

The Stereotypes and Violence against American Muslims in Yussef El Guindi's Play: Back of the Throat

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Research Article

**The Stereotypes and Violence against American Muslims in Yussef El Guindi's Play:
Back of the Throat**

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Abstract

This research paper is designed to examine the challenges of being a Muslim in America as dramatized in the play: *Back of the Throat* written by El Guindi. The research identifies the violence and stereotype as core themes in the play as expressed in communication between characters. Since the play is a fiction because it presents real life experiences such as the aftermath of 9/11 attack on the World trade centre in 2001, the research then will justify the playwrights vision by presenting some non-literary text which are factually written to examine the challenges of being a Muslim in America. The text is in response to the 9/11 attack, and so references will be made to articles and journals that examines the problems Muslims face in America.

Keywords: *Violence, stereotypes, Muslims, challenges.*

INTRODUCTION

In the modern society of man, globally there are two religions that are popular in the heart of many People-Christianity and Islam. It is not out of place to say they are rivals in doctrines and at times the rivalry extends into a physical combat or verbal combat. Islamic countries who mainly populate the Middle Eastern region of the world have been unfriendly to some policies and acts of seemingly Christian countries like United states of America and at times Israel. Islam and Christianity have had their taste of combat in the struggle to own Jerusalem. In some parts of Africa, like Nigeria, Christians have not been having a fun time in some Northern part of the country and more recently in the Southern region especially, South Eastern Nigeria, Muslims do not feel safe.

It is obvious that due to disparity of beliefs and some extremism from both religions, their cohabitation in a particular location is most times on a hot plate. May 2021, the war between Israeli soldiers and Hamas in Palestine also raised some doubts about the sincerity of the United States of America to ensure peace between Israel and Palestine a core Muslim state. So the mistrust amongst adherents of both religions have caused a chasm between them in most essential activities.

Some extremist who justified their violent cause with tenets of Islam have also made most ignorant people to view Islam as a terrorist supporting religion. This is where the possible knot that would have

united thoughts of the United states and most Arab cut loose especially after the terrorist attack on the twin towers of the World trade centre in September 11, 2001. Most Americans and Christians around the world stereotypically saw the attack as Islam oriented and the sour relationship worsened.

Being a Muslim after these disaffections in the United states becomes a challenge. The United states appears to be a freedom country that respects the international human rights model, however, a thorough investigation reveals that there are so many cases that disqualifies United States as a centre for freedom. The Black Life Matters incident and the challenges of Muslims in America are cases that can be used to justify America's abuse of human rights.

This study is designed to examine the challenges of being a Muslim in modern day America. Facts and events in past and recent times will be used to corroborate the stance that being a Muslim in United States of America is disheartening. These issues will be examined using the literary text- *Back of the Throat* A play written by an American-Arabian Yussef El-Guindi.

PROBLEM STATEMENT

This research intends to examine the challenges American Muslims face in United States of America as reflected in *the play: Back of the Throat* play, by Yussef El-Guindi. The play is a fiction because it presents some real life events such as acts of terrorism especially the September, 11 2001 attack which in to a reasonable degree created a soured relationship between Muslims and Non-Muslims communities in United States of America.

METHODOLOGY

Qualitative research methodology is employed in this paper since analysis in the research concerns individual and group lives. This is suitable because according to McLeod (2011, 2013), qualitative research methods examines relationships between people, social groups and culture.

Questions of This Study

The following Questions will be answered in this study:

- (1) What is stereotype and violence as reflected in the play: *Back of the Throat*.
- (2) What events in the play indicates that it is fiction?
- (3) In reality, how do American Muslims fare as citizens and residents of America after the 9/11 attack on the World trade centre?

Objectives of the Study

- (1) This study intends to reflect violent and stereotypic roles assigned to Muslims in America as reflected by the play and justified in reality.
- (2) This study intends to examine the challenges Muslim face as youths and adult in America.
- (3) This study intends to examine the roles institutions play in America as it relates to the welfare of Muslims in America

This study intends to analyse the dialogues in the play so as to reveal the challenges Muslims of all background face as individuals and a group in America.

