Analyzing the Negative Attitudes of ‘Islamophobia’
after September 11th Incident on Muslim in “My Name Is Khan”

THESIS
Submitted in Partial Fulfillment
of the Requirements for the Degree of
Sarjana Pendidikan

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after September 11th Incident on Muslims in “My Name Is Khan”

Kim Mikyung

Abstract

Islamophobia, a fear and hatred toward the Islam religion or Muslim people did not suddenly appear after 9-11; however, Islamophobia is clearer and stronger post 9-11. The 9-11 is one of the worst calamities in the world because the World Trade Center in New York was attacked by Muslim terrorists. The movie, My Name is Khan shows how Muslims suffered discrimination and marginalization by people’s Islamophobia and stereotypes after 9-11 in the United States. The origin of Islamophobia and its negative attitudes have been founded from Eurocentric Universalism which Europeans think that the Europeans or Westerners are a superior, powerful, subjects, and masculine; in contrast, Arabs or Easterners are an inferior, powerless, object and feminine. The Postcolonial criticism and Orientalism are very helpful tools to examine how people have a biased view or stereotypes toward Eastern, especially Muslims. Postcolonial criticism critiques Eurocentric Universalism, Orientalism finds out the origins of marginalization and false images toward Orient (Eastern). Society often treats marginalized people or culture unfairly because they are made powerless or voiceless on purpose. By reading this research, the readers of this paper will recognize how important it is to fairly treat Muslims in society without stereotypical viewpoints or prejudice in order to make society better. To reach the aim, firstly, the writer examines relevant theories and then reviews the foremost negative attitudes such as discrimination and marginalization, involved with Islamophobia. After that, those negative attitudes are discussed with the most interrelated scenes which are about Khan and his family’s experiences of injustice post 9/11 in the movie, My Name is Khan.

Keywords: Islamophobia, Marginalization, Discrimination, Postcolonialism, Orientalism.

1. Introduction

In 2010, when I was studying in St. Louis in America for a year, I got an opportunity to learn Phobias-fear about something, in my ESL class at Parkway District in Missouri. There are many kinds’ phobias such as: Acousticophobia, Agliophobia, Bacteriophobia, Cainophobia or Cainotophobia, Doraphobia, Misophobia, Isolophobia, and Islamophobia.
At that time, I was surprised that there are so many kinds of Phobias. Specifically, I was very interested in Islamophobia because I was wondering why people got this phobia and how it influenced people, so that I wanted to know it more in detail. However, because of the shortness of time, I didn’t get a chance to study it. Moreover, “Islamophobia” was just mentioned once without a clear explanation and was skipped to other phobia. Perhaps, it was too sensitive among the people.

Fortunately, I was able to learn this thoughtful topic, “Islamophobia” in a class of American culture last year. Islamophobia, by its definition, is a fear or hatred toward Islam (religion) or Muslims (people). According to Petley and Richardson, a broad definition of the term of Islamophobia is “A shorthand term referring to a multifaceted mix of discourse, behavior and structures which express and perpetuate feeling of anxiety, fear, hostility and rejection towards Muslims, particularly but not only in countries where people of Muslim heritage live as minorities”(15). It causes harmful influences to Muslims in United States and worldwide. I will concentrate more on Isalmophobia and its negative attitudes, stereotypes, discrimination, and marginalization after 9-11 on Muslims in the movie of “My Name is Khan”.

