## AT: Security

### AT Islamophobia

#### A focus on Islamophobia without recognition of anti-black violence within Arab communities reproduces white supremacy – a focus on how blackness exists as an antagonism is the key starting point to eliminating Islamophobia

**Chamseddine 14** (Roqayah Chamseddine is a staff writer for Alakhbar, an online journal that writes on violence and inequality among Muslim communities, “Beyond "conversations:" confronting anti-Blackness among Arab-Americans,” http://english.al-akhbar.com/node/20159)//JosephCD

When discussing anti-Black racism amongst Arab-Americans one often finds themselves immersed in reductionism, apologetics and ponderous efforts to incapacitate any discourse at all related to the subject. For some, the very idea that anti-Black racism exists **not only abroad but** within Arab-American communities brings **with it a wave of** humiliation **which rapidly creeps over them,** while for others this subject induces a mixture of outright denial peppered with unashamed bouts of acrimony. This issue is one that demands a much more dynamic and vigorous response, and it is about time we do more than ‘have a conversation’ about a worrisome subject that continues to generate immense trauma for its victims.∂ As explained in Dancing on Live Embers: Challenging Racism in Organizations, by Tina Lopez and Barb Thomas, institutional racism stems from a network of structures, practices and policies which construct advantages for white people and oppression, disadvantage and discrimination for racialized people, this includes specific practices and laws which enforce segregation in housing, employment and education and the policies and procedures work to marginalize and exclude people of color.∂ Structural racism is the intersection of many folds of institutional power so as to normalize and legitimize racism. It allows individuals to practice racism unchecked. Arab-Americans**, in relation to** **African-Americans,** have the advantage of benefiting from white supremacy **and from this network of structures** regardless of whether or not they are aware of this system **and of its devastating consequences**.∂ “Capitalism is utterly incomprehensible without connecting it to the rise of race, racism, racial violence, white supremacy, and racial colonialism." - Professor Reiland Rabaka Our communities must recognize that the active convergence of racism, colonialism and capitalism is necessary to interpret the historical context of societal inequality because, in the words of Reiland Rabaka, Professor of African, African American, and Caribbean Studies in the Department of Ethnic Studies at the University of Colorado, from his work on Black radical politics, “Capitalism is utterly incomprehensible without connecting it to the rise of race, racism, racial violence, white supremacy, and racial colonialism" (Du Bois’s Dialectics: Black Radical Politics and the Reconstruction of Critical Social Theory).∂ Psychiatrist, and political radical Frantz Fanon, whose philosophies continue to impact anti-racist and leftist movements, born in 1925 on what was then a French colony on the Caribbean island of Martinique, discusses these crossings in chapter 5 of Black Skin, White Masks (1952) in which he writes of what he calls the “lived experience of the black”; the discovery of his blackness and the ever-present whiteness around him. In the aforementioned chapter, Fanon continues to grapple with not only his identity as a black man but the confluence of class, capitalism and colonialism and their effects on the colonized - from the racialized political-economic nature of imperialism, including its push for civilizing regions of the world and the creation of “the other,” to branches of capitalism which deny the very humanity of said “other.” “The Negro problem does not resolve itself into the problem of **Negroes** living among white men but rather of Negroes exploited**, enslaved, despised** by a colonialist**, capitalist** society that is only accidentally white,” writes Fanon in chapter 6 of Black Skin, White Masks (The Negro and The Psychopathology); expounding upon the manner in which racism has been institutionalized so as to not only continue but rationalize the subjugation of one group by another. Fanon’s fiery response to racism and colonialism came by way of his masterpiece The Wretched of The Earth (1961) - where we find colonialism there is capitalism, and where there is capitalism there is racism and where these pieces intersect is where we discover the native robbed of his economic, political and human rights.∂ With this in mind, **the observation of an**ti-Black racism amongst Arab-Americans should be viewed through a lense that reaches far beyond **the lowest tier, that of** social interactions**; the language employed, including the use of dehumanizing terms like “abed” (singular) and “abeed” (plural),** this reprehensible branding of Black persons as slaves, signifies an alarming reinforcement of racist frameworks - before we challenge these frameworks we must first admit that we are complicit in the demoralization and subjugation of Black persons and communities, and that the extensive exploitation of these communities is oftentimes denied or outright justified.∂ Dawud Walid, the Executive Director of the Michigan chapter of the Council on American-Islamic Relations (CAIR-MI), has been one of many African-Americans bringing attention to pervasive anti-Blackness both online and on the ground, demanding that the use of the word “abeed” end and challenging Arab-Americans to do more than endlessly call for dialogue. “This issue has been dealt with too passively for many years,” writes Walid. He goes on to note that Arab-Americans should take “a more aggressive stands against anti-Black racism**.”∂** The romanticism surrounding oppressed peoples is pervasive, especially amongst those involved in anti-racist work who, while claiming to be allies, engage in increasingly dominant savior-esque fetishism. What comes after recognizing the existence of racist structures and the identification of our own complicity is a long but necessary course of action that entails working against these structures and the tokenization that sometimes follows social justice organizations and activities. The romanticism surrounding oppressed peoples is pervasive, especially amongst those involved in anti-racist work who, while claiming to be allies, engage in increasingly dominant savior-esque fetishism and thereby turn powerful opportunities to learn from and engage with marginalized communities into narcissistic therapy sessions where their voices overwhelm and muffle the narratives of these groups; those who tokenize these communities oftentimes come across as well-intentioned but their actions are no less destructive. We are not giving a voice to the voiceless, as the tired adage goes, because their voices surround us - in the words of Lilla Watson, Australian aboriginal artist, activist and educator: “If you have come here to help me, you are wasting our time. But if you have come because your liberation is bound up with mine, then let us work together.”