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Definition of Terms: Stereotype

There are countless examples of stereotypes in the human society that is based on gender, age, class, race, complexion and worst of all religion. For example, taking United States of America as a setting, if in a club or an event, a crime occurs such as an explosion or murder, police investigators are able to corner four suspects—a Black male, a White male, a Muslim and a woman, their mode of interrogation and suspicion will defer. Their main targets will be the Black male and the Muslim, while they will be lenient with the White man and the woman due to her gender. For the two suspects, Black male and Muslim, their suspicion will be heavier on the Muslim because he may be viewed as a member of any so called “Islamic” terror group. That is what stereotype means.

According to Cambridge Advanced Learners' dictionary, 3rd edition, Stereotype is a wrong idea that is fixed in the mind of ignorant people about someone or a group of people due to religion, culture, class status and race.

As in the illustration above, an investigator of crime will place a heavy bet on a poor Black male as being the major suspect of a crime than a White male whose parents or status is above average. Similarly, in cases of terror, a Muslim will have a higher percentage of being the culprit than a Christian. These situations are stereotypical because thorough investigation will be distorted due to bias caused by antecedents and outside the scene evidence. In most cases, police consider motive as an edge to establish a criminal investigation but reports have proven that anyone can commit a terror act despite gender, age, religion, class, race and background.

Ain Simpson (2019) observes that religion is one institution of man that is stereotypical in perception of morality, culture and conduct. He observes that religion as an institution has conflict with science and atheism. However, as in the case of Christianity and Islam, there exist conflict between various religious groups.

So religion too have its own stereotype based on the perception one religious group may have against another religious group. Sometimes even in the same religion as Christianity, there exist intra religious conflicts that are also based on stereotypical perception. As it relates to stereotypes, Ain Simpson observes that in America there exist cooperation and cohabitation between Jews and Christians than between Christians and Muslims. Muslims and atheist are viewed as “outsiders” making them susceptible to extreme prejudice and discrimination.

Ahmed S. M. (2011) observes that American and Arab nations in the Middle East were close to having a healthier and cordial relationship as trade partners before the attack of the twin towers on September 11, 2001. After the attack, Ahmed mentions that Muslim groups around United States of America and even beyond condemned the attack and endeavoured to win the trust of the White Christian populace. However, the war on terrorism and on Iraq which was spearheaded by the United States of America indicates that the stereotypical status of Muslim as a terror friendly religion remains fixed in the mind of the leaders and populace.

Definition of Terms: Violence

Most times when the word violence is expressed most people will bear one thing in mind: **Physical Attack**. This is the most obvious form of violence. However, physical violence does not ensue from physical struggles it starts from something abstract, then it takes the form a verbal abuse and if not curbed it will result to physical struggles.

Encarta (2009) defines violence in two forms-legal and illegal violence.

Hunting, activities to enforce law and order, sports and war are considered legal forms of violence.

Illegal violence then includes: Abuse which will result to physical assault.

American Academy of Paediatrics (2021) cites community violence as an act where one is directly or indirectly exposed to acts of interpersonal violence that are orchestrated and perpetrated by others who do not have any direct link to the victim of the violence. For example, some terrorist from a Middle Eastern region attack a United State facility and some White residents get angry about this and decided to channel a violent response not to the terrorist but residents of America who are descents of Middle East. That is what community violence entails.

The World Report on Violence and Health (WRVH) (2021) defines violence as the intentional use of any kind of force against a person or people which can result to death, injury, psychological harm, mal-development or deprivation.

The key words mentioned in this definition that this study is concerned with is:

Psychological Harm

Mal-Development

Deprivation

These are a regular occurrence in the lives of Muslim communities, families and individuals in United States of America. This does not mean that there have not been cases of murder due to violence, but for the purpose of this study, non-death consequences will be examined through the reflection of the play: *Back of the Throat*.