The movie, “My Name Is Khan” is a 2010 Indian drama film directed by Karan Johar, written by Shibani Bathija. This movie shows how Muslims are treated unfairly and marginalized after September 11th and there is an Islamophobia is clearly presented. September 11th was one of the worst calamities in the world. Even now, many people can’t believe what happened in the WTC (World Trade Center) building in New York in September 11th, 2001. It was very shocking and its aftermath caused challenges in many parts of lives,
such as people’s attitude toward Muslims, wars, social moods or politics. Unfortunately, these changes were rather harmful to people, and they brought changes that acted negatively to affect people in the United States. People in the United States felt fear toward images of Osama bin Laden and anyone who had a Middle Eastern appearance or with features-like beards or turbans. The Media and Society Research Group at Cornell University reported that Americans who pay more attention to television news programs are more likely to fear terrorism and have more negative views of Muslims than those who don’t (Heather Marie Akou). Indeed, the role of the media is very important and powerful. Occasionally, it makes people create other images from the real portrait and make a bias or sway images and thoughts. In other words, the media has a power to distort the real image or fact, and to change or strengthen people their misleading perspective. Thus, because of people’s fear and social atmosphere such as fright of terror, Muslims are marginalized and stereotyped as terrorists in a society in United States.

In this research, I will analyze how the negative attitudes of ‘Islamophobia’ after September 11th of Muslims in the United States as presented in the movie “My Name Is Khan”. The negative attitudes, particularly, discriminations and marginalization toward Muslim are most important terms in this research. I will identify these specific negative attitudes on Khan and his family to show how they suffered discrimination, marginalization and stereotyping by people’s Islamophobia in the United States.

This analysis is significant to help the readers understand how important it is to treat Muslims fairly without stereotypical viewpoints in order to make a society better. To help this, the writer will examine what is the discrimination and marginalization and how Muslims
have been discriminated or marginalized in the background part. Besides, I will explore how
Americans’ Islamophobia after 9-11 has assumed American Muslims to be terrorists in the
United States through the careful consideration of movie scenes.

To support the writing of these beliefs, I will apply Postcolonial criticism and
Orientalism. Postcolonial critiques untruthful images and stereotypes toward the dominated
culture and people (Murfin and Ray). Apart from that, Edward Said’s Orientalism will be
valuable source for this research, too. Orientalism will clarify why people have gotten this
invented image of Orient as ‘others’ and how Muslims and Arab are marginalized in Western
society.

2. Summary of Movie “My Name is Khan”

Rizwan Khan is an Indian Muslim man with Aspergers Syndrome; he displays
symptoms of fearing loud noises and the color yellow. He is hard to express his feeling or
emotion but he satisfactorily understands love of his mother. He grew up in India with his
mother; his mother often says that there are two types of people such as ‘good’ and ‘bad’
people in the world. If someone is good, they can receive a reward. In contrast ‘bad’ people
can be punished. Later, after his mother died, he moved to San Francisco where his younger
brother lived. In San Francisco, he works as a beauty product salesman. One day, Khan meets
a lady who works in a salon as a hairdresser. Her name is Mandira; she is a Hindu who has a
son, named Sam. They are falling in love and then Rizwan Khan and Mandira get married.
Mandira and her son take Rizwan’s last name as their own. They move to a new village where
Mandira’s friend, Sarah lived and they open their own shop. They have many good neighbors
and friends such as Sarah and her family. Khan and his new family maintain a good relationship with their neighborhood. They are very happy until the event of September 11, 2001. However, September 11 totally changes their life and relationships. The Muslim terrorists attack World Trade Center in New York; their neighborhood turns hostile toward Khan and his family. As the result, Mandira’s successful beauty shop suddenly becomes bankrupt. Moreover, she is hard to get a new job because she is a family member of a Muslim. Nobody wants to hire her. So they suffer economic hardship as well as loneliness. The society has caused hostility toward Muslims. Moreover, she loses Sam; Sam has a best friend who lives in his neighborhood. They are very close but when his father (Sarah who is Mandira’s friend, is his mother) died in the Afghanistan war after September, 11 his father wants to report as a journalist, Sam’s friend refuses to remain as his best friend. Rather he hates and avoids Sam because Sam has a Muslim father (Khan). Despite his friend’s behavior, Sam tries to keep a good relationship but most classmates reject him as a friend. Finally, Sam is beaten and killed by retaliation of schoolmates. Eventually, fear and hatred for Muslims result in the death of an innocent victim.