### PERM – Islamophobic Security

#### Islam is NOT incompatible with the Western plural State or Western civil society.

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Islam should hence not be made the cause of difficulty for Muslims to co-exist with non-Muslims by demanding from them to segregate or to be segregated from the latter. We have heard time and again how the early Islamic communities in Mecca and Medina existed as plural societies, through the peace agreements signed between the Prophet and the various pagan Arabs and Jewish tribes then living in that city. Islam is inclusive, not exclusive. One of the important traits for harmonious living in a plural society is that of being inclusive. Inclusive', in this sense, refers to the openness to accept others or what comes from others, and not rejecting them purely because they are from a group that appeals to be different from ourselves. Inclusivity is founded on the belief that positive universal values exist in various groups and communities. People and their views are to be accepted or rejected purely based on merit, not on the basis of their origins. There are many indications that Islam requires Muslims to be inclusive so that they can help achieve a harmonious and peaceful co-existence in multicultural societies. God sent Muhammad as a "mercy for all creations' (21:107). As this indicates that Islam is an inclusive religion, it is a tacit call for Muslims to be inclusive in their social conduct. Islam also commands Muslims to defend those who are oppressed or persecuted irrespective of their race or religion. The Qur'an also states that God will ensure that groups of people who reject and work to stop evil and aggression will repeatedly emerge until all the mosques, churches and other places of worship are saved from destruction (22:40). This indicates that rejecting evil deeds does not ensure the safety of Muslims only, but of all faiths. This again points to the idea that Islam is an inclusive religion, which seeks to safeguard the rights of all members of a society and is in line with Islam being a religion of mercy for all mankind. Islam also encourages Muslims to have an open attitude to positive ideas from foreign sources, to learn from the experiences of others, and to strive toward what is good. These are important prerequisites in promoting progress and development. Knowledge is regarded as something that should be sought after regardless of its source of origin. The Prophet has once said that "wisdom is the lost property of the believers. Whoever finds it is entitled to it." Early Muslim scholars encouraged Muslims to seek knowledge in every part of the known world, "even from as far away as China', because that nation was then a thriving civilisation from which Muslims could derive much knowledge. Western scholars have also acknowledged that Muslims were responsible for preserving and subsequently transmitting to the West much of the intellectual heritase of the Ancient Greek and Roman civilisations. This would not have been possible had the Muslims then not embraced inclusivity. Like other religions, Islam requires its followers to preserve its principles and fundamentals. Some of these distinguish Islam from the other faiths and provide Muslims with a distinct identity. Nevertheless, Islam does not call for such absolute forms of exclusivity which would detach or separate Muslims from other communities, causing them to reject anything that comes from "the Other', just because this "Other' happens to confess another faith. Such a positive attitude would not have been possible if the teachings of Islam were fundamentally incompatible with a plural society.