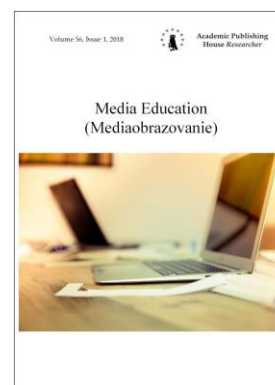




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Trump and Muslims During US Presidential Elections 2016: A Sentiment Analysis of Muslim Community on Twitter

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Abstract

The events after 9/11 have changed the conditions, especially for Muslims living in the US. They have been victimized and stereotyped as negative individuals to the extent of being liars and bigots. These semantic and religious sentiments and prejudice have been pervasive at all levels, ranging from public to private, political, and media platforms. These strong sentiments have penetrated the political campaigns in the US, thus creating Islamophobia. Traditionally, the presidential election Campaigns focus on the diversity and address every group and member of the society. The same practice was anticipated in 2016 Electoral Campaigns, but Donald Trump chose a different path. He focused more on anti-minority rhetoric with a particular focus on Muslims. Since the Muslim expats are the second-largest expat community after Jews, in the US, Trump's speeches were considered a direct insult. As a result, the Muslim community reacted vehemently towards such antics. The current study focuses on Muslim sentiments towards Trump's hate speeches. The medium explored is Twitter, where Muslims vent out their sentiments. In addition to the private accounts, the twitter accounts of Muslim representative organizations have been used. The research on the tweets has done through quantitative content analysis. The results reflect the substantial use of words against Trump's speech and his intended policies. The dominant emotions reflected in the tweets were anger, fear, and sadness. Some measures are also suggested after the research for conflict resolution of the effects of such speeches.

Keywords: US Elections of 2016, Donald Trump, Sentiments, Islamophobia, Twitter.

1. Introduction

Being a multi-cultural society, the United States has people from different parts of the world, with different ethnicities, religions, and races (Caputi et al., 2006). The most significant part of the population is Expats, of course, making the backbone of society (Isaacs, 2007). The research has shown that Muslims are the second-largest minority in the US after Muslims – 0.9 % and 1.9 % respondents (Pew Research, 2015). Jefferson (Jefferson, 2017) identified in his research, different people belonging to different communities have been enjoying the facilities and amenities given to them in America, for many years. Although the country is considered all-embracing but lately, religious differences have given rise to insecurity and frustrations, which were not there previously.

The events after 9/11, have seen an escalation in hate-related incidents against Muslims in the US. Many are living under constant fear and anxiety, as has been shown in researches that it is

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easy and possible to air (increase) hate-related sentiments, whereas it becomes impossible to decrease them. The US Justice Department in 2001 reported that the hate crimes against Muslims have increased to 1600 %. CAIR—Council on American–Islamic Relations – registered around 2647 complaints in 2006 alone. The Muslim American Public Squares (2004) and Pew Research (Pew Research, 2007) conducted some interviews with Muslim expats in the US regarding the treatment and the issues they face. The results showed that the Muslims' behavior had remained the same, united, and more or less not interested in politics.

Historically, Muslims have enthusiastically taken part and interest in the US General Elections. Figures show that more than one million Muslims cast their votes in the 2016 elections (Farivar, 2016). At the same time, the Muslims were the target of Trump's false accusations during his electoral campaign by uttering statements like; 'Muslims are the significant risk for world peace or Muslims are terrorists', etc. (Trump's Speeches, 2016). To worsen the situation further, an executive order was issued for the travel ban to the US. The travel ban was explicitly for the Muslim countries, including Syria, Iraq, Iran, Sudan, Libya, Somalia, and Yemen (Kertscher, 2017).

Considering all the circumstances, the 2016 presidential elections have proved to be the most controversial and confrontational election campaigns in the history of the US. The results were shocking even for Americans (Nuruzzaman 2017). Many studies have shown that the results came as a surprise to many national, international politicians, analysts, including the members of Trump's party (Gabriel et al. 2018). The Republican candidate Donald J. Trump won the historic race of 2016 elections against the ex–secretary of the State and Democratic nominee, Hillary Clinton, by 77 electoral college votes (Lilleker 2016).

The 2016 election campaigns have gone down the history as to be speckled with extraordinary and biased political rhetoric, extreme outbursts discriminatory and stereotypical tones, and anti–Muslim abusive discourse (Nuruzzaman 2017). Trump even promised his followers that he would ban Islam during the campaigns, and later, he tried to ban Muslims' entry in the US (Husain 2018). Trump's speeches raised many controversies and outrage in and out of the country during that period. The situation worsened to the extent that after the San Bernardino attacks in 2015, Obama himself requested Americans for tolerance and justice towards the Muslim community (Tesler, 2018). He reiterated the fact that America is at war against terrorism and not Islam. But Obama's plea for patience and solidarity with Muslims was met with Trump's presentation of his proposal on Muslim ban, the very next day. Ironically, the leaders of his own party, including Paul Ryan, Mitch McConnell, and even Mike Pence, criticized his proposal for 'Muslims Ban.'