Even though Mandira loves Khan she does not want to remain and be related with him anymore because of her son’s unreasonable death and suffering as a member of a Muslim family. She blames Khan because he is a Muslim. Even so, Khan wants to stay with her so he asks what he has to do to be together with Mandira; she mockingly says to him that he has to tell the people of the United States and the President that his name is Khan and that he is not a terrorist. Afterwards, Khan travels all over the United States in order to meet President. From time to time, he is arrested and placed in a prison by police who misunderstand his
statements as a terrorist. Fortunately, he is cleared of charges of being a terrorist by a news reporter. Moreover, from this happening, he becomes a famous person. After sometime, Mandira realizes her mistake, she joins her husband, Rizwan Khan in Georgia and they confirm their love again. Eventually, they meet the new President-elect Barack Obama, and he tells Khan, “Your name is Khan and you are not a terrorist.”

3. Literature Review

3-1. Theories

Postcolonial theory is one type of a cultural criticism which analyzes literary texts made by certain countries or cultures that is under the control of European powers (Murfin and Ray). Postcolonial criticism rejects the Eurocentric universalism which says Europeans thought that they were the much superior race and therefore, were able to colonize such countries and cultures. After the Second World War, the terms are changed but the idea of Eurocentric universalism is almost same. The new terms, First World and Third World also represent superiority and inferiority. Additionally, McLeod states the idea of First World refers to the rich, predominantly in Western nations in Europe, America, and an Australia. In contrast, the Third World consists of the former colonies such as countries in Africa and South Asia which were economically under-developed” (174)

In another relevant source, Orientalism(1978), An American-Palestinian professor of literature, who provided the theoretical foundation for ‘postcolonial’, Edward Said exposes that “Eurocentric universalism which takes for granted both the superiority of what is European or Western, and the inferiority of what is not” (Barry 193). The Eurocentric universalism believes that European or Western has power over the Orient. However, Edward
refutes that “the Oriental was a European invention” (1), because “relationship between Occident and Orient is a relationship of power, of domination, of varying degrees of a complex hegemony” (5). In short, Orientalism is a Western style for dominating, restructuring, and having authority over the Orient (3). From the concept of European superiority, Edward Said was concerned with stereotyping and notions of identity (Ochshorn). He expresses these matters in his book, *Orientalism*:

The life of an Arab Palestinian in the West, particularly in America, is disheartening. There exists here an almost unanimous consensus that politically he does not exist, and when it is allowed that he does, it is either as a nuisance or as an Oriental. The web of racism, cultural stereotypes, political imperialism, and dehumanizing ideology holding in the Arab or the Muslim is very strong indeed, and it is this web which every Palestinian has come to feel as his uniquely punishing destiny. (27)

It means many Arab and Easterners’ lives are very complex and marginalized in United States by stereotypes or dehumanizing ideology from Eurocentric Universalism. In other words, Eurocentric superiority includes a dangerous concept of marginalization and mistreatment to colonial people. In relation to marginalization, Edward Said defined it as a;

.....Means of seeing other people as the “others” and inferior to the powerful ones, in this case between the East and the West. The East is also seen as homogenous, the people there are anonymous masses, rather than individuals, their actions determined by instinctive emotions (lust, terror, fury, etc.) rather
than by conscious choices or decisions. (Barry 193)

Eventually, marginalization comes from westerner’s concept of ‘others’ which is described as thoughtlessness, savage, powerlessness, passive, and inferior to the West. This idea assumes that the Arabs and Easterners are marginalized and/or treat unfairly.

In Orientalism (1978), Edward Said discloses that the idea of a First world has created false images of the Third world so that Westerners can control the Easterners and the Middle Eastern culture and their people (Murfin and Ray). Also, according to Keith Windschuttle, false description of Middle Eastern, Arabs and Islamic culture are one of Said’s three major claims in Orientalism (2). Furthermore, Keith points out that, Arab peoples and Islamic culture are often defined in negative terms. False description was not just a mere image anymore, but also strongly reflected in influences of colonialism.