Authors Background

The author, Yussef El Guindi is a native of Egypt (North Africa.) He was raised up in London, England. He acquired a tertiary educational degree from the American University in Cairo, Egypt. In 1985, he acquired a Master's degree in Fine Arts from Carnegie Mellon University, as related to creative writing. He specialised in creation of plays. He got employment as a resident play wright in Duke University, Durham North Carolina, United States of America.

Three years after publishing the play: *Back of the Throat*. he was honoured by the America Theatre Critics Associations by receiving the prestigious M. Elizabeth Osborn New Play Award for Emerging playwrights. This is commendable because El-Guindi's plays have been performed in many theatres across the United States.

Plot of the Play

The text is a play and at such it is organised in a way that it can be performed. The writer arranged its actions in a way suitable for performance in any certified theatre house. The play centres on an Arab-American writer by the name Khaled. Due to terror attack claimed by some Middle Eastern terror groups, the American security departments are active in investigating any fume of connection an individual or group may have with the terror group.

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Khaled becomes a suspect as hinted through his ex-girlfriend to the police. Two governmental agents visit him in his house to verify his status and possible connection with any Middle Eastern terror group. The visit kick-started on a smooth rail with less tension but soon it germinated into a situation where Khaled becomes a possible terrorist due to the materials found in his home.

The agents came to his house in the pretence of profiling however when they discovered some personal materials such as pornographic magazines, Koran, a book on assassinations and guns, they intensified their suspicion by being inconsiderate in questioning and handling Khaled.

Dramatic Techniques in the Play

Use of Flashback

The writer employed the use of flashback to reveal a lot about Khaled and his relationship with Asfoor.

Use of Suspense

The play is gripping because the innocence of Khaled is revealed at the beginning of the play but as the play continues there are "reasons" the governmental agents brought up that makes Khaled to even begin to mistrust himself. So the suspense now lies on:

Is Khaled truly a terrorist or is friendly to terrorist?

Are the two governmental officials sincere in their argument or are they biased?

Foreshadowing and contingency are also employed in the play to give basis for assumption.

Themes of the Play

Violence

Violence according to Ladicola, P., & Anson, S. (2003). Is any action or arrangement that adversely affects an individual or group of people. They further said that violence is most times measured physically through combat or verbal abuse but that is not always the case since violence can be direct or indirect. In the light of this, it is obvious that sometimes the oppressor and even oppressed may not be able to describe the situation as being violent if it is subtle as in the case of Khaled in the book.

Analysis of Expressions from the Play to Justify Violence as a Theme in the Play

On Page 14 of the play:

Khaled: (In response to the acts of Bartlett and Carl)

"Did I mention I'm a citizen"

Bartlett: I guess there's no avoiding the fact that this is what it is...

It would be natural...

We're not here for jaywalking

This is a clear example of violence. Khaled lost his right to fair hearing as an American citizen who should be treated with respect and honour despite a perceived crime. Yet due to his descent, the FBI agents did not consider his pleas for understanding on the basis that he is an American citizen. Instead they verbally abuse him and hush him to keep mute over his citizenship.

When Khaled protested about the inhumane manner in which he is interrogated, Bartlett. An agent who is certified to be psychologically stable and conversant with the citizenship rights of an America who is a natural citizen or granted replies:

...this is still America' one more time I am going to throw up . . . If I hear another immigrant spew back to me shit about rights, I will fucking vomit . . . [Y]ou have the nerve to quote the fucking law at me? . . . It's galling . . . [t]o hear these people . . . quote back to me Thomas Jefferson and the Founding Fathers. They're not his fucking Fathers.

This an obvious form of violent abuse and disrespect to the America laws as enshrined in the constitution and as proposed by the founding fathers. Addressing Khaled as an “immigrant” is with a mockery view and he clearly shows that he does not accept Khaled as a citizen of America.

Bartlett even ignores the law when he says that it is “galling” that Khaled quotes the law in his defence.