P.L. Francia (Francia, 2018) argued that while making the comparison between Trump and Hilary Clinton's campaigns, it became clear that former Secretary Clinton focused more on real issues at hand, including abortion, foster parenting, education, and economic policies for the country whereas Trump focused on various controversial issues, including immigrant, terrorism, security and of course trade (McCaw 2016). It is significantly noted that he concentrated on Muslims as a grave issue for the Americans while endorsing his political agenda. Such a technique actually played with the cognition of the general public, which resulted in unpredictable election results.

With this background, the current study focuses on Trump's discursive strategies and the creation of rhetoric about Islamophobia. Such rhetoric is based on the dichotomous binaries of the self and other, where the other is de–legitimized. N. Kazi (Kazi, 2017) in his study, argued the whole idea of Muslims as terrorists emerged in the wake of 9/11 events and continued in the subsequent years. K. Powell (Powell, 2018) emphasized the fact that after 9/11, the anti–Muslim and Islamophobic sentiments have increased, and media has fanned these negative sentiments through framing as Trump raised anti–Muslim sentiments in his 2016 election campaign which resulted in becoming a hot topic for debates. Therefore, the researchers in this study are attempting to explore how Trump succeeded in presenting himself as Islamophobe, in, actually positive terms.

The Muslims reacted severely and expressed their anger in strong terms against President Trump's speeches. The expats in the US also voiced their strong opinions against this injustice, as they were targeted unjustly without considering their emotions and sentiments (Diamond, 2016). These emotions varied from being sad, fear to anger. These emotions are being reviewed in their traditional perspective (James, 1884) where emotions are categorized as flexible retort arrangements (Frijida, 1986).

In this research, the study of emotions has proved vital as it helps in understanding the inherent human behavior during conflict–resolution. Moreover, it facilitates the understanding of

people's behaviors regarding the particular phenomenon in society (Halperin, 2008). Study of emotions also helps in understanding the psychological as well as a physical phenomenon in an organization (Lewin, 1951). Therefore, the attempt is made to analyze idiosyncratic types of emotions with a focus on fear, joy, hate, and anger as expressed by the Muslims and different originations operating in the USA; through their Tweets.

2. Discussion

Pew Research (Pew Research, 2017) studied and revealed that about 3.45 million Muslims are dwelling in the US. The rate was increased from 0.9 % up in 2014 to 1.2 % in 2017, and in the future, it might turn into the first most significant minority in the USA by intersection the Jews and this figure may escalate to 8.1 million by 2050. This is simply because of immense migrations to the country. Report additionally demonstrated that 23 % of the entire Muslim populace in the US has been changed, which also includes 8 % dark, 6 % from those religions which are not affiliated, the proportion from Catholicism was 4 % and 3 % among all changed over from serious Protestantism. More people have accepted Islam as a religion, as 65 % consider it as an essential part of life in contrast to Catholics, whose proportion is 58 %. The research also shows that about 23 % of Native-American converted to this religion.

D. Masci (Masci, 2016) researched and found out that the average Muslim American family income is compatible with the general American public. Numerous Pakistani Muslims are professionals, particularly in the fields of medicine and physicians. The ratio is almost from 2.7 % to 5 %. This is followed by engineers, scientists, and financial analysts, including many entrepreneurs (Abu-Ras et al., 2012; Curlin et al., 2005). There are about 15000 doctors who are practicing in the USA (Shafqat et al., 2007). Muslims enjoy excellent financial stability, with an average Muslim household income equals \$ 50000 or more annually. This number is comparable to 44 % of other nationals and Muslims being 45 % of this population. Muslims have shown a high level of expertise in their respective fields. The figures have shown 19 % of Muslim households with an annual income of \$ 100000 and higher (America Gov., 2008).

USA Today reported about a mosque in Michigan in 2006, stating that every Muslim belonging to any sect can attend and pray here. The mosque went through renovations and reconstruction in 2005 with the mission to accommodate the ever-increasing number of Muslims in the region.

M. Waller (Waller, 2003) found that a large number of prisoners who had sent to prison for various crimes converted to Islam. It was interesting to notice that 15 % to 20 % of prison population consists of Muslims from approximately 350000 in total. Most of this population came to prison as non-Muslims, but after conversion, they made up 80 % of those who converted to Islam although many established connections with radical Islamic groups outside but experts showed that overall radicalization has almost nothing to do with these highlighted groups (US Department of Justice, 2004).