In Edward Said’s other essay, “Islam Through Western Eyes”(1980), Said proclaims that Islam has always been seen as belonging to the Orient, its particular fate within the general structure of Orientalism has been at looked with a very special hostility and fear. The issue is a hostile-attitude to the Islamic world increased over the cause of years in the Western media. The distortion of the Arab-Islamic image has appeared at a function of power, mostly political power. He claims despite the hostile image of Islam which is common and well known in West; it only reflects some Muslims and some Arabs. However, it is hugely generalized. Edward Said points out this idea in Orientalism(2003).

In the demonization of an unknown enemy, for whom the label "terrorist" serves the general purpose of keeping people stirred up and angry, media images command too much attention and can be exploited at times of crisis
and insecurity of the kind that the post-9/11 period has produced (xx).

The power, media power, political power, and economic power can create other distorted images of all Muslims as terrorists to turn people's attention to somewhere else when faced with a national crisis such as event of 9/11.

3-2. Background of Islamophobia

Islamophobia did not suddenly appear after September 11, 2001; however it is more frequent and aggressive now in United State. The FBI (Federal Bureau of Investigation) reported that crimes against Muslim Americans between 2000 to 2001 increased 1,600 percent (Anderson). After September 11, Muslim Americans faced negative stereotypes of social atmosphere (American-Arab Anti-Discrimination Committee). Moreover, people in the United States have not only got a hatred and hostility for Arabs, Easterners, Muslims but also people who have a physical resemblance to members of these groups (Abu-Ras & Suarez). The main character in the movie, Rizwan Khan, narrates an unforgettable event by himself: “In the western world, history is marked simply by BC and AD. But now, there is a third distinction 9/11”. 9/11 totally has changed Americans’ perspective toward Muslims, Arab and Easterners’ life and reputation in the United States. Ever since the incident of 9/11, Americans’ view has changed significantly. They showed clear hostility toward the Arabs and the Muslims ever since the incident.

3-3. Discrimination
The general definition of discrimination by Webster's New World College Dictionary is defined that (1) the act of discriminating, or distinguishing differences (2) the ability to make or perceive distinctions; perception; discernment (3-a) Partiality, or bias, in the treatment of a person or group, which is unfair, illegal, etc. (b) an act, policy, pattern of behavior, etc. characterized by such partiality. In other words, discrimination is that someone is treated as inferior based on their race, sex, age, religion and economic states, etc. Related with Orientalism, Tjiqunn gives the definition of discrimination in his essay, “The western stereotype and attitude toward people from the eastern area is a form of Orientalism along with an unwilling awareness to differentiate the cultures, traditions, and views of individual groups from the east. Because of extremest who terrorized the United States and other Nations there is a negative prejudice set on Muslims and Arabs”(1). The reason for the cause stereotype, based on this quote, is because of misunderstanding of one’s culture and such. Some of the violent extremists, who used a form of terror and violence, have set a great impact on the peoples’ mind that it was natural for them to think of a terrorists whenever they saw an Arabs or a Middle Easterners.

Most Americans in United States have animosity against toward Muslims and Arabs after the threat of terrorism. In fact, since the September 11, 2001 terrorist attack, many Muslims and Arabs in the United States think that they are discriminated against at their work place. For instance, a co-worker calling Muslim workers as ‘terrorists’ or ‘Osama’, or taking their prayer breaks (Greenhouse). In addition, a woman is rejected to get a job because of her head scarf. The next chart will help the reader to understand how many Muslims in United States are discriminated against stereotyped (Greenhouse).
Using this chart, we can infer that the Muslims are being discriminated and are stepped upon in their jobs. We can take this information by the increase in the graph. As the time goes on, more complaints the Muslims have. The complaints increased quickly after the 9-11 and though it decreased for time, it shows a rapid increase of complaints of the Muslims in their works.