In contrast to Bartlett attitude, this is an excerpt of Thomas Jefferson speech during his inauguration:

Equal and exact justice to all men, of whatever state or persuasion, religious or political; peace, commerce, and honest friendship with all nations, entangling alliances with none; the support of the State governments in all their rights, as the most competent administrations for our domestic concerns and the surest bulwarks . . .Microsoft ® Encarta (2009).

It is obvious that Bartlett and his colleague ignored this proposal by Thomas Jefferson. They are already biased in their prejudicial treatment of Khaled despite the fact that they have no alarming need to interrogate the writer. Yet, he is unjustly treated due to his ancestry and religion as opposed to Thomas Jefferson statement.

After finding some porn magazines in Khaled's possession, a book on guns (not a gun) and a computer which according to the agents can hack into White House. Bartlett says:

Bartlett: “To be honest, you are . . . very unnormal individual.

I am frankly amazed at just how abnormal everything is in your apartment.

I have actually been growing quite alarmed by what we've been finding”

This is another form of violence expressed verbally. Describing a writer who has not been indicted over any crime as “**unnormal**” indicates that the agents are indeed sarcastic and bullies. It is obvious that if these materials are found in a White man's home, it would be passively neglected but due to the stereotypic box that Semites have been implanted in, materials like these are considered as a menace.

Beth's abusive reference to Muslim women as “**a fucking burqa**” is another verbal form of violence that demeans the religious, social and cultural reasons for which Islamic ladies are dressed in burqa. It

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is a violent speech that can incite chaos in real life situation because it shows disrespect and dishonours the human and divine reasons for which the attire is made for.

Jeans: (a strip teaser) directing a despicable speech to Khaled says:

“If I had him again . . . I'd say touch me, Khaled, so the bouncers can come and smash your stupid face in. Coming here to get off on me while all the time wanting to do shit to us. Wrapping your women in black and then sneaking in here and getting your rocks off”

This is a violent speech. The statement has already found Khaled guilty of being part of the terrorist attack:

.... all the time wanting to do shit to us

Statements like these are considered violent because it has a harmful impact on the receiver who like many real life Muslims in America is considered a terrorist even if terror attacks also affect them adversely in Middle East and any other place.

Just like Beth, Bartlett describes Khaled as a person with a:

“treacherous throat”

Bringer of chaos

Exemplar of horror

This is a description of a monster not a creation of God! The words used here are indeed sarcastic, inconsiderate and violent. The government agent should have known better that Khaled like other Middle Easterners have also contributed a lot in the development of United States. Yet he ignores this fact due to prejudice and describe Khaled as chaotic and horrible. It is ironical that he wished he came with a camera so he can record the interrogation.

“I wish we'd brought our camera with us . . . Next time . . . We're going to leave you . . . Come back later, tomorrow” (p.49).

There is no seeming end to the torture Khaled is subjected to. Instead of charging him to court with evidence they still plan to inflict pain on him without a legal justification just because of his religion and descent.

If a sincere judge can be privy to watch the manner in which the federal agents handled Khaled, it would have resulted to incrimination of the agents for using such horrible language on a person whose record has never been found in a criminal department. But they acted beyond the law and made themselves the plaintiff as well as judge.

Carl, turns into physical violence to dehumanise Khaled by flogging him like a slave, he fumes more:

“If you'd've kept your nose clean, then you wouldn't be here, would you, crawling in the ground, trying to get away from the next hit that's sure to come if you don't tell us what you and Gamal got up to”

“The next hit that is sure to come to you” indicates that the agents have turn from verbal violence to physical violence. Khaled has been placed into a position of a “slave dog” where he is being flogged like a prisoner in his own home and by authorised law enforcers, it is indeed ironical.

“I could snap your neck just for that . . . ‘[F]uck-face’ . . . ‘Hitit khara’ . . . ‘Sharmoot’” (p.43).

