward Said wrote a whole book discussing the term Orientalism, its meaning, references, western interpretations and many other details.

1.1.Orientalism: A General Overview

The term Orientalism is derived from the Latin word 'Orient'. It is first used to refer to the people, works, studies of Asia. Later, in the Postcolonial period, the term took another dimension. The term refers to the study of the Orient by the West. The origins of Orientalism date back to "to crusades; the religious clash and hostility between Muslims and Christians over the control of the Holy land that began in the seventh century. However, when they didn't succeed to recapture the Holy land, the crusaders opened channels to get to the Middle Eastern world." (Amina Azzouz 11-12)

After getting to the Middle East those crusaders came back with stories about the Eastern people. Different scholars, writers, artists, novelists were impressed by the Orient. Many books were written about it. *The Arabian Nights* was the first Oriental work. The book paved the way for many other works later. Geoffrey Nash states that "it was Gallard's translation of the Arabian Nights into French that firmly established a taste for the Orient as a world of dream. On European authors, this work's influence in its various translations has been huge" (47).

The eighteenth century marked a significant interest in the Orient. Said mentions "Taking the late eighteenth century as a very roughly defined starting point Orientalism can be discussed and analyzed as the corporate institutions for dealing with the Orient – dealing with it by making statements about it, authorizing views of it, describing it, by teaching it, settling it, ruling over it: in short, Orientalism as a Western style for dominating, restructuring, and having authority over the Orient." (10)

Khaled Beydoun says that Orientalism refers to "the Muslim world to the majority-Arab regions in North Africa, the Levant, the Gulf, and the Arabian Peninsula." (Beydoun 53)

Later, studies about the Orient started to take another direction. Comparing the Oriental works to the western ones. The West starts to refer to the orient as strange, uncivilized, and savage. Thus, different stereotypical images were created. Those images led to racism, marginalisation and oppression. The Western representation of the orient creates what is known later as ‘the other’.

In the same context, Lisa Lowe (1991) writes that Orientalism is used to describe “the tradition of Occidental literary and scholarly interest in countries of the East” (3). Also, Steven Salaita sees that the term Orientalism “is used to describe the study in the West of the Orient, particularly the Arab world.” (248)

Geoffrey Nash argues that Orientalism is a subjective view of the East. He states that “Orientalism is therefore a subjective structure built by the observer - the West - as a result of its observation of the thing observed - the Orient.” (Nash 48-49).

In his article *Orientalism: Western Conceptions of the Orient - On Edward W. Said's Orientalism*, Pinggong Zhang says: “Orientalism consists of a representation, a European representation of the Orient that is far from being accurate or objective about the Orient” (179).

The Korean lecturer Tobias Hübinette (2003) believes that Asia helps the West to draw a negative image about it. He defines Orientalism as “a way of thinking about Asia and Asians as strange, servile, exotic, dark, mysterious, erotic and dangerous, and has helped the West to define itself through this contrasting and dichotomous image.” (75)

David Butzshares Hubinette the same view, he points that the Orient helps the Occident to create the different stereotypes of the East and at the same time reinforced

their self-confidence and superiority. Butz sees that “the creation of an inferior Oriental ‘other’ /helped Europe shape its own post-Enlightenment self-conception” (58).

Orientalism draws a difference between the East and the West. The difference laid in what Edward Said refers to in the following quotation “The principal dogmas of Orientalism persist in their purest form today in Western studies of the Arabs and Islam. One is the absolute and systematic difference between the West (Which rational, developed, human, superior) and the Orient (which is aberrant, undeveloped, inferior).”(104)

Said, also, adds that Orientalism stresses the idea that the East is defined by the West. He mentions that “the Orient is eternal, uniform, incapable of defining itself; therefore it is assumed that a highly generalized and systematic vocabulary for describing the Orient from a Western standpoint is inevitable and even scientifically ‘objective’ (104).

Many critics link the origins of Orientalism with the publication of Edward Said’s book in 1978.

1.2. Edward Said’s Theory of Orientalism

Edward Said is one of the well-known postcolonial literary, political and cultural activists. He is recognised for his contribution to postcolonial studies. As he is considered as a significant writer, he is a famous critic as well. Since 1978, his book *Orientalism* is considered as a key text only in literature and culture but also in politics.

Edward Said (1935-2003) is an American- Palestinian writer. He was born to Palestinian parents. Said spent most of his childhood in Egypt. After living a confusing

childhood in Egypt, Said moves to the US where he studied in Princeton University. Said accomplishes his studies to become a doctorate in Philosophy in 1964.

Edward Said occupied different academic positions. Said was interested in the Palestinian political issues. His works include: *Joseph Conrad and the Fiction of Autobiography* (1966), *Beginnings: Intention and Method* (1975), *Orientalism* (1978), *The Question of Palestine* (1979), *Covering Islam: How the Media and the Experts Determine How We See the Rest of the World* (1981), *Culture and Imperialism* (1993), *Reflections on Exile and Other Essays* (1999) and others.

The publication of *Orientalism* marked the beginning of new studies in different fields. Through his book, Said wants to challenge the different stereotypical images of the East that were created by the West. Said aims to prove that those Western images are misinterpreted. In contrast with the West, the East is depicted as ‘savage’, ‘illiterate’, ‘weak’, and ‘marginalised’.

In the first chapter, Edward said describes the development of orientalism in modern times. According to Said, the Western concepts about the Orient are structured on the dichotomies ours/ theirs, centre/ margin, and superior/ inferior. In Western view, the orients were exotic and mysterious. In addition, the Western superiority makes the Western scholars a believe that they understand the Orientals more than themselves. So that, Orientalism is fundamentally a system of self-projection. The Orient is considered as a mirror for the West who wanted to see himself as superior. Said’s main point in this chapter is that the West is not neutral in dealing with the Orient since it has political and cultural plans.

In the second chapter, Said explains the Western view towards the Orient as the “other”. This chapter includes analysis of the major works of 19th century Orientalists like Silvestre de Sacy and Ernest Renan. Said shows the discriminative ideas which are inherited in their works. Said concludes this chapter by describing the images produced by the travellers, pilgrimages and scholars who travelled to the Orient in order to visit it without having influencing them.

In the third chapter, Said talks about change in the relationship between East and West. Said concludes “Orientalism” by arguing that Orientals should get a less passive position in the construction of their own image. He also warns about the practice of making generalizations in human sciences.

In his book *Reading Orientalism: Said and the Unsaid* (2007), De Daniel Martin Varisco states that *Orientalism* gives space for discussing the East and Eastern valuable issues. He mentions: “Said’s book stimulated a necessary and valuable debate among scholars who study the Middle East, Islam, and colonial history.” (XII)

Said writes that ‘the Orient’ is a Western product. He points that “The Orient was almost a European invention, and had been since antiquity a place of romance, exotic beings, haunting memories and landscapes, remarkable experiences. Now it was disappearing; in a sense it had happened, its time was over” (Said 8). In the same vein, Hand Tekdemir (2002) reinforces Said’s view. She writes “the orientalist contributes to the creation of the Orient, which is subsequently claimed to be represented” (143)

In addition, the Orient is presented as part of the West. The Western influence is clear through language, culture, lifestyle....in this context Said argues that “The Orient is an integral part of European material civilization, and culture. Orientalism expresses and

represents that part culturally and even ideologically as a mode of discourse with supporting institutions, vocabulary, scholarship, imagery, doctrines, even colonial bureaucracies and colonial styles'' (Said 10).

A.L. Macfie reinforces Said's argument that the orientalist contributes in creating a series of stereotypical images, as the West is the 'self', rational, developed, superior, active and masculine whereas the Orient is the 'other', irrational, inferior, inauthentic and feminine (8)

In his book, Edward Said (1978) discusses the term Orient. He provides three definitions of the term. The first is academic; Said "Anyone who teaches, writes about, or researches the Orient –and this applies whether the person is an anthropologist, sociologist, historian, or philologist- either in its specific or in its general aspects, is an Orientalist, and what he or she does is Orientalism" (2). The second definition "Orientalism is a style of thought based upon an ontological and epistemological distinction made between "the Orient" and (most of the time) "the Occident" (2).

The third definition "is something more historically and materially defined than either of the two": "Taking the late eighteenth century as a very roughly defined starting point Orientalism can be discussed and analyzed as the corporate institution for dealing with the Orient –dealing with it by making statements about it, authorizing views of it: in short, Orientalism as a Western style for dominating, restructuring, and having authority over the Orient" (3).

In the same context, Saeed Khan (2006) sees that Orientalism is created by the West in order to study the Eastern culture, civilization and religion. So that, the Europeans

use it as a justification to control and colonize them and to justify their superiority over them (1).

Edward Said divides his book into four parts, he goes back at the past and displays the Western representations of the orient in late nineteenth century. Said focuses on different projects such as Napoleonic expedition, stereotyping of Islam, Muslims and Arabs.

The second chapter deals mainly with the manifestations of Orientalism in the nineteenth century. In this chapter, Said refers to a wide range of areas such as philology, anthropology, history, religion, arts, education that deal with the Orient.

For Said, The hegemony of the West enables it to dominate the East at all levels “the enormously systematic discipline by which European culture was able to manage- and even produce-the Orient politically, sociologically, militarily, ideologically, scientifically, and imaginatively during the post-Enlightenment period” (10).

Said’s theory is based on ‘discourse analysis’, he studies the relationship between the ‘Orient’ and the studies about it. Said sees that the West is not dominating the East politically but also ideologically. In the same perspective, Pinggong Zhang states:

Said uses the discourse analysis to deal with colonialism- an experimental approach. It examines how the formal study of the “Orient”, in combination with key literary and cultural texts, firmly formulated certain viewpoints and “ideologies which in turn contributed to the exercises of colonial power, i.e. the Western style for dominating, restructuring, and having authority over the Orient (178- 179)

Said differentiates between his writings and the Western ones about the Orient. He says that writing as an Orientalist is different from writing about Orientalists, he wants to break the silence and writing back to the West who is disorienting the Orient. Said argues: “I am an oriental writing back at the Orientalists, who for so long have thrived upon our silence. I am also writing to them, as it were, by dismantling the structure of their discipline” (qtd in Varisco 8)

Edward Said starts his introduction by arguing that “The Orient was almost a European invention and had been since antiquity ‘a place of romance, exotic beings, haunting memories and landscapes, remarkable experiences.’” (9). Said adds that “The Orient is not only adjacent to Europe; it is also the place of Europe’s greatest and richest and oldest colonies, the source of its civilizations and languages, its cultural contestant, and one of its deepest and most recurring images of the other” (9)

Edward Said tackles another important point which is language. He thinks that the language used by the West is subjective. The inaccuracy of language is clear through the use of subjective terms which give priority for Europe and Europeans. Said (1978) states:

we need not look for correspondence between the language used to depict the Orient and the Orient itself, not so much because the language is inaccurate but because it is not even trying to be accurate. What it is trying to do, as Dante tried to do in the *Inferno*, is at one and the same time to characterize the Orient as alien and to incorporate it schematically on a theatrical stage whose audience, manager, and actors are for Europe, and only for Europe. (62).

Orientalism is used as a justification for the Western domination. Edward Said tries to challenge that domination. For Edward the Western racist and colonialist ideas had contributed to the creation of the negative images of the Orient. Orientalism explains the ways that helped the colonialists to dominate the East.

Edward Said's *Orientalism* is considered also a political key work. Said introduces different political ideologies, plans and strategies that contributed to the misinterpretation of Orientalism. Said(1978) points out that Orientalism is “fundamentally a political doctrine” (163). Although the term Orientalism is widely spread in Europe, it has a significant impact in America. Naomi Rosenblatt (2009) declares in the same context that “while the French and the British had a long tradition of Orientalism, Americans only began to explore Orientalist thinking during their period of political ascendancy immediately following World War II.” (52)

The Orientalist ideology is clear through the American attitudes towards minorities especially Arabs and Muslims. Said (2000) believes that “Islam and the Arabs were always an additional problem for the west as it thought about the Orient” (105). So that, for a long period of time Islam and Muslims becomes the centre of postcolonial studies as an example of the notion of the ‘other’.

2. The Notion of the Other from Western Perspective

2.1.1. Definition of the Other/Otherness

Jean-François Staszak (2009) claims that Otherness is the outcome of a discursive process by which a dominant in-group (“Us,” the Self) constructs one or many dominated out-groups (“Them,” Other) by stigmatizing a difference – real or

imagined – presented as a negation of identity and thus a motive for potential discrimination. To state it naïvely, difference belongs to the realm of fact and otherness belongs to the realm of discourse. Thus, biological sex is difference, whereas gender is otherness. The creation of otherness (also called *othering*) consists of applying a principle that allows individuals to be classified into two hierarchical groups: them and us. The out-group is only coherent as a group as a result of its opposition to the in-group and its lack of identity. This lack is based upon stereotypes that are largely stigmatizing and obviously simplistic. The in-group constructs one or more others, setting itself apart and giving itself an identity. Otherness and identity are two inseparable sides of the same coin. The Other only exists relative to the Self, and vice versa. (pp. 43-47.)

In his new revised publication of *Orientalism* (1995), one of the most fascinating yet controversial studies of the creation and propagation of otherness, Edward Said argues that:

The development and maintenance of every culture require the existence of another different and competing alter ego. The construction of identity – for identity, whether of Orient or Occident, France or Britain [...] is finally a construction – involves establishing opposites and “others” whose actuality is always subject to the continuous interpretation and reinterpretation of their differences from “us.” Each age and society recreates its “others.” Far from being a static thing then, identity of self or of “other” is a much worked-over historical, social, intellectual and political

process that takes place as a contest involving individuals and institutions in all societies. (Said, 1995. P. 332)

2.2. Stereotypical Depictions of the Other in Western Literature:

In his book, Said's main claim is that the West represents the East on the basis of its own western values, thus creating a deformed image of the East. Said starts with investigating the work of a number of scholars such as Cromer and Balfour, to put the history of Orientalism in context. Said regards the Orient that is presented through Orientalism as "a system of representations framed by a whole set of forces that brought the Orient into Western learning, Western consciousness, and later, Western empire (Said 203).

One of Said's points of criticism towards the Orientalist tradition is that the West looks upon the East as static (106). Said argues that the East is capable of change, but Orientalists simply ignore this fact because it does not fit their static definition of the East. Moreover, the West dehumanizes the citizens of the Orient in order to control them. As Said argues, "a white middle-class Westerner believes it is his human prerogative not only to manage the nonwhite world but also to own it, just because by definition 'it' is not quite as human as 'we' are" (108). This suggests that, according to Said, the West stereotypes the East and its inhabitants. In the history of Orientalism, an important cultural circumstance is the "habit of deploying large generalizations" such as race and language, and underneath these categories is the rigidly binomial position of 'ours' and 'theirs'. Westerners have used the characteristics of the East to define themselves;

whatever they are, we are not and the other way around, disregarding any similarities there might be.

Writing in the late 1970s, Said argues that the depiction of Arabs has shifted “from a faintly outlined stereotype as a camel riding nomad to an accepted caricature as the embodiment of incompetence and easy defeat” (285). The Western depiction of Arabs and the Arab world has always been negative and stereotypical. According to Said, the West distinguished between two kinds of Arabs. “There are good Arabs (the ones who do as they are told) and bad Arabs (who do not, and are therefore terrorists)” (206). While the “good” Arabs are pro-Western colonialism, those who oppose colonialism are labeled “bad” and even terrorists. Moreover, Arab society is characterized as male-dominated and passive, in contrast to the democratic West (311), reinforcing the opposition between “us” vs. “them.”

2.3. “Bad Arabs” in E. M. Hull’s *The Sheik* 1919

In this particular research, an actual prime examples of this misrepresentation is investigated which can be found throughout literature and particularly in E. M. Hull’s *The Sheik*. The bad Arab men are being represented as the most dangerous characters assigned to Muslims by Western authors. They are violent, lazy, and concerned with their own physical pleasure.

The Sheik, published in 1919, is the story of Diana Mayo, a British heiress who was raised “as a boy” and had a “cold nature” (Hull 4). She travels without European accompaniment in the Sahara of North Africa, where she is kidnapped, raped, and eventually falls in love with her captor, a secretly half-British half-Spanish Sheik. The

Sheik himself will fall under the category of “white Muslim,” but many of his men and the rival Sheik who kidnaps Diana later in the story are perfect examples of the “bad Arab” figures.

When the Sheik’s men come to detain her and begin shooting her escorts, she is surprised rather than scared. “Until they started shooting, the thought that the Arabs could be hostile had not crossed her mind. She expected that they were merely showing off with the childish love of display which she knew was characteristic.” Even after she realizes her guide has been shot from the saddle, she considers the incident, “only a ‘hold-up.’” She did not suppose the Arabs had even really meant to hurt anyone, but they were excited and some one’s shot, aimed wide, had found an unexpected billet” (Hull 24). These passages serve, not only to characterize Diana’s innocence, but also to show that these “Arabs” are a completely different type of man than the ones shyly asking Diana to dance the night before. It is sarcastic that Diana considered the men kidnapping her childish, and not the British men she could so easily control.

Another point worth noting here is Diana’s calling the men “Arabs” regardless of the fact that they are North African, on which Hsu-Ming Teo comments: “Hull’s novel perpetuates the equivalence between African and Arab men” (246). This dismissal of the character’s actual inheritance is yet another sign of a Western author’s dividing the world between East and West, effectively “us” and “everyone else.” Hull makes a similar gesture earlier in the novel. As the story continues, the separation between Eastern and Western characters becomes even more noticeable.

Later in the story, several of the men try to break a colt, and one of the men falls heavily and nearly dies as a result:

A little crowd were gathered around him, and her heart beat faster as she thought that he was dead. Dead so quickly...Death meant nothing to these savages, she thought bitterly, as she watched the limp body being carried away by three of four men, who argued violently over their burden (49)

This incident not only increases the brutal mood in which these characters live, but shows them as they are already invulnerable to it. Hull's portrayal of the men carrying the injured man's body reminds the reader of a day by day routine job that is done frequently. Both Diana and the reader are stunned. The "bad Arabs" are childish in their failure to take this moment seriously, as the Western reader undoubtedly is. They do not value death the way that the godly civilized man should.

2.4. Jack Shaheen's Analyses of Arab Women's Depictions in Western Culture

In different other literary works, Arab women's depictions don't seem to be much better. In fact, it seems that Arab women may as well be virtually indistinguishable, or are projected to seem that way. "Arab women in the Middle East are portrayed mainly as bundles of black cloth, submissive harem maidens or carrying jugs on their heads. They have no identities whatsoever. And they're always mute" (Shaheen. 2002). Depending on the stereotypes that the woman perpetuates, Shaheen (2001) writes that the outfit that is worn is one sample that image makers can make personal and political statements. "By covering the reel Arab woman in black and relegating her to silence, the costumer links her to oppression. But throughout the Arab world, women wear a variety of apparel."

(Shaheen, 2001, p. 23). Shaheen (2001) also points out that characters portraying Arab women never speak, nor are they ever presented in the workplace. Unfortunately, due to these narrow-minded and harsh depictions of “reality” for Arab women, many people may tend to associate Islam as tyrannical and enforcing of submissive ideologies in its dealing of women as a whole. When Arab women are constantly portrayed in this way, this may not tolerate positive views of the Middle East and Islam. These representations also fall short to address the fact that Arab women have the capability of contributing many positive aspects to their communities, and just like any other ethnic group, are very involved in the world around them.

3. The Orientalist’s Discourse

The trials of Post-colonial writers to expose the falsified stereotypical image of the Orient, created by the Orientalist through discourse, have been made in many forms. Edward Said is known as one of the pioneer figures of postcolonial studies, alongside Chinua Achebe, Homi Bhabha, Buchi Emecheta, Frantz Fanon, Salman Rushdie, and Gayatri Chakravorty Spivak. Said is often considered as the originator of the colonial discourse theory. He borrows the notion of discourse from Foucault in order to formulate his theory. To put it simply, Foucault defines “discourse” as a system of statements “by which dominant groups in society constitute the field of truth by imposing specific knowledges, disciplines and values upon dominated groups” (Ashcroft, Griffiths, & Tiffin, 2007, p. 37). Said deploys discourse to portray the system of statements that is created surrounding the East and to disclose the purpose of this discursive system.

The parallel between Foucault's carceral system and Orientalism is striking. For as a discourse Orientalism, like all discourses, is composed of signs, but what they [discourses] do is more than use these signs to designate things. It is this 'more' that renders them irreducible to the language and to speech. It is this 'more' that we must reveal and describe. (Edward Said, 1983, p. 222)

Important to state that the core of Said's concepts and theories surrounding the idea of Orientalism begins with the first principle, the *issue of discourse*: which is the manner in which knowledge about the Orient, produced by Orientalist scholarship, formed a "power" that was used by the Occident to justify their dominance over the Orient; a power that Said states "is still utilized today by modern Western superpowers to influence, as well as dominate via hegemony, parts of Asia, Africa and the Middle East" (Said 343). Following Foucault and Flaubert, Said takes the traditional use of discourse, originally meaning the spoken and written word about a certain subject or concentration of knowledge, and gives it his own spin. In Said's opinion, discourse is:

A text purporting to contain knowledge about something actual, and arising out of circumstances [...] Expertise is attributed to it. The authority of academics, institutions, and governments can accrue to it, surrounding it with still greater prestige than its practical successes warrant. Most important, such texts can create not only knowledge but also the very reality they appear to describe. In time such knowledge and reality produce a tradition, or what Michel Foucault calls a discourse, whose material presence or weight, not the originality of a given author, is really responsible for the texts produced out of it. This kind of text is

composed out of those preexisting units of information deposited by Flaubert in the catalogue of idées reçues. (Said, 1995, p. 94)

This passage touches the concept of texts versus real human interaction; texts form what Said labels a “textual attitude” and the “appearance of success” which persuade the reader to think beyond the made-up reality of what has been actually written. An example of this “textual attitude” that Said cites is the collapse of travel books to capture the anticipated reality of a place after travelers discover the destination does not meet up with the hope of the written texts. The objective of the writers of these travel books is to romanticize everything about these places, generating a view greater than its reality. From it, an authority appears which utters how place, its people, culture, belief, even food, are all seen according to its textual attitude. Concerning the “appearance of success,” Said uses the example of a book written on the claim of a lion’s ferocity. If one were to come across a fierce lion after reading about such projected fierceness, then that reader will find other parallel works and most likely believe them to be true. Besides, if the book gives successful instruction on appropriately dealing with a fierce lion, the writer will write on other parallel functions. Said displays how the reader’s experience is based on their selection of works. He claims that if, afterwards, a series of books is produced on a lion’s wildness and its origins, then the focus will be placed more on its fierceness than on the lion itself. This “appearance of success” now gives the textual attitude that “the ways by which it is recommended that a lion’s fierceness be handled will actually increase its fierceness, force it to be fierce since that is

what it is, and that is what in essence we know or can only know about it” (Said, 1978. P. 94).

On that regard, discourse, or what Said later calls more plainly “Orientalism,” is what causes readers to first, view “the Orient” in such a sensationalized way, above and beyond its reality, and second, view “the Oriental” as someone owning the qualities of an Oriental. They are qualities that are usually stereotypical and sometimes racist, such as being backward, lazy, violent, excessively sexual, etc., above and beyond the Oriental’s real appearance, attitude, mentality and qualities. The accumulation of “textual attitudes” and “appearances of success” generate a mythic language that dominates the ideas of a people until the myth becomes an *idée reçue*, a generalized idea or notion. In another part of the text, Said describes the function of mythic language saying:

[...] the language of Orientalism plays the dominant role. It brings opposites together as “natural,” it presents human types in scholarly idioms and methodologies; it ascribes reality and reference to objects (other words) of its own making. Mythic language is discourse, that is, it cannot be anything but systematic; one does not really make discourse at will, or statements in it, without first belonging – in some cases unconsciously, but at any rate involuntarily – to the ideology and the institutions of an advanced society dealing with a less advanced society, a strong culture encountering a weak one. The principal feature of mythic discourse is that it conceals its own origins as well as those of what it describes. (Said, 1978. P. 321)

Thus, the real intention behind the mythical language of Orientalism is in presenting a dominant perspective where the characteristics of Oriental people are made to appear normal and real while in reality they are far from what they are attributed with. As such, the discourse attributed to the Orient then develops into a vital part of European material civilization and culture, according to Said (1978), “is the discourse which is defined and utilized in numerous ways throughout the text.”

It has to be mentioned that the Orient has been significant to Europe not only for its pure proximity, but because European states have had their richest and oldest colonies in the territory that was also seen as the source of European civilizations and languages. In a way, the Orient has also been Europe’s cultural rival and, consequently, one of the most significant images of the Other. Although Europe has defined its Other by looking at the Orient, and used the contrasting images, ideas, personalities and experiences of the Orient to define itself, Said emphasizes the fact that the Orient, for Europe, has not been a merely imaginary entity, but has been an integral part of European material civilization and culture. Thus, in Orientalist discourse, the Orient has been expressed and represented with the support of “institutions, vocabulary, scholarship, imagery, doctrines, even colonial bureaucracies and colonial styles.” (Said 1995. P, 1–2.)

Orientalists, Said states, have planned their narratives about the history, character, and destiny of the Orient for ages but in the nineteenth and twentieth centuries, the geographical hugeness of the Orient had shrunk, the academic discipline studying the Orient had stretched with colonialism, and “Orientalism had accomplished its self-metamorphosis from a scholarly discourse to an imperial institution.” (Said 1995. P, 73). There was a new, positive, twist to Orientalism: “since one cannot ontologically

obliterate the Orient [...], one does have the means to capture it, treat it, describe it, improve it, radically alter it.” (Said 1995. P, 94-95).

4. Western Adoption of the Concept “Knowledge and Power”

“To have such knowledge of such a thing is to dominate it, to have authority over it. And authority here means for ‘us’ to deny autonomy to ‘it’—the Oriental country—since we know it and it exists, in a sense as we know it” (Said 1978. P, 32)

The British and American attention on the so-called ‘Middle East’ is the reason why Said focuses more so on this region. He should not be criticized for this focus. It was promoted by those who purposely created this fake, oppositional description. The focus of particularly England and America on the alleged ‘Middle East’ was unfortunately motivated by a war-like, aggressive tone, which created an unjust justification to overpower and overtake this region. Said tells us their representation of the Orient is a part of a political game. The notion of the “clash of civilizations” advocated not directly from Samuel Huntington, but more particularly from the widely criticized Bernard Lewis, whose ‘academic’ direction was driven towards creating Islam as an enemy – is still, for Said, a part of the continual colonial attempt at conquest, with a history full of “ideological lies.”

This made up tension made the so-called ‘Occident’, or ‘West’, overcome the ‘Orient’, or ‘East’, by the use of the strength of modern science and technology to win the political and economic challenge through educational, material, and technological supremacy: “I myself believe that Orientalism is more particularly valuable as a sign of European-Atlantic power over the Orient than it is a veridical discourse about the Orient”

(Said, 6). For Europe, it is “a created body of theory and practice, in which, for many generations, there has been a considerable material investment” (Said, 6). Said mentions one of the basic themes to battle this exploited use of power in his mention to Gramsci through his credit of “cultural hegemony”. In Gramsci’s view, the cultural forms of existence in civil society dominate over others. Said refers to Gramsci’s idea that this civil society would make a propagation of existing and preceding modes of thought. But his explanation of this “cultural hegemony” indirectly displays the vagueness in Gramsci. It appears as if “cultural hegemony” was a substitute to the capitalist hegemony. But, for Said, this form of hegemony was not a substitute at all, but a frequent producer of a harmful, limited, and ethically resentful European identity, an “identity as a superior one in comparison with the non-European peoples and cultures” (Said, 6). It is the European culture, especially of the 18th and 19th centuries, that is “hegemonic on both sides” (Said, 7). Here, it is in particular the deteriorating aspects of the “cultural hegemony at work” (Said, 7).

Said continuously restates the assumed positional superiority of the West which is the “Western upper hand” that was needed to identify its own worth – positive for the preservation of its power, and negative to those conceived as “Others” by Europe. Europeans can acquire every benefit in a whole series of potential relationships, and one Where Europe can maintain its upper hand in almost all forms of human interaction:

Under the general heading of knowledge of the Orient, and within the umbrella Of Western hegemony over the Orient during the period of the end of the Eighteenth century, there emerged a complex Orient suitable for study in the academy, for display in the museum, for

reconstruction in the colonial office, for theoretical illustration in the anthropological, biological, linguistic, racial, and historical theses about mankind and the universe, for instances of economic and sociological theories of development, revolution, cultural personality, national or religious character. (Said 1978. P, 7-8).

As what have been mentioned in the previous title of the Orientalist discourse, Michel Foucault's analysis of knowledge and power is an important groundwork of Edward Said's *Orientalism*. Said reveals a discourse of dissimilarity disguised as a neutral contrast of the Occident and the Orient. In its representations, the Orientalist discourse reshapes the exotic and odd Orient into a manageable, controllable, and understandable phenomenon that can be categorized, conceptualized and defined. Knowledge of the Orient subordinates it. The reality of the East has been nonstop in complexity, so Orientalism has had to lessen it to characters, constitutions and types of a specific order. Thus the Orientalist discourse has established a character dissimilarity that has produced contrasted pairs like "the rational Westerner" and "the irrational Oriental" (Turner 1997. P, 21)

In this regard, Said believes the Foucauldian concept of discourse, knowledge, and power, is precious in identifying and studying the systematic discipline of Orientalism as he states:

My contention is that without examining Orientalism as a discourse one cannot possibly understand the enormously systematic discipline by which European culture was able to manage – and even produce – the Orient

politically, sociologically, militarily, ideologically, scientifically, and imaginatively during the post-Enlightenment period. Moreover, so authoritative a position did Orientalism have that I believe no one writing, thinking, or acting on the Orient could do so without taking account of the limitations on thought and action imposed by Orientalism. (Said, 1978. P, 3)

In going further into Said's influences, it is reasonable to say that Michel Foucault "reinvented" Gramsci's standpoint on truth and power. A discourse theory drawing on Foucault has many matchings with Gramscian thought, as both Gramsci and Foucault expose, in a convincing way, the close relationship between truth and power. As Lahtinen (1994) states "Where there is truth, there lurks power" and like Foucault, Said does not split knowledge from Power.

One thing that can be openly stated is that literature is not blameless. The notion of white or Western superiority is engrained in enormous Western literary works. The reader's task is to spot and question this prejudice. These works do not need to be universally thrown out, but instead criticized and held to a higher standard, which will support modern writers to write about human characters of all races, breaking free of the stereotypes that control so much of Western writing.

Orientalism affects more than just literature. It allows Western individuals to see themselves as superior to non-Westerners. It is present in history textbooks, news stories, and individuals around the world. It muffles and simplifies rich cultures for the ease of the West. The East, and specifically Muslim inhabitants thereof, are measured and

defined by Western standards. The West created a sense of the East and both enforces and diffuses it throughout the Western world. The “good Muslim” helps the benevolent Westerner with bumbling good intention; the “bad” hinders him with ineffectual violence, and the “white,” more powerful than a true Muslim could ever be, dominates the Muslims around him. However, as Said states:

“It would be wrong to conclude that the Orient was essentially an idea, or a creation with no corresponding reality...There were—and are—cultures and nations whose location is in the East, and their lives, histories, and customs have a brute reality obviously greater than anything that could be said about them in the West.” (Said, 1978. P, 5)

One should remember that there is a “corresponding reality,” and that this reality produces its own stories, songs, cultures, and characters. By reading the narratives of good Muslim authors, one will be able to understand the intricacies and divisions within that tradition and understand its depth. Some characters may line up with stereotypes, but they all certainly won’t. These narratives can help us as a global community come to a more empathetic understanding of other cultures, rather than further reinforcing stereotypes that alienate and disempowered certain groups. Yes, reading has the power to change us, but how we read and what aspects of a text we choose to critique will shape that change.

5. Orientalism Applied in Western Children’s Literature

Children’s literature plays a major role in people’s lives. For children and young adults, a story is a moving space where they discover answers, solutions, and ideas. Contrastingly, to adult writers, it is a space dedicated to promoting ideological beliefs and values to young readers.

. It was only during the late twentieth century that critics recognized the ideas implemented within children's books of the nineteenth century, which extended the beliefs of colonialism and the British Empire. "The existence of children's literature can be traced back to the beginning of time. However, it was generally neglected by scholars who believed it to be unworthy of investigation" (Nodelman. 2008). Rose, (1992) argues that children's literature is not about "what the child wants, but of what the adult desires - desires in the very act of construing the child as the object of its speech. Children's fiction draws in the child, it secures, places and frames the child" (p.2). To adult writers, children's literature is a discursive room dedicated to promoting ideological values to immature readers. Such stories must be investigated for their vague content.

This propensity was clearer in Western regimes, where propaganda was an influential tool in the hands of politicians for shaping national points of view and bringing the population to support the official ruling ideology. Even today, great value is given to children and the literature presented to them. More liberal countries are not exceptions, but the ideology in the literature they present to their children can be more delicate, unobtrusive and unseen, which makes it, more dangerous.

According to Edward Said (1978), the Orient is an imaginative geography that has provided Europe with one of its "deepest and most recurring images of the Other". In English children's fantasy literature, this "othered" imaginative geography is often positioned in relative to a representation of "home", which functions as a subject-space, in ways that instantiate the Orient's difference from and inferiority to the home-space.

5.1. ABC for Baby Patriots (1899) in Mary Ernest Ames

The work of Mary Ernest Ames (1853- 1929), an ABC for Baby Patriots (1899), can be taken as an obvious example of the implementation of such colonial beliefs. It exemplifies exactly how a text is used to shape children in accordance with the existing ideology. Its publication date comes with the colonial period, and it is clear that the work is shaped by the imperialist ideology. The British author wrote and illustrated many children's books, with An ABC for Baby Patriots aiming to teach children the alphabet. The patriotic author teaches each letter by associating it with imperial elements through the lines, and even supplies a cartoonish picture for each letter to support its lines. Here are some examples from the work:

B stands for Battles
By which England's name
Has for ever been covered
With glory and fame.
C is for Colonies.
Rightly we boast,
That of all the great nation
Great Britain has most.
E is our Empire
Where sun never sets;
The larger we make it
The bigger it gets.

This late Victorian alphabet aims to teach young Britons their ABCs — along with beliefs of military might, empire, and colonialism. In this way, she seems to provide an effective learning tool for children that allow them to easily retain the letters in child learners' mind and in accordance with the colonialist ideology.

5.2. Belief in European Superiority

At the end of the 19th century, the British Empire was nearing the zenith of its empire and territorial holdings. With unchallenged naval superiority, Britain extended formal control over India and large lands of Africa, as well as indirect economic control over many more nations.

That global hegemony is celebrated in this children's book, with racist illustrations of tiger hunts in India, "naughty" Africans in chains, and fearsome displays of military power to excite the next generation of conquerors. It also includes classic British icons such as roast beef and unicorns.

The race for colonies also grew out of a strong sense of national pride. Europeans viewed an empire as a measure of national greatness. As the competition for colonies intensified, each country was determined to place its flag on as much of the world as possible.

It is truly alarming to say that Children's Literature is innocent, Perry Nodelman, a well-known critic in Children's Literature, argues against the notion that Children's Literature is impossible to define. Nodelman, (2008) proposes a set of various qualities which he believes to be at hand in any text written by adults for children. "Such characteristics include simple writing style, special attention to action, realistic tone, children as protagonists or childlike animals or adults among many other things" (pp.76-77). He is one of the first critics to outline fixed qualities found in children's literature regardless of its diverse nature. His work could be used as a framework to investigate any text written by adults to the younger audience. Apart from the controversy the term evokes, children's literature is found to be problematic due to its gap between adult and

child. Rose, (1992) believes that children's fiction constructs a world "in which the adult comes first (author, maker, giver) and the child comes after (reader, product, receiver), but where neither of them enter the space in between" (pp. 1-2). She asserts that children's books are never about children, but it is mainly about the adult who attempts to control the child outside the book; "If children's fiction builds an image of the child inside the book, it does so in order to secure the child who is outside the book, the one who does not come so easily within its grasp" (p. 2). Nodelman, (1992) is similarly alarmed by this serious gap between adult and child, insisting that children are colonized by adults. He argues that the attitudes of adults who write about children are similar to *Orientalism* as described by Edward Said. Children's literature is adult-centered, he says, in the sense that it silences the child and regards him as the Other. "Children are made inferior by writers who believe that they have the right to speak on behalf of youngsters" (pp. 29-30). His interesting discussion on the parallels between Said's *Orientalism* and the representations of childhood highlights the importance of investigating children's literature and the ideologies found therein.

Consequently, Critic Hourihan, (1997) argues that children's stories should not be disregarded; on the contrary, they must be analyzed as any other work of literature. She determinedly calls for analyzing hero stories in particular as they reflect Western ideologies about the white man's superiority. She further explains:

We can begin to unpack the ideology of hero stories by examining the binary oppositions which are central to them. The qualities ascribed to the hero and his opponents reveal much about what has been valued and what has been regarded as inferior or evil in Western culture. A consideration of what is foregrounded,

what is backgrounded and what is simply omitted from these stories throws further light on the hierarchy of values which they construct. (p. 4)

Hourihan believes that all stories are ideological, thus they must be treated accordingly. One must examine different aspects of these stories to uncover its hidden content.

Many researchers responded to the problematic of children's literature as addressed by the previously mentioned critics. They conducted studies on different Western works of literature which were written for youngsters. Their findings are shockingly alarming, as they conclude that all these stories reflect colonial ideologies. Wallace, (2002) believes that children's books written during the "Golden Age" of children's literature, i.e. the nineteenth century, are in actuality colonial discourses. She further explains that "it is no accident that the 'golden age' of English children's literature peaked...during the high noon and faded with the dusk of Empire" (p. 176).

Asserting that children were needed to serve the ideology of colonialism. This justifies why the age of imperial expansion marked the same era in which children's literature flourished. She argues that an idea of 'the child' is a necessary precondition of imperialism—that is, that the West had to invent for itself 'the child' before it could think a specifically colonialist imperialism—and, further, that while this ideological complex is overtly coded in such children's books of the period as the boys' adventure novel, it also underlies the more critically respected fantasy literature of the mid- to late-nineteenth century. (p. 176)

As denoted from the lines above, children's literature of the Golden Age featured the adventures of the child character to reflect the colonial expansion and the discovery of the unknown. Brittany Griffin has explored another brilliant interrelation of children's literature and the imperial enterprise. She argues, (2012) that children's literature in the nineteenth century reflected the evolving attitude of England and the British Empire towards its Eastern colonies. Unsurprisingly, the ideologies of colonialism are reflected in postcolonial children's literature written by Western writers, among which is Elsa Marston. Researcher Masud, (2016) argues that Western writers of children's literature, including Marston, deploy stereotypical settings which extend the image of the East as exotic and dangerous (p. 601). He explains that persistent engagement with war and violence is one of the most common ways in which the region is imagined in children's and young adult literature about the Arab world written by non-Arab writers. (p.613)

The efforts made above highlight the mechanisms of Children's Literature and the fatality of its hidden content. Whether these stories are intended for adults or children, their ideologies must be analyzed and exposed. Shohat, (1995) an academic in cultural studies, asserts that "Each filmic or academic utterance must be analyzed not only in terms of who represents but also in terms of who is being represented for what purpose, at which historical moment, for which location, using which strategies, and in what tone of address." (p. 173)

Conclusion

The conclusion that can be drawn from chapter one is that the representation of an extremist version of Arabs and Islam is an Orientalist conception of a radical version of Islam. It is truly alarming to know how the dynamics of intentional misrepresentation

work under the siege of propagations and utter lies. The results of such ongoing and long lasting depictions through such malicious Orientalist discourse is devastating, which ultimately serves primarily the Western political regimes in their seeking for limitless might and power over the Middle East and Africa.

Chapter Two:

The Notion of the Other in the American Policy

Introduction

This chapter discusses the notion of the ‘Other’ through the American policy. The interpretation of the term ‘Other’ created a controversy among critics and writers. The increasing number of Muslim diasporas in the US led to a war against Islam and Muslims by creating different stereotypes. Those stereotypes depicted Muslims as ‘savage’, ‘inferior’, ‘submissive’, and ‘terrorists’. The chapter, also, provides an interpretation of the Orientalist rhetoric of Donald Trump. Trump’s speeches attack the East, particularly, Muslims. The tension created by Donald Trump increases the issue of Islamophobia. In this context, the last element in this chapter shed light on Islamophobia and how it is interpreted from Orientalist perspective.

1. The Notion of the Other in the American Policy.

1.1. The Other through the American policy:

According to Edward Said the East cannot represent itself, it must be represented (Said, 1978, p.8). The quote was originally stated by Karl Marx referring to the Middle East region. Orientalism as a theory tackled many domains and fields from which the Oriental sought to understand the Occident and represent it.

“The Arabs, Africans and Asians who grace the *National Geographic* are backwards, exotic and occasionally dangerous folks who have needed and will continue to need U.S help and guidance if they are to successfully undergo political and cultural modernization” (Little, 2008, p.10-11).

In the mind of America ; Douglas Little gave the upper hand to the United States to “Modernize” the East in both political and cultural manners. The Orientalist made sure to choose the right person for the right purpose, according to professor Said, there are two types of “Knowledge”; One that serve as “true, pure” knowledge for scientific, non-

political purpose, and the one that is obscurely organized to serve as political-oriented circumstances. (Said, 1978, p.10).

American policy followed the same path in representing the Middle East; using knowledge in a manner that shows how mysterious and obscure the Middle East was and still is to them.

Throughout history, American sailors and merchants referred to the Ottoman domination over the Mediterranean as an act of “piracy”. By spreading stereotypes that Ottoman navy forces imposed high fees/taxes on all passing ships, the Ottoman Empire was put in a fire circle to be used later as weapon to serve the political purpose of staining the reputation of safe era the Mediterranean had witnessed due to the strong and strict law they forced over that area.

Exemplifying the horrific years of terror the Jews have been through during the World War II (Holocaust and genocides) as an urgent matter for the “Allies” who won the war in order to take the case more serious and end up giving them Palestine as a rightful homeland.

Showing Muslim-like cartoons to picturize them as thieves, smugglers, tricksters and doctrinaires who sought to sink the world in a rather dark atmosphere, then treat that picture as the typical imagination whenever the Middle East was mentioned. Referring to the 13 colonies of New England as the blessing of a new beginning and calling them as “The Founding Fathers of The New World”.

The last notions contain humane cases, cultural cases, historical cases, social cases, Literary cases, empirical cases, yet they all serve the political notion of the Other

in the American policy and that is due to the way knowledge is misinterpreted as stereotypes.

After depicting the Middle East in various ways, the United States started to grow interests in the natural energy of the Arabian Peninsula. The huge amounts of oil that were discovered in the Middle East seduced the United States to indulge in deeper relations with countries from the region, starting with Saudi Arabia, Iraq and Iran. The political ways and methods the United States and the rest of Oriental countries used to conduct diplomacy were new and modern to the Middle Eastern nations. Yet they were very engaging and supporting. It was easy for the United States to convince the Orient that what the Orientalist presented was for the greater good. The United States policy in the Middle East started to become more dominating over the years. More opportunities occurred along with the global conflicts, the Middle East became a part on the Cold War chessboard:

The United States has long been involved in the Middle East, and its role has only grown since the end of the Cold War. Yet in contrast to Europe, another region of long standing interest, or Asia, where the United States plans to “pivot” in the years to come, trade relations and cultural ties remain weak, and the region’s military power marginal. During the Cold War, the Middle East’s energy supplies and several communist-leaning regimes rendered it part of the US-Soviet chessboard. In the 1990s the United States expanded its security presence in the region to contain Saddam Hussein’s Iraq and the clerical regime in Iran. At the same time, Washington engaged in an energetic and sustained, but ultimately

unsuccessful, effort to bring about peace between Israel and its Arab neighbors.
(Byman & Moller, 2016, p.).

1.2. The 9/11 attacks:

Due to the offensive moves and acts of war the Orientalist committed against the Orient, local Orientals did not stand idle, they had to say their word in a way or another, but the changes were radical; A wave of world-wide phobia of Islam has spread around the globe. Muslim community were even more feared and discriminated inside and outside the United States. Any Muslim in the world became a suspected with terrorism. The misrepresentation became even more justified for the United States by all means. Hollywood movies embraced the theme in a more detailed manner producing world-class cinematic works.

Since the 9/11 attacks in particular, the United States has prioritized counterterrorism in its policy towards the Middle East. Egypt, Jordan, Saudi Arabia, and Yemen became especially valued for their counterterrorism cooperation, and Washington has expanded ties to previously neglected countries like Algeria. In Saudi Arabia and other wealthy Gulf states, both the George W. Bush and Obama administrations pushed hard for a crackdown on terrorist financing and on support for jihadist movements in general. The intelligence services of Egypt, Jordan, Morocco, and Syria have all reportedly penetrated al-Qa'ida with human assets. Al-Qa'ida, the Islamic State, and associated movements can be seen as posing three categories of threats. First, they might directly plot attacks on US and allied targets, both in the Middle East and in the

West. The al-Qa'ida core itself has attempted several attacks in Europe and the United States since 9/11, and al-Qa'ida of the Arabian Peninsula came close to success nearly downing a US passenger plane in 2009 and a U.S cargo aircraft in 2010. The al-Qa'ida core has not successfully attacked the West for some time. However, the emergence of the Islamic State has raised a range of terrorism fears. Western officials worry that young European Muslims who have gone off to fight in Syria as anti-Asad idealists will return to Europe as anti-Western terrorists directed by the Islamic State. As FBI director James Comey warned, "All of us with a memory of the '80s and '90s saw the line drawn from Afghanistan in the '80s and '90s to Sept. 11." He then warned, "We see Syria as that, but an order of magnitude worse in a couple of respects. (Byman & Moller, 2016, p.21-22)

The policy of the United States towards the Orient became critical. The war became rather religious and the misrepresentation/misinterpretation became more obvious. Every president had to devote a special place for the Islamic/Eastern "Threat" in his electoral campaign.

2. The Misinterpretation of the Other in Donald Trump's speeches:

In his electoral campaign, president Donald Trump had to point at the sensitive string of national security, and specifically the war against terrorism and Islam/Muslims. The 45th and the current U.S. president astonished the world when he won the U.S. presidential elections in 2016 due to the lack of his political experience. The amount of hostility was very obvious through the frequent repetition of the terms: Muslim ban, Islamic threat and terrorism.

It has been pointed out (Tesler 2018) that, after the San Bernardino attacks in December 2015, former President Barack Obama asked Americans for justice and tolerance towards the Muslim community. He emphasized that America is at war against terrorism, not Islam. The very next day, Donald Trump presented his Muslim Ban proposal in response to Obama's call for tolerance and solidarity with Muslims. His own party leaders, such as Mitch Mc Connel, Paul Ryan, and Mike Pence, also criticized this controversial 'Muslims Ban'. (Khan, Adnan, Kaur, Khuhro, Asghar & Jabeen. 2019. P.2).

The quote above entails that Orientalism never left the stage even if era in which former U.S. president Barack Obama ruled was more peaceful for the Muslims inside the United States, but president Trump brought it back as soon as he sat at the desk of the Oval Office at the White House. In order to have a more understanding of president Trump's political strategies in misrepresenting the Other, we analyzed his speeches/acts using the Teun A. Van Dijk model of discourse analysis known as Ideological Square Model. The model implies that the conflict of ideologies must go in a certain schema, it goes under the name of "Self versus Other". Its core dictates that in order to misrepresent the Other, 'one must follow the positive self-representation and negative other-representation' strategy (Van Dijk 1998, 2004, 2006). President Trump categorizes the United States and its allies as 'us' or 'in-group' while depicting the Middle East and Arabs as 'them' or 'out-group'.

Van Dijk's analysis goes through two main steps; Macro-analysis and Micro-analysis. The Macro-analysis focuses on showing the positive things about 'us', in the meantime showing negative things about 'them'. This automatically means hiding

positive things about ‘us’ while hiding positive things about ‘them’, -of course- this has to be demonstrated through minor in-text literary strategies, which brings us to the Micro-analysis presented by Teun Van Dijk. In his book “*Ideology: A Multidisciplinary Approach*”, Van Dijk presented 25 in-text literary tools to reinforce the ‘self-other’ Ideology Square Model. The following list entails the most used ones by president Trump:

- Actor description: Providing detailed information to depict ‘them’ minor ‘us’.
- Authority: Mentioning certain characteristics about ‘us’ that ‘them’ lack, giving the authority to ‘us’ over ‘them’.
- Categorization: Categorizing people according to certain criteria, mainly religion and political background.
- Comparison: The term stands for the similarities and differences between two different sides, but in Van Dijk’s case, ‘them’ is always presented negatively.
- Consensus: A political strategy where consensus is a “cross-party or national” device to defend a country against external threats or any national issue.
- Counterfactual: An expression to highlight what something or somebody would be like if certain conditions are present.
- Disclaimer: While delivering speeches, speakers tend to show little positive features about the enemy, the profoundly emphasize on the negative ones using linking words such as but, however, yet.

- Euphemism: A strategical tactic used by speakers to express negative concepts in a rather less offensive and less blunt.

-Evidentially: The use of statistics, numbers and figures to reinforce the speaker's own claims, beliefs and thoughts.

- Illustration/Exemplification: The use of examples and previous events that took place to reinforce one's point of view.

- Generalization: A tactical expression to camouflage a small group of people into a large population focusing on a common negative or a negative aspect between them.

- Hyperbole: No speech is exaggeration-free, all speakers tend to use a set of expressions to exaggerate and extra stress on their claims.

- Implication: The use simple, direct and crystal-clear language to tell explicit information.

-Irony: It is considered the most crucial communicative/political strategy in speech discourse analysis in which the speaker uses an expression that sarcastically conveys political meanings.

- Lexicalization: It implies the use of the semantic feature of the language to present something or someone.

- Metaphor: Comparing between two phenomena that have no similarities, meaning to compare between two things that cannot be compared.

- National self-glorification: Glorifying one's self by looking back to his history, including culture, traditions, events, customs and noble principles.

- Norm expression: Dictating what some should or should not do or how something should or should not be done.

- Number game: While delivering press and news reports, speakers tend to fill their speeches with numbers and statistics to give a sense credibility and reliability.

-Polarization: Mentioning the positive and good features and aspects of the 'us' group and allies while doing the reverse for the out-group members.

- Populism: Political leaders earn popularity and public opinion's compassion by spreading their political ideas and policies.

- Presupposition: The use of certain strong convincing linguistic style to achieve goals without the need of proofs or evidences.

-Vagueness: The use of intentional vague style to refer to future plans about uncertain topics. (1998; p. 87)

The following excerpts are some speeches delivered by president Donald J.Trump in which most of Van Dijk's strategies are used:

"Absolutely. I mean, I don't notice Swedish people knocking down the World Trade Center. There is a Muslim problem in the world, and you know it and I know it." (Change, 2018).

"Muslims can come in but other people can't; Christians can't come into this country but Muslims can. Something has got to be coming down from the top... the Muslims aren't in danger but the Christians are." (Change, 2018).

“We have a problem in this country; it’s called Muslims” (Change, 2018).

“Well, I don’t know. I haven’t heard about the closing of a mosque. It depends on if the mosque is, you know, loaded for bear...I don’t know. You’re going to have to certainly look at it.” (Change, 2018).

“Refugees from Syria are now pouring into our great country. Who knows who they are — some could be ISIS. Is our president insane?” (Change, 2018).

“But even if I did [hear his question], I mean, I want a database for Syrian refugees that Obama’s gonna let in...if they come in. But they’re already started coming in, Kimberly, which is absolutely ridiculous. I think it’s a Trojan horse, and plenty of problems are going to be caused.” (Change, 2018).

“They were cheering as the World Trade Center came down. I know it might be not politically correct for you to talk about it, but there were people cheering as that building came down — as those buildings came down, and that tells you something. It was well covered at the time.” (Change, 2018).

“It’s not unconstitutional keeping people out, frankly, and until we get a hold of what’s going on. And then if you look at Franklin Roosevelt, a respected president, highly respected. Take a look at presidential proclamations back a long time ago ... what he was doing with Germans, Italians, and Japanese, because he had to do it. Because look, we are at war with radical Islam.” (Change, 2018).

The quotes above assure that the Ideological Square Model is a perfect match for the misrepresentation of the Other through the speeches of president Trump as all the 24 literary strategies mentioned by the model were used in the quotes.

The way president Trump run the country was based on his view to the Orient considering the Orientals as the only threat to the National Security. His ideology is still discriminating the Other -not only- in the Middle East but also inside and outside the United States. His total focus on the Orientalism case left him preoccupied with no attention to other important matters. The Orientalism case is inevitable.

3. Islamophobia: An Orientalist Reading of Muslims in the American Policy

After the events of 09/11, the American political and cultural figures inaugurated a vigorous war against Islam and Muslims. Therefore, Islamophobia became one of the facets of racism. Muslims received a different treatment that leads to their marginalization in the American society. The fear and anxiety that the Americans feel towards Islam and Muslims resulted what is known as Islamophobia. In this context, Huda Amir Gafur defines it as “a complex phenomenon that has a long history and involves many different features and expressions. The attacks of the September on the Unites States had a profound effect on the American political and cultural landscape” (6).

3.1. Understanding Islamophobia:

Although Islamophobia appeared in Europe, it becomes an interesting subject of study in America. Before talking about the impact of Islamophobia on the Western public and on Muslims in particular, we have to understand the term itself. The term Islamophobia is defined by many scholars as a phenomenon that rises due to negative thoughts about Islam and Muslims. Those thoughts are based mainly on the premise that the West is superior.

The attacks of 09/11 created feelings of fear towards Islam and Muslims. Carl. W. Ernst points that many Americans do not know much about Islam before 2001. He mentions “Before 2001, survey dataon American opinions regarding Islam revealed a fairly even split between positive and negative impressions of Islam, although themajority of Americans registered no opinion at all because of lack of any knowledge

(3). After 2001, Muslims were accused of being terrorists, so that Islamophobia finds its way in the American society.

In his book *Islamophobia*, Chris Allen provides a new definition for the term. He sees that it is an ideology similar to racism. The term refers to otherizing Islam and Muslims. Allen states:

Islamophobia is an ideology, similar in theory, function and purpose to racism and other similar phenomena, that sustains and perpetuates negatively evaluated meaning about Muslims and Islam in the contemporary setting in similar ways to that which it has historically ... that inform and construct thinking about Muslims and Islam as Other. Neither restricted to explicit nor direct relationships of power and domination but instead, and possibly even more importantly, in the less explicit and everyday relationships of power that we contemporarily encounter, identified both in that which is real and that which is clearly not. (Allen, p. 190)

In her thesis, Huda Amir Gafur defines Islamophobia as the fear and hatred of Muslims around the world. Gafur mentions that “the dread or hatred of Islam” and “fear and dislike of all [...] Muslims” (qtd “A contemporary understanding of Islamophobia in the West - the case of Donald Trump” in 15).

In addition, in his article *A measure of Islamophobia*, Salman Sayyid (2014) explains the various interpretations of the term. He relates Islamophobia to philosophical and political aspects. For Sayyid Islamophobia “is used to describe situations are

conditioned by the specific cultural, socioeconomic and historical factors that have influenced the way in which Islam can be performed” (14).

In his article *Defining and Researching Islamophobia*, Erik Bleich tries to explain the term Islamophobia, he traces back the origins of the term to the seventeenth century. But he focuses on the fact that Islamophobia was used in Britain in 1997 to describe the negative portrayal of Muslims in the West. Bleich states: “it has been regularly used by the media, by citizens, and by NGOs², particularly in Britain, France, and the United States. Although the term has become relatively common, there is little agreement about Islamophobia’s precise meaning. Some authors deploy Islamophobia without explicitly defining it. [...] Others use characterizations that are vague, narrow, or generic”. (179-180).

Bleich sees that all the negative actions and attitudes are related directly to Muslims. He adds that Islamophobia “can best be understood as indiscriminate negative attitudes or emotions directed at Islam or Muslims” (180). He adds: “Islamophobia can best be understood as indiscriminate negative attitudes or emotions directed at Islam or Muslims” (Bleich 181).

In addition to Bleich, Khaled Beydoun discusses Islamophobia in his book *American Islamophobia*, Beydoun believes that the Americans see Islam as “as a rival ideology” and Muslims as “enemy race” (18). For Beydoun, Islam is “inherently violent, alien, and unassimilable” (28).

As mentioned previously, Islamophobia can be considered as a facet of racism. The 09/11 events increased the Western hatred towards Muslims. Islamophobia is

constructed in the America as a form of racism. As Jessie Daniels (2010), Islamophobia is the most common form of racism in our society today.

Mohsin Hassan Khan (2019) points that Islamophobia is a kind of aggression towards the Muslims, he comments “Islamophobia is the unfounded hostility against the Muslim community around the world.” (2). In the same context, Prashant Waikar (2018) argued that the notion of Islamophobia is one of the most significant forms of racism and Discrimination’.

The relationship between Islam and the West is controversial. Most of the Western countries believe that the Muslims are terrorists, aggressive, and uncivilized. However, all the terrorist events are linked to the Muslims. In fact these attitudes are based on the assumption of superiority that the West use as justification for their racial attitudes towards the Orient. In her book *Islamophobia and the Politics of Empire*, Deepa Kumar (2012) states that

The shift from religious to “scientific” justifications began in the eighteenth century. Enlightenment philosophers divided human beings into various races or “species” with distinct characteristics. Over the course of time, this classificatory system led white Europeans to conclude that they were superior to other “darker, colored peoples,” who were both “ugly” and at best “semi-civilized.” This was an important component in the early development of racism as an ideology to justify slavery and conquest (29)

Islamophobia still a prominent issue for many political leaders, institutions, and American public who believe that the relationship between them and the Muslims is one of the main political challenges nowadays. That relationship is interpreted by Edward Said as the notion of the 'other' that differentiates the West as 'us' and the East as 'them'. On this basis in, in the following section we will discuss the issue of Islamophobia as related to Orientalism.

3.2. An Orientalist Reading of Islamophobia in the American Policy:

After the election of Donald Trump as the 45th president of America, He used immigration, Muslims and refugees as rivals. American Muslims are considered as 'other'. Therefore, Islamophobia can be seen as a political challenge. Trump uses Islam and Muslims as tools for his campaign. He tries to convince his supporters that Islam is the cause of all problems. In the article entitled '*I Think Islam Hates Us*': *A Timeline of Trump's Comments about Islam and Muslims*, Trump states: "Islam hates us There is something -- there is something there that is a tremendous hatred there. There's a tremendous hatred. We have to get to the bottom of it. There's an unbelievable hatred of us".

The negative attitudes that are directed towards Islam and Muslims arise a type of tension between Muslims and Trump. As Islamophobia has an impact on the American society, it creates fear, negative feelings, discrimination towards the American Muslims. As a result, Muslims are the main victims of Islamophobia.

Edward Said discusses the colonization of Muslims, he explores the different justifications that the West provided to deal with Muslims as ‘the other’. Donald Trump’s anti-Muslim speeches rise a huge controversy among critics. Trump’s rhetoric, attacks, terrorism fuel Islamophobia in the US. In her article *Donald Trump Praises Saddam Hussein for Being ‘Good’ at Killing Terrorists*, Ashley Parker mentions that Donald Trump accuses clearly Muslim countries as a hotspot of terrorism. He states: “Now you want to be a terrorist? You go to Iraq. That's called the Harvard of terrorism”.

On December 2015, Donald Trump delivers a speech blaming Muslims for what was happening in America. He states his desire for banning Muslim travel. He stated that they “...have to look at mosques. We have no choice. We have to see what’s happening...” (Donald Trump Ban all Muslims...). Through his words, Trump reinforces the idea that Islam and Muslims are terrorists.

Donald Trump insists on preventing Muslims from traveling to America in order to make the Americans safe, he declares “many principles of radical Islam are incompatible with Western values and institutions...[it] is anti-woman, anti-gay and anti-American” (Read Donald Trump’s Speech on the Orlando Shooting) . He adds: “...the same thought process as [the] savage killer” (ibid). Trump’s belief that Islam victimizes its believers. He says that he is unable to “let the hateful ideology of Radical Islam – its oppression of women, gays, children, and nonbelievers – be allowed to reside or spread within our own countries” (qtd in De Don Philpott 214).

Trump’s attitudes towards the Muslims increase the feelings of fear of Muslims. He draws a dividing line between the West ‘us’ and the East ‘they’. As Edward Said mentions:

The general basis of Orientalist thought is an imaginative and yet drastically polarized geography dividing the world into two unequal parts, the larger, “different” one called the Orient, the other, also known as “our” world, called the Occident or the West...There are, of course, many religious, psychological, and political reasons for this, but all of these reasons derive from a sense that so far as the West is concerned, Islam represents not only a formidable competitor but also a late coming challenge to Christianity (Said, pp. 4-5, 1997).

Talking about the historical background of Islamophobia, one can notice that Islamophobia contributes to foregrounding the Orient as the ‘other’. Huda Gafur (2019) writes that Islamophobia “shows several efforts of thought and ideologies that have observed Muslims and the Orient as the ‘Other’ (A contemporary understanding of Islamophobia in the West - the case of Donald Trump 15).

The monolithic view of Islam created Islamophobia, Khaled Beydoun believes that “Orientalism spawned the corollary view that Muslims were a monolithic racial or ethnic bloc, imagined in the narrow form of an Arab or Middle Eastern” (53).

For Beydoun, the idea of Orientalism “mothered Islamophobia” (50). The West “[l]ocked in a cultural, civilizational and military crusade against Islam” (Beydoun 50-51), As a result, the opposition of the ‘self’ and the ‘other’ “Made Europe the antithesis of the “Orient” and “Orient” synonymous with the “Muslim world”, Orientalism spawned the corollary view that Muslims were a monolithic racial or ethnic bloc, imagined in the narrow form of an Arab or Middle-Eastern.” (Beydoun 52)

As Edward Said mentions, the misinterpretation of Islam leads the West to believe that it is a religion of aggression. The Orientalists disorient the meaning of Islam and Muslims. Here, Khaled Beydoun writes that “Orientalism (re)made “Muslim” into a race” (53).

Beydoun adds that the American society believe that Muslims threaten their lives, their safety, and their country. He states that “The line in the sand was drawn, and the Muslim world, once again, would be cast as the very image of threat, evil and therefore everything un-American” (Beydoun 79).

Salman Sayyid agrees with Beydoun for considering Muslims as a threat. Sayyid adds that “Discussions about the legitimacy of Islamophobia take place in the context of various mobilizations and confrontations centered on the figure of the Muslim. These range from the series of “moral panics” that seem to regularly sweep over mainly Western plutocracies, but also other places in the world in which some cherished universal (or Western) values are threatened by the actions of Muslims (or their extremist fringes). These are values—such as the freedom of expression, gender equality or tolerance—most often brought into play as being threatened by actions of “some” Muslims” (Sayyid 12)

On the other hand, an important point that Sayyid mentions is that Islamophobia is a product of both Orientalist views and racial beliefs. He describes Islamophobia as “a product of the articulation between Orientalism and racism.” (13).

One of the major images that Donald Trump uses to describe the Muslims is that he describes Muslims as cancer. As it is known, Cancer is a disease that destroys the human

body and loses its immunity. In this context, Trump believes that Muslims like cancer. He points out: “It used to be a small group, and now it’s in large sections of the world. They’ve spread like cancer. ISIS has spread like cancer. Another mess I inherited” (*Donald Trump’s Crazy Press Conference? Here are top 5 quotes*). Trump’s words reflect the Orientalist misinterpretation of the Islam and Muslims.

Trump insists on fighting Islam and Muslims overtly. He sees them as violating them, he declares: “(but) we will not defeat it with closed eyes, or silenced voices. Anyone who cannot name our enemy, is not fit to lead this country. Anyone who cannot condemn the hatred, oppression and violence of Radical Islam lacks the moral clarity to serve as our President” (*When Populism Overruns its Borders: Making Sense of Donald Trump’s Foreign Policy*.)

As an attempt to compare between Orientalism and Islamophobia. Damir Skenderovic and Christina Spati (2019) declare that both Orientalism and Islamophobia take the Muslim as the ‘Other’. This concept is based on geographical, political and racial perspectives. The mis-interpretations of the ‘Other’ makes the difference between the East and the West. Skenderovic and Christina Spati state that:

When looking for similarities between Orientalism and Islamophobia, one of the most obvious, albeit not very specific common grounds is the fact that they both deal with the non-Western, non-Christian “Other.” In the Western imagination, the oriental or Muslim “Other” is a construction that hardly corresponds to any kind of reality, but is strongly influenced by concrete geopolitical interests. The basis for these interpretations of the “Other” is the assumption of a profound, insurmountable difference

between the West and the East, from which a cultural superiority of the West was often derived (137).

Through the Orientalist speeches of Donald Trump, we can notice the impact of Islamophobia on both the American public as well on the American Muslims. Trump reduces the term Islam to terrorism. So that, Islamophobia is a consequence of the Western Orientalist subjective views of the Orient.

Conclusion

Despite many attempts to falsify the stereotypes about the Orient, the term still refers primarily to the East and especially to Muslims. In fact, the terms 'Other' and 'Islamophobia' affect each other interchangeably. The misinterpretation of the first gives rise to the second. On the other hand, Islamophobia reinforces the misconception of 'the Other'. Throughout this chapter we can say that the notion of 'the Other' is a purely Western product. The Western rejection of Islam and Muslims led to a disorientalization of the term 'Other'. This misinterpretation is clear through Trump's racist speeches which marginalize and minimize the Islam and Muslims. Islamophobia is considered as a new form of racism not only in the US but throughout the world.

General Conclusion

General Conclusion

It is essential to remember as a first concluding idea that Orientalism is a preeminent discourse produced by Western writers. One could detect dynamic process of orientalizing the Orient, through representing Arabic and Islamic fundamentalism as the main ideological signs. The application of such features was obvious in the Sheikh's novel and in the implementation of knowledge and power dichotomy in Western discourse. What comes next is the reinforcement of such colonial ideologies by keeping the same tools of misrepresentation.

In this study, one can observe that children's literature has long been filled with ideology and didacticism, we have to elucidate that there has also been a great interest in writing a literature for children that they could read for mere pleasure. We wish this tendency will become even stronger in the upcoming years.

However, in this research, we tried to link every aspect of such wrongful displays of the Orient and how these depictions contributed, from long time ago and still, in engraving the same stereotypical cliché about the "Other". In this part particularly, we tolerate that children's literature will continue to go on with permeated ideology, didactics and morality because it is a true mirror image of societies, which are facing so many challenges and there is a sound conviction that children should not be spared such challenges since they will be the future decision-makers.

Moreover, the fact that the American policy took the case of the Other in a serious matter, is undeniable. History shows that the Orientalist kept on misrepresenting the Other in a non-stopping way promoting a long-term propaganda through a rather indirect and subliminal manner.

Era after era, the United States treated the Orient as an unsecure and mysteriously odd by spreading an unclear and a untrue picture of the Middle East and Eastern cultures on a large scale seeking to promote the "Us-Them" concept which became the over-all judgement through which global population saw the Middle Eastern and Arab world.

As most American preceding presidents and according to, Donald Trump devoted a special outline in his agenda for the Middle Eastern case; before he even became a United States president, he proposed the "Muslim-ban act" in December 2016 emphasizing on the amount of hatred and how threatening Muslims are throughout his entire electoral campaign and the period of his reign. Teun Van Dijk proposed a model through which we were able to analyse some of the speeches, tweets and public interview comments about Islam. The Ideological Square Model put forth by Van Dijk describes the literary techniques and strategies used by the current United States president to refer to the "self-other" conflict. The 9/11 attacks helped in enlarging and deepening the roots of the Islamic threat towards the United States. The event caused a dramatic role in turning words like Muslim and Islam into a worldwide Islamophobia.

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