3–4. Marginalization

As a result of discrimination, Muslims in United States are marginalized. The marginalization leads to mistreatment of Muslims and Arabs. Since people who marginalize Muslims and Arabs as the others think that they themselves are superior, logic, powerful. In Edward Said’s theory, Orientalism criticizes that the West is too cruel and marginalizes Muslims as others. In the United States, after Sept 11 attacks, American Muslims remain a small minority group. It means they are hard to assert their rights for their life and they don’t have enough power to ward off people’s stereotype and hostility. For instance, the staff writer
Watanabe at the *Los Angeles Times* mentions that American Muslim leaders increasingly fear their community and being pushed to the margins of the American political system. The International Consultative Forum on Education for All defined “marginalization occurs when people are systematically excluded from meaningful participation in economic, social, political, cultural and other forms of human activity in their communities and thus are denied the opportunity to fulfill themselves as human beings” (UNESCO). In other words, marginalization is not just feeling but it also systematically pushes people off the edge. Muslims in United States may feel they are not important and powerful rather marginalized in a society after Sep. 11. Even some Muslims want to change their names or their kids’ names (Tristam) because they don’t want to be called terrorists in the school and shave their beard to avoid marginalization. In the movie, a man shaves his beard in order to protect himself by people’s attack due to Islamophobia.

### 3-5. Stereotyping

In a literature, stereotyping is defined that an unvarying form or pattern; specif., a fixed or conventional notion or conception, as of a person, group, idea, etc., held by a number of people, and allowing for no individuality, critical judgment, etc (Webster's New World College Dictionary). Defining stereotyping is most likely a problematic matter because they are negative, inaccurate, and unfair. In short, stereotypes represent the traits that come to mind quickly when we think about the groups (Nelson). It is harmful because it can threaten identity and generalize a group of people based on the minorities. The common stereotypes distort images of group; Muslims and Middle Eastern background people seem like oil exporters and/or potential terrorists.
4. Discussion

The movie “My Name Is Khan” by Karan Johar shows Muslims are treated unfairly and marginalized after 9-11. Besides, the movie makes viewers consider stereotypes about Muslims and warn against reckless Islamophobia. So in this section the writer discusses what happens in the movie focusing on the key scenes in relation to the aforementioned theories and negative attitudes.

The movie, *My Name is Khan* shows animosity toward Muslims and their appearances. The first scene for general Islamophobia is portrayed while the head line “September, 11 bias threatens Muslims” appeared in newspaper is shown on screen. It shows Americans have a fear of Muslims and they are also hostile to Muslims. This hostile social mood appears as aggressive forms in the movie acted out. For instance, people attacked a Muslim’s shop blindly but there is no mention what the owner is Muslim or not in the movie but the owner’s appearance just looks like a Middle Eastern person. Unfortunately, Muslims are being targeted and attacked in various parts of America in the movie.

The other scene that also shows Islamophobia toward physical resemblance to a Middle Easterner is while Khan is looking for a room to stay one night on the way to meet the President, a window is broken by someone’s stone. The motel owner is actually Indian but his appearance seems to be Muslims. He feels like it is very unfair.

Motel Owner : I’ll burn that fair skin off you, you idiot!
Rascal! Rascal!
All this is because of the lousy Muslims.
Six years ago, they blew up the World Trade Center...and today,
We bear the brunt of it. They call for Jihad (holy war) and we have
to suffer the consequences. And these white folk? All blind donkeys! Can’t you make out the difference between a Gandhi an Indian and violent Muslim? Should I show you? This is the fourth glass broken by the rogues!

Thirdly, the same situation happens in other cities such as New York and San Francisco. In Brooklyn, a man wearing a turban and his young daughter are going away because he is threatened by a person who rides a car in the dark alley. The turbaned man looks very exhausted and scared as he is threatened.

The fourth scene for explaining Islamophobia toward Muslims and their appearances is when people just poured out their anger about September, 11 to an unspecified number of Muslims. Even a woman, Khan's sister-in-law (Hasina) who is an educated woman and absolutely not related with terror, has her hijab (hair scarf for Muslim women) removed by someone at her work place, a University. This is terrible terror to Muslim woman because the Muslim woman has to cover her hair, according to their religious rule, so this action is really a humiliation to her.