Despite being an essential part of the USA economy, the whole blame of the September 11, 2001 incident was solely put on the Muslims. Various media reports, governmental reports declared and blamed Muslims as being responsible for that attack. Osama bin Laden was declared as the mastermind behind this incident. President Trump later stated that Muslims cheered the event while watching it in their homes. However, Muslims around the world and particularly in the US, lived in constant fear of some sort of retaliation and hatred from all fronts.

The US Justice Department (US Department of Justice, 2012) documented almost 20 cases of violence and discrimination against Muslim expats. The Journal of Applied Social Psychology published research reflecting on the cases of hate crimes against Muslims rapidly increased after 9/11. The number of hate crimes increased from 354 to 1501, just within the year of 2001 (Oswald, 2005). Many Arab institutes also became the victims, resulting in deaths in some cases (Nieves, 2001; Siddiqui, 2005).

A survey in 2017 showed that Muslims were living in a perpetual state of fear after 9/11. Almost 19 % of them categorically stated that they were being discriminated. 15 % said that they had to live with the tag of being a terrorist. 13 % indicated that they were being ignored by the public in general. 12 % were being stereotyped. The survey also found that 54 % of Muslims believed that anti-terrorism policies by the government have just escalated the problems in isolating and discriminating Muslims. 76 % of Muslims showed their concerns about extremism

anywhere in the world whereas 61 % raised their concerns about the radicalizations in the USA (Pew Research Center, 2017).

The Muslim women who wear the hijab were also targeted and became victims of hatred. There had been a various incident where women were being harassed to the extent of physical harm in public places like grocery stores (Rehab, 2011). In one of the extreme events, a woman who was dropping her child to school was shot dead for wearing the headscarf (Shah, 2011). In 2017, a research showed that 51 % of Muslim women who were wearing headscarves showed serious concerns over hate crimes (Pew Research, 2017).

Moreover, when it comes to Twitter in Politics, Ott (2017) argued that Twitter now increasingly getting fame among public and news media adheres to the trends of Twitter. Moreover, these trends might possibly lead to the wrong information. Twitter, unlike to Television, involved every person who has an interest in the story this not necessary about its authentication. Finally, he said that Twitter ruined the Journalism.

Tait (Tait, 2016) elucidated that Twitter is particularly informal as people don't follow grammar here because of its words limitation so it clearly implements respect. Twitter disperses the conversation producing a perspective in which public don't contemplate how their interactions will affect others. Despite the brevity imposed by this media tool, Twitter use is extensively used in a wide variety of circumstances and, according to A. Mollett et al. (Mollett et al, 2011: 1), 'thousands of academics and researchers at all levels of experience and across all disciplines already use Twitter daily'. A. Mollett et al. (Mollett et al, 2011: 1), stressed that Twitter is the platform that limits the text due to brevity restrictions but it has provided an opportunity in varied circumstances, to reach out to a larger audience. It has become a tool for free exchange of ideas both at national and international level. It has proved useful especially for those individuals who are interested in some particular topics.

K. Crawford and M. Finn (Crawford, Finn, 2015) considered Twitter as an important tool of communication when users can share personal information publicly, in an effort to find assistance and support during crisis events. Due to the brevity of twitter and the research has shown that this social media platform is more effective when it comes to sharing information whether only facts or emotional catharsis. This results in creating trends in the world of internet.

Islamophobia

Islamophobia is a term that alludes to fear of Islam or mostly interpreted as 'hatred towards Muslims. G. Evolvi (Evolvi, 2018) stated that this term has its origins back in seventh century that was based on Orientalists views of Arab world. But in the USA, this term became popular and most controversial after 9/11. Conversely, H. Bazian (Bazian, 2018) stated that Islamophobia began from 'Clash of Civilizations', thus linking it to Huntington's idea of 'Islamic Extremism'. It has actually created an unprecedented hatred towards Muslims globally. P. Waikar (Waikar, 2018) claimed that Islamophobia has become a special form of discrimination and racism. Similarly, this term highlights various forms of discrimination, prejudices, hatred and racism by Westerners (Drabu 2018). Global media and global politics have created the image of Muslims as terrorists and negative to an extent of creating a negative stereotype. N. Islam (Islam, 2018) mentioned that Islamophobia has become a term to be used as an excuse for associating negativity with Muslims and Islam. M. Semati (Semati, 2010) argued that Islamophobia is used just to create and have fear of Muslims and their faith. The whole discourse has become too complicated and widespread as a set of passing judgments against this faith by the Westerners. Therefore, islamophobia is considered as a negative concept of Muslims and Islam.