The agents sure can do anything to Khaled and not be charged for anything. This expression sure turned Khaled into an oppressed cat that is fraught with extreme fear and tension even if he is with two experienced law enforcement agents. This is ironical, the agents sound like kidnappers or even terrorist. One may ask, what will make a police man to snap someone neck when the person is not resisting arrest or being uncooperative there is no better explanation for this than the prejudicial frame of the agents against Muslims mainly from Arab descent.

Analysis of the Play to Justify: Stereotype as a Theme

The inhumane treatment metes out to Khaled springs from a role that most people have assigned to Middle Eastern residents due to the escalation of crisis in the region and the terror groups such as Hezbollah, Hamas and Isis. However, this is a fallacy because acts such as terrorism should be viewed from the perspective of individual character rather than a religious or racial act.

Around some parts in the world, acts of terrorism have been hastily viewed as emanating from the teachings of Islam. The British Organization Forum against Islamophobia and Racism (FAIR) observes that the fear of Islam should be viewed as racism “.

This is appropriate, according to the Cambridge Advanced Learners’ Dictionary, racism is defined as the belief that people's qualities are influenced by their race, in a similar vein, Muslims in America have been viewed as terrorist by some ignorant people including government officials. This is inimical to the society and insensitive.

In the light of this, based on the play, *Back of the Throat*. observe this response from Bartlett:

: “[T]he fact that your background happens to be the place where most of this crap is coming from. So naturally the focus is going to be on you . . . You’re a Muslim and an Arab” (p.23).

As an Arab Muslim then, Khaled has been assigned a stereotypical role of being a terrorist, or friends to terrorist or having a pleasurable time when terror strikes. This is a wrong assumption and it is strange that it comes from someone who understands the supposed tenets of law.

Carl continues the hate speech and buttresses the stereotypic role assigned to Khaled:

: “I know your type . . . The smiling little Semite who gives you one face while trying to stab you with the other . . . [y]ou hate everything this country stands for” (Throat, p.43)

Carl has already concluded in his mind that when acts of terrorism befalls America, the likes of Khaled will have a sense of happiness though they may hypocritically and publicly express dismay over the act. This is an obvious form of stereotypic thinking.

Shelly the librarian describes Gamal Asfoor as ..” dark cloud....cloud of dirt....evil”

Beth describes a man she once loved as a betrayer, a liar,

These are two women in the story indicating that it is not just a problem of males but women are also involved in assigning an animalistic and terrific role to Muslims even when they have no justifiable reason to do, except the fact that the society have assigned a role of:

Terrorist, Sex Pervert, Animalistic, Betrayer to Muslims in America.

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There is nothing positive in describing Khaled from Bartlett. He goes beyond Khaled as an individual when he says:

“come here with shit, from shit countries, knowing nothing about anything” (Throat, p.26)

This is a sharp statement that cuts deep. Record shows that most Middle Eastern countries are doing their best to be economically stable so describing them as “shitty” is wrong. But the stereotypic role assigned to them has beclouded the judgement of Bartlett and others.

As the interrogation continues, Beth reveals that there is no concrete proof that Khaled committed any criminal offence, they only hinge on abstract suspicion due to the stereotypic role that Muslims have assumed in America. After the terror event, Beth assumes that Khaled is happy when she says:

“It was more than what he was saying. It was an attitude . . . There was almost like a gleam in his eye. Like he was saying, ‘it’s just what you people deserve” (p.37)

She continues:

, “I used to think we shared the same politics” (Throat, p.37),

Here Khaled is raised into a status of a god. He is expected to have known when the attackers will strike and if he is not a terrorist then he should have alerted the public before the incident.

It is hypocritical that a United States Government agent will justify a man's potential arrest based on the individual's possession of Porno Graphic Materials. Yet, billions of dollars are roped into banks due to the prevalence of obscene materials which to a degree is free because the government have been unable to take appropriate measures to restrict pornographic materials. According to Dawn A Edick (1998) the law on pornography centres more on protecting children from viewing or participating in pornography. However, Khaled is above 18years and is lawfully free to view pornographic materials in his home