The most terrible animosity toward Muslims in the movie is expressed through Sam’s death. He is killed at a school soccer field while he is fighting with senior students. The inspector says that Sam’s death may have been a racial attack. His wounds are proof. He is a Muslim, so he is killed. Islamophobia makes innocent victim and destroys an ordinary family. After the son’s death, Mandira regrets her marriage with Khan and blames him: “I should never have married a Muslim man!”
Sam! My baby... We killed him. We killed him. Both of us killed him.
It’s all my fault. If I hadn’t married you... if his name is changed?
What difference would it make? If a ‘Khan’ was added to his name?
But I was wrong. It does make a difference.

Mandira resents her son’s unacceptable death and regrets to change her identity as a member of the Muslim family. A name represents someone’s identity so many Muslims want to change their name to avoid marginalization or other disasters after 9/11. In narration from a newscaster in *My Name is Khan* shows the evidences too,

In the wake of 9/11, a lot of American Muslims are changing... Their names to escape racial profiling. Questions are being raised about American’s biased views... towards the Islamic community. Even as Muslim women wearing hijabs (veil) are being targeted. Post 9/11, America’s view toward its Islamic inhabitants... is changing rapidly.

She also shouts very angrily that

Each one of 30,000 village people hates you. Tell all of them that you are not a terrorist. Tell every person in America. Can you do that? No, you can’t. Why don’t you tell the President of United States then? Mr. President, my name is Khan and I’m not a terrorist... my Sam was not the terrorist son of a terrorist father. He was just a baby, my baby.

From her shouting I can find that Mandira feels very unfair because of her identity as a member of the Muslim family. Being a Muslim and Muslim family result in mistreatment after September 11 in the United States. She can’t overcome Islamophobia by herself because Islamophobia is not easy to be suppressed. She and other family members of Muslims
indiscreetly suffered by people’s Islamophobia. Thus she asks Khan to meet and tell the President, that although he is a Muslim he is not a terrorist.

Besides, plenty cases of discrimination toward American Muslims are appeared in the United States. They are targets of discrimination after 9/11. Many American Muslims have a story of discriminative abusive treatment ranging from physical attacks, a nasty gaze, and casual comments to work place harassment. For example, when Khan is at the airport to journey in order to meet President, he is assumed to be a suspicious person because of his appearance and then he is captured by security officials. They treat Khan roughly with a nasty gaze, and a sarcastic tone.

Security Official : Hands in front! Hands in behind head!
    Behind your head and turn around!
    Open your mouth. Open your mouth!

After security officials investigate him they can’t find any evidence that he is a dangerous person. However, they just say “Okay. Mr. Khan, We are done here. You can go” without any words of apology. They are wondering why Khan wants to meet President and mockingly ask him that. The security official treats him as a terrorist so he asks Khan where Osama is. It is generalized that because of Khan’s identity as a Muslim, he is treated as a member of terrorists. Here is an evident quote from the movie; it shows the security official treats Khan abusively as he knows another terrorist.

Security Official : Is he a friend of yours?
Khan : Oh, no, no, no, no, He’s not a friend. NO. I have something to say to him.
Security Official : Oh yeah?
Khan : Yes.
Security Official: Well, tell the President something from me too then.
Khan: Okay, Okay.
Khan: Okay, but I have... my own message to give to him first.
Security Official: Oh yea? What is that? **You know where Osama is?**

The other scene, Sam’s teacher teaches a biased view and false description as terrorists about Muslims to students. From her teaching and hostile social mood toward Muslims, Sam has suffered because of his identity.

School Teacher: Of all the religions in the world...
Islam is the most violent and aggressive. It encourages killing or ‘Jihad’ as they call it in the name of God.

His locker is full of Osama Bin Laden’s pictures and friends avoid him. Additionally, a senior student mocks him that Osama is his lover or his father.

Senior Schoolmate: Is Osama your lover?
Reese: Let him go.
Senior Schoolmate: So... dead. (laughing)
Hey, Osama’s son, bloody Paki!