R. Terman (Terman, 2017) in his study claimed that the US has been highlighting the idea that Muslims in general are extremist and sexist in nature. There is rapid growth in the misconceptions and anxiety about Islam; in the eyes of Westerners especially when it comes to their concepts of civility, equality and tolerance. Muslims are considered savages, misogynists, not-so-civilised and a greater threat to values of America (Maroney, Gross, 2013). In one of Pew Research reports, it is stated that after 9/11, American's views are less favorable towards Muslims as compared to other minorities. Moreover, N. Lajevardi and K.A. Oskooii (Lajevardi and Oskooii, 2018) declared that the Muslims and Islam have procured a significant media and political attention as being negative. Almost 37 inner groups and 32 outer groups have been found whose only purpose is to promote, highlight and engage in activities in fanning Islamophobia in the US (Saylor, 2014).

Since 2016, when the presidential campaign started, Muslims found themselves at the center of many debates. Trump stressed on complete ban on Muslim immigrants as was reiterated by Ted Cruz who was the Republican nominee for the 2016 elections. Such statements became more vehement at the wake of Brussels attacks. N. Kazi (Kazi, 2017) asserted that islamophobia became the trademark in 2016 presidential campaign and elections. Trump's Muslim immigrants' ban received immense support from his followers, although some of his party leaders frowned upon such statements. NihadAwad – executive director of CAIR – showed in a report of the Council on the American–Islamic Relations; that the fear and anger towards Muslims have shifted from public to mainstream media and politics.

Throughout the Presidential Elections of 2016, Trump kept on discussing and spreading negative sentiments against Muslim. He was often seen targeting his Democratic opponents when it came to the issues of Muslims. At the same time, Dr. Ben Carson (a Republican candidate) also claimed that Islam was inconsistent with their constitution all together (Kazi 2017). Louisiana Governor Bobby Jindal became part of the political rat race by saying; “*Let's be honest, Islam has a problem*”. C. Considine (Considine, 2017) stated that Islamic law or, shariah, became another controversial topic of debates during the campaign which resulted in many states introducing anti shariah bill.

Even the Democratic candidate, Hilary Clinton did not hold back her anti–Muslims sentiments. She was the supporter of Afghan, Iraq, Syria and Libya wars, in the past. The Orlando massacre at a gay night club, Clinton urged the Americans to return to 9/11 spirit. Such urging was associated with the institutional stereotyping of Muslims, other immigrant, Arabs, south Asians under the umbrella of Islamophobia (Tolan 2016). Such 9/11 spirit consisted of increase in hate and violent crimes against Muslims in particular, and the implementation of Patriot Act.

Ironically, she condemned Trump's explicit islamophobia saying that Muslims deserve better. She argued that Islamism and radical Jihadism are a threat to peace and not the Muslims is general. During one of the debate sessions she replied to one American Muslim mother that the statements by trump and Ted Cruz were completely against American values and considered them shameful acts (Kazi 2017).

3. Materials and methods

Theoretical Framework

The current study has used Social–Psychological theoretical framework, as it helps in focusing on those aspects of sentiments which have theoretical basis; along with their development, symptoms and causes & effects. Sentiments are a refined form of organized feelings in a social set up; thus reflecting one's mental attitude towards a certain emotion.

Emotions have strong tendency that they can even dictate certain cultural values, therefore they establish a connection between feelings and reactions to those feelings (Arnold, 1960; Frijda, 1986).

Different emotions have provided a broader spectrum for human behavior and its analysis

Conceptualization of Emotions

Fear. Fear can elicit an extreme reaction in humans resulting in terrible or phobic behavior. In the presence of threat or danger, for example. An individual may show helplessness, worry or distress. Self–control and protection are natural consequences.

Sadness. Sadness can render an individual as hopeless and inactive. One develops a negative approach towards the surroundings resulting in disappointment or even guilt.

Anger. Anger is also considered a powerful emotion, initiating an aggressive reaction from the sufferer. This can result in illogical and biased reactions from the individual. An angry reaction was shown by Muslims towards Trump's policies and vice versa.

Joy/Happiness. Happiness is associate with the generation of positive outcomes and reactions form a person. In this research, 'happiness' is shown by those Americans who supported Trump's policies and rejoiced in his victory.

Operationalization of Emotions

Fear/Security. This emotion results in the defensive mode and the individual takes steps to ensure his safety. For example, ISNA on March 21, 2017 wrote a tweet “Poll: American Muslims are worried about their safety – and getting more active in their communities”. This tweet reflects fear by Muslims who have concerns about their safety.

Sadness. Sadness is a sentiment manifesting the emotions like powerlessness, insecurity and negative approach towards everything. Sympathy and empathy towards others are also part of sadness. AICongress tweeted on March 28, 2017, “It’s time to hear from a community that’s often talked about but rarely given a chance to speak.” This tweet shows sadness as Muslims are not given many opportunities to express themselves.

Anger/Hate. This is another powerful emotion reflecting aggressiveness, rage hate or jealousy as its consequences. ‘Muslim Advocates’ tweeted “Anti-semitism and bigotry is unacceptable. Gorka should step down & should have never been hired in the first place”.