Khan and his family are marginalized by society because of their identity as Muslims. In the movie, Muslims are blamed and suffer as a whole community which assumes that they are terrorists. Khan and Mandira’s new hair shop suddenly goes bankrupt after 9/11. Though she is a good hair dresser, she have hard time finding a new job for she is married to a Muslim, and people are afraid of hiring Muslims after the incident of 9/11.
Mandira: I just want to clarify one thing, my last name is Khan, and my husband is Muslim.

The reason for this is in hope that she will be hire for who she is. All she wants to be acknowledged for who she is not based on stereotypical a mind which reflects on that she is married to a Muslim.

The movie hero, Khan is not a terrorist. However, after September, 11, people extremely dislike Muslims and their family. People do blame not only terrorists but also the whole Muslim community. The phrase “My Name Is Khan and I Am Not a Terrorist” which Khan often says during his trip in order to meet the president is the symbol of reaction and entreaty of most innocent Muslims toward Islamophobia in the United States.

**5. Conclusion**

A movie often reflects our life or various social issues such as racism, discrimination, prejudice and so on. The well made film, *My Name is Khan* touches on an extremely sensitive matter of negative attitudes after September 11, 2001. The event of Sep. 11 totally changed not only Muslims’ life and Eastern featured people but also non-Muslim Americans in United States. Lots of non-Muslim Americans have Islamophobia that is fear and hatred toward Islam (religion) and Muslims (people), moreover those with Middle Eastern (Arabs) features. It comes out in negative attitudes such as discrimination and marginalization.

Moreover, Muslims or Arabs are treated unfairly as terrorists. According to the movie, they are discriminated in their daily life, work place, and social relationship. Besides, marginalization happens to Muslim Americans. Namely, some radical Muslims attacked the World Trade Center in New York but some extremists have attacked Ordinary Muslims
seriously. The movie, My Name is Khan shows these problems especially through Khan and his family in American society. Mandira and Khan lost their son because of their identity as a Muslim family and their hair shop goes bankrupt. Besides, they are marginalized by their neighbors. After 9/11, almost all neighbors don’t want to make a good relationship with them; rather they are treated as terrorists. The case of Sam is more severe; he is ridiculed as a terrorist’s son and killed by his schoolmates at the school.

The marginalization not only appeared in individual action but also public retaliation shown through the news in the movie. Muslims and Middle Eastern (Arabs) are politically marginalized. These negative attitudes, discrimination and marginalization toward Muslims and Middle Eastern (Arabs) could be explained from Eurocentric universalism. Orientalists marginalized Eastern people and culture as an inferior, object, powerless, and voiceless. On the contrary, Europeans or Westerners assume that they are superior, subject, powerful, and masculine. To reveal these biased facts, two relevant theories are used to convince of the readers. Postcolonial criticism and Orientalism are very helpful tools to reveal stereotypes toward Muslims and Middle Eastern.

In brief, the movie, My Name is Khan appropriately represents people’s Islamophobia, discrimination and marginalization through Khan and his family’s experiences of injustice Post 9/11. After reading this paper, the readers can now distinguish how Islamophobia can cause destruction of society by stereotyping ordinary people as well.

To make a dream society where everyone is equal and well established, we can do a few things. First, we should get rid of the stereotypical minds toward minorities around us. Second, there shouldn’t be people segregated for unacceptable reasons. Finally, these
researches have to continue in order for the stereotypically stubborn people to accept the marginalized people without judgment and to fix what is wrong.

For further research and deeper knowledge of this topic, it is simply best to use references and facts as a guide. Using such guides, we can infer and compare the different perspectives of the Americans in a different time period, before 9-11 and after 9-11. Using such examples of significant growth of Islamophobia, we can think consciously of why/how we ought to have positive attitudes toward Muslims even if some Muslims are dangerous.
Acknowledgement

Then Samuel took a stone and set it up between Mizpah and Shen, and called its name Ebenezer, saying, “Thus for the Lord has helped us” -1 Samuel 7:12-

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