The highlighted parts of the tweet are reflective of hate or anger as Muslims are showing reactions in their behavior.

Joy/Happiness. Happiness is a creative and positive behaviors showing excitement, enthusiasm etc.

Other. This category includes the emotions which are not categorized in the above list.

AICongress@aicongress on Mar 21 tweeted “Hijab Day is a great way to teach people about Muslim women and who we really are,” said Rawag, noting that the”. The message concerns Muslims but it is not directly addressed to Trump. That is why this tweet is categorized in ‘Other’.

P. Shaver et al. (Shaver et al., 1987) developed this model to categorize different emotions in their appropriate behaviors. The current study adopts this model owing to its uniqueness. As the current study is based on the text, that is, the Tweets; therefore, this model fulfills our research requirements. This Hierarchical Model of Emotions has facilitated in making a Code definition sheet.

Table 1. Shaver (1987) Hierarchical Model of Emotions

<i>Hierarchical levels</i>		
<i>Superordinate</i>	<i>Basic</i>	<i>Subordinate</i>
<i>Positive</i>	Love	(1) adoration, affection, love, fondness, liking, attraction, caring, tenderness, compassion, sentimentality; (2) arousal, desire, lust, passion, infatuation; (3) longing [3 groups; 16 terms; 12 % of the total]
<i>Positive</i>	Happiness	(1) amusement, bliss, cheerfulness, gaiety, glee, jolliness, joviality, joy, delight, enjoyment, gladness, happiness, jubilation, elation, satisfaction, ecstasy, euphoria; (2) enthusiasm, zeal, zest, excitement, thrill, exhilaration; (3) contentment, pleasure, pride, triumph; (4) eagerness, hope, optimism; (5) enthrallment, rapture; (6) relief [6 groups; 33 terms; 25 % of the total]
<i>Negative</i>	Anger	(1) aggravation, irritation, agitation, annoyance, grouchiness, grumpiness; (2) exasperation, frustration; (3) anger, rage, outrage, fury, wrath, hostility, ferocity, bitterness, hate, loathing, scorn, spite, vengefulness, dislike, resentment; (4) disgust, revulsion, contempt; (5) envy, jealousy; (6) torment [6 groups; 29 terms; 22 % of the total]
<i>Negative</i>	Fear	(1) alarm, shock, fear, fright, horror, terror, panic, hysteria, mortification; (2) anxiety, nervousness, tenseness, uneasiness, apprehension, worry, distress, dread [2 groups; 17 terms; 13 % of the total]
<i>Negative</i>	Sadness	(1) agony, suffering, hurt, anguish; (2) depression, despair, hopelessness, gloom, glumness, sadness, unhappiness, grief, sorrow, woe, misery, melancholy; (3) dismay, disappointment, displeasure; (4) guilt, shame, regret, remorse, alienation, isolation, neglect, loneliness, rejection, homesickness, defeat, rejection, insecurity, embarrassment, humiliation, insult; (5) pity, sympathy, [5 groups; 37 terms; 28 % of the total]

Research Methodology

The current research has employed quantitative content analysis to analyze Muslim community emotions in the USA; by using their Tweets. For that tenacity, those organizations are

selected that are being representatives of this community's rights. Subsequently, two main political parties of the United States, are also partaking in this research. A code definition sheet is made that comprise of five categories associated with emotions that entails:

(i) Fear/Security; (ii) Sadness; (iii) Anger/Hate; (iv) Joy/Happiness; (v) Other.

The population of the study consists of the US political parties and Muslim Representative Organizations listed below.

Firstly, 42 Muslims Representative Organizations are chosen. During the study, it was found that some of these organizations do not have official twitter accounts; thus, for the sake of validity, the official Twitter account links were cross-referenced and verified on the official websites (the ones that are being updated regularly). Investigation revealed that 29 out of 42 accounts are properly updated and practically working for Muslim rights in the region. To balance the facts and narrative, twitter accounts of 4 American Political Parties are also used in this study.

In a constructive approach, the researcher has categorized the Muslim Representative Organizations in [Table 2](#). These organizations are subcategorized based on their specific dimensions: 'Muslim Rights', Muslim Education/Religion' and 'General political.' These categories were largely based on their official mission statements.

Table 2. Sampled Muslim Organizations

<i>Muslim Rights</i>	<i>Educational/Religion</i>	<i>General Political</i>
Adam Center	Al-Maghrib	Universal Muslims Association of America
Council of American-Islamic Relations	International Institute of Islamic Thoughts	American Islamic Congress
Diyant Center of America	Islamic Circle of North America	American Islamic Forum for Democracy
Inner City Muslims Action Network	Islamic Circle of North America	Center for Islamic Pluralism
Muslims American Public Affairs Council	Islamic Society of Boston	Muslims for American
Muslims Legal funds of America	Islam in Spanish	Hizb-ul-Tarar
Muslims Reforms Movements	Latino American Dawa Organization	Islamic Society of North America
Muslims for Progressive Values	Michigan Muslim Community Council	Minaret of Freedom Institute
Peaceful Families Project	Muslim Students Association	
Muslim Advocates	Muslim Urban Professionals	
Muslim Voices	Muslim Protagonist	

On the other side the Following American parties has been selected for the analysis: Conservative Party; The Democrats; Working Families Party; Republican Party.

Sample Size for the Study

When it comes to sampling, the researchers have selected the tweets from January 1, 2016, to March 31, 2017, because in this period, American election campaigns, and exchange of power were done. The uniqueness of this period was that, Mr. Trump, whose campaigns based on anti-Islam and became the next president of the US dramatically.

The researchers further, categorized the data and separated Emotion-based tweets from the routine-based tweets. For further understanding, see [Table 3](#).

Inter-Coder Reliability Test

The researcher did a pilot Study to test the coding sheet's reliability. For that, the researcher selects about 50 tweets and code them per instruction in code definition sheet. After that the researcher train the 2 coders and give the same tweets to them for coding. There was the little difference come in the coding process. After that, the researcher analyzed the code definition sheet and check it to the supervisor. Then, some refinements were made in that code definition sheet.

Table 3. Sampled Tweets

	<i>Organization</i>	<i>Before</i>	<i>After</i>
1.	Diyntat America	154	23
2.	Muslim Reforms Movement	67	20
3.	Muslim Advocates	105	84
4.	Peaceful Families	35	7
5.	Inner City Muslim Action Network	461	87
6.	CAIR National	3105	1732
7.	Muslim Voices	1282	412
8.	Muslim Legal Funds	875	285
9.	Muslim Progressive Values	458	72
10.	Muslim American Public Affairs Council	921	289
11.	Adams Centers	19	2
12.	Muslim Protagonist	15	2
13.	Muslim Student Association	128	32
14.	Muslim Urban Professionals	67	6
15.	Islam in Spanish	501	37
16.	Islamic Society of Boston	278	33
17.	Islamic Circle of North America	131	33
18.	International Institute of Islamic Thoughts	142	22
19.	Almaghrib	389	20
20.	Michigan Muslim Council	79	6
21.	Latino Muslims	833	178
22.	Islamic Pluralism	46	1
23.	Islamic Society of North America	914	94
24.	American Islamic Congress	105	55
25.	American Islamic Forms of Democracy	169	30
26.	Minaret Freedom	27	5
27.	Universal Muslim Association of America	42	9
28.	Muslims for America	45	22
29.	Hizb-ul-Tarar	127	9
30.	Conservative Party	237	66
31.	The Democrats	1581	362
32.	Working Families Party	642	149
33.	Republican Party	1027	136
	<i>Total</i>	<i>15007</i>	<i>4320</i>

After that, the retesting of coding sheet was made. At the end, the researcher used the statistical formula of inter-coder reliability (Holsti, 1969). That is:

$$\text{Reliability Coefficient} = \frac{2M}{N_1 + N_2}$$

The results after using this formula was 0.8 which shows that, the inter-coder reliability was sufficient for this research.

4. Results

Interpretations

Table 4 explains the variance in diverse types of American organizations' sentiments that they have expressed on twitter. Firstly, Findings show that fear is high in Muslim rights organization, which is almost 24 %. Moreover, the fear in "Muslim Educational, Muslim Political" is 16.9 % and 18.2%, respectively. Secondly, the sadness is on the peak in Muslim Educational with 39.2 % leading to Muslim Political, which is on 37.8 %.

Table 4. *Sentiment Type by Type of Organization*

<i>Type of Sentiments</i>	<i>Type of Organizations</i>				<i>Total</i>
	Muslim Rights	Muslim Educational	Muslim Political	US Political Parties	
Fear	24.0 %	16.9 %	18.2 %	1.4 %	19.3 %
Sadness	28.5 %	39.2 %	37.8 %	16.0 %	27.8 %
Anger	43.0 %	22.3 %	26.2 %	42.2 %	40.2 %
Happiness	0.8 %	1.1 %	0.9 %	15.3 %	3.2 %
Other	3.8 %	20.4 %	16.9 %	25.1 %	9.4 %
<i>Total</i>	<i>100.0 %</i>	<i>100.0 %</i>	<i>100.0 %</i>	<i>100.0 %</i>	<i>100.0 %</i>

Nonetheless, Muslim rights having a low value of 28.5 % and US political Parties are on 16.0 %. Thirdly, the Anger element is on top of Muslim Rights and US political organizations with a value of 43.0 % and 42.2 % separately. Fourthly, the happiness sentiment is almost not shown by any Muslim Organization, while only 15.3 % of this sentiment expressed by US political parties. Finally, anger is on the highest point with 40.2 % while; sadness is on 27.8 % leading to fear, which is on 19.3 %. However, other categories having almost 9 % of emotions and Happiness containing 3 % portion overall.

Table 5. *Type of Sentiments by Organizations Differ by Religious Categories*

<i>Type of Sentiments</i>	<i>Type of Religious Categories</i>		<i>Total</i>
	Muslim expats	Non–Muslim Americans	
Fear	22.9 %	1.4 %	19.3 %
Sadness	30.1 %	16.0 %	27.8 %
Anger	39.8 %	42.2 %	40.2 %
Happiness	0.8 %	15.3 %	3.2 %
Other	6.3 %	25.1 %	9.4 %
<i>Total</i>	<i>100.0 %</i>	<i>100.0 %</i>	<i>100.0 %</i>

Interpretation

Table 5 illustrated that how sentiments articulated by organizations are differed by some religious categories entailing Muslim Expats Organizations and Non–Muslims Americans. To commence, the information shows that anger is on top in both organizations with 39.8 % in Muslims Expats organizations in America and 42.2 % in Non–Muslim American Organizations. Moreover, the sadness is on the second number with 30.1 % in Muslim and 16.0 % in Non–Muslim organizations. Furthermore, the fear is also high in Muslim Expats with 22.9 % following by fear in non–Muslim organizations that is 1.4 %. In addition to this, the Happiness is far greater than in Non–Muslim of America which is 15.3 % whereas Muslims are on 0.8 %. On top of that, in another category, the Non–Muslims having high points with 25.1 % while Muslims expressed other emotions very less that are on 6.3 %. Lastly, the table shows that, Negative Emotions—fear, sadness and Anger—are on peak. As, “Anger” is on topmost with 40.2 % emotions which is very high by contrasting to any other emotion. While sadness is on 27.8 %. Then, the fear is on third, with about 19.3 % of emotions. “Other” category emotions are on fourth no with 9 % of emotions. Lastly, the “Happiness” containing about 3 % of emotions.

Table 6. *Type of Sentiments by Different Muslim Organization*

<i>Type of Sentiments</i>	<i>Types Muslim Expats Organization</i>			<i>Total</i>
	Muslims Rights	Muslim Educational	Muslim Political	
Fear	24.0 %	16.9 %	18.2 %	22.9 %
Sadness	28.5 %	39.2 %	37.8 %	30.1 %
Anger	43.0 %	22.3 %	26.2 %	39.8 %
Happiness	0.8 %	1.1 %	0.9 %	0.8 %
Other	3.8 %	20.4 %	16.9 %	6.3 %
<i>Total</i>	<i>100.0 %</i>	<i>100.0 %</i>	<i>100.0 %</i>	<i>100.0 %</i>

Interpretation

Table 6 shows the types of sentiments expressed by the different kinds of Muslim Organizations. The findings have been recorded in this table is that how different sorts of sentiment uttered by Muslims Expats are differ by organization types. However, it has been shown in table that, again anger is on top in all with 43.0 % in Muslim Rights while it is almost halved in Muslim Educational with 22.3 % and in Muslim Political Organization, it slightly increased and logged on 26.2 %. Secondly, sadness is elevated in Muslim Educational with 39.2 % and in Muslim Political it is on 37.8 %. However, with a small decrease in Muslim Rights it is on 28.5 %. Thirdly, the negative emotion—fear—is on leading in Muslim rights organization with 24.0 % while it is low in Muslim educational with 16.9 % with a slight high in Muslim political organization with 18.2 %. Fourthly, none of Muslim organization is happy as figures shows 0.8 %, 1.1 % and 0.9 % individually. Finally, in total, anger is high with almost 39 % leading to sadness that is 30.1 % and fear is on 22.9 %. Notwithstanding, the happiness is 0.8 % and other emotions are nearly 6.3 % by all Muslim Expats Organizations.

5. Conclusion

This research has a greater focus on the sentiments of Muslims in the US as a minority. Since emotions/sentiment study proves to be an essential part of conflict resolution; therefore, such studies help in planning ahead of a calamity at national levels. Such studies help the states or organizations to come up with productive strategies to resolve the conflicts. The study concludes with some future suggestions for American political leadership.

Firstly, the results show a high frequency of anger in the tweets of all the organizations. Generally, Muslims are feeling the emotion of sadness and fear at the same time concerning their future in the USA. Simultaneously, opposition political parties have used this scenario in their favor by showing sympathy towards Muslims as opposed to Trump. For example, reflected that conflict resolution is highly dependent on emotions. (Halperin, 2010; Verkuyten, 2004) also explained that specific emotions like sympathy and fear are relevant when making policies related to immigrants.

Secondly, emotions of hatred and fury are reflected in the tweets of organizations, whether they are Muslim expats or non-Muslim organizations. The reason being the minorities will suffer equally by the repulsive speeches. This could also be harmful for the stability of government. For instance (Halperin et al., 2004), concludes that anger is the most powerful emotion that can assist in developing constructive or destructive towards inner group.

After few days of oath-taking, an executive order was issued by Trump ordering the ban to travel from six Muslim countries to the USA. His actions were condemned by many organizations including many civil society institutions. There was also condemnation for the appointment of National Security advisor who was famous for his anti-Muslim sentiments. These actions were received with protests entailing negative consequences on the travel ban (Mindock, Kumar, 2017).

The Bridge Initiative Project on Islamophobia revealed that five years before starting his campaign for the presidency; Trump stressed that USA is at war with the Muslims on The Late Show on 4th September 2010. Later, when he announced for his candidacy, he announced that he would look into closing mosques all around the country in 2014. He continued with his tirade of spiteful comments in an interview after the Paris attacks in November 2015, urging the Americans to “*watch and study the mosques*”. On 17 November 2015, yet again, Trump tweeted that, “*Refugees from Syria are now pouring into our great country. Who knows who they are? Some could be ISIS. Is our president insane?*”

The series of spiteful comments continued on Muslims which included: he would implement a database to track Muslims, some mosques will be put under surveillance. He also claimed that some Muslims cheered 9/11 incident. At a campaign rally in South Carolina, Trump even announced that he had already issued a statement for a ‘Muslim ban.’ In March 2016 during an interview with Fox News, he was seen mentioning that they were at war with radical Islam. He tried to align the UK in his feelings towards Muslims during the incidents in the UK. During the March interview with Fox News, he claimed, “*27 percent Muslims around the world are very militant.*” And in May 2016, Trump was seen saying that Muslim ban was just a suggestion because it was unprecedented; again, in an interview with Fox News (Hamedy 2018). All the above quoted statements and sentiments are a clear reflection of the Islamophobic policies of future president of the US.

Some analysts believed that Trump would change his rhetoric after becoming the president, but the world witnessed that the 45th President of the USA continued his anti-Muslim sentiments, policies and statements. He started the office by signing an executive ban for 7 Muslim countries, including Syria, Iraq, Libya, Iran, Somalia, Yemen and Sudan for 3 months (Husain 2018). Six weeks after the first ban, there was a revision that the ban was lifted for Iraq. Ironically, the District Court of Hawaii and the Federal Court in Maryland of the USA issued an order to stop the new executive order to ban Muslims. On 24 September 2017, he presented a different version of the 'Muslim Ban' by adding these countries in the list: Chad, Venezuela, North Korea, Somalia, Libya, Iran, Libya, Syria and Yemen.

All the above-mentioned Tweets, interviews and policies are a clear indicator that Muslims were naturally going to protest (Halperin, 2010; Verkyuten, 2004). Their voices needed to be heard by the government to develop productive policies. Not just for Muslims but for other minorities also.

In conclusion, it is safe to say that the reactionary aggressive behavior of Muslims and Native Americans towards Trump was at its peak and justified. Such aggressive behaviors can lead to anarchy and other lawless reactions in any country if such policies continue to be implemented. Fear has been the result of such aggressiveness, which can easily result in many undesirable consequences. The development of emotions like sadness or empathy, which are the natural consequences of Trump's political antics, can make the victim fall prey to "laziness" thus reducing the productivity to a considerable level. It has also been predicted by the experts that such incriminatory policies towards minorities can prompt them to leave the country for better and peaceful options. Moreover, it has been observed and noticed that such 'strict' policies have not brought about any considerable changes in the country's economic or social status. Therefore, moderation remains the best policy to adopt. Due to globalization, it has become essential to understand that minorities in any country play a vital role in its functioning at various levels. No government can be considered just if they keep on blaming or criticizing a part of their population. The political leaders are prompted to develop a more sympathetic and diplomatic behaviors towards the minorities. This will give a sense of security to them and make them function as a vital organ in the progress of the country.

The past decade has seen Donald Trump as a prominent Republican Party politician who is vehement in voicing his opinion against Islam and Muslims. Since the initial days of a political career, he has been expressing his personal prejudices against Muslims at large. Therefore, the whole study and discussion can be summed up by stating that Trump has employed anti minorities, especially anti-Muslim rhetoric, to climb the ladders of his political career. This has helped him secure a favorable position in the eyes of populist anti-Muslim Americans. His statements are loaded with biases and discrimination. His campaign with the slogan, "Make America Great Again" was mostly based on the politics of hatred, negativity and misinformation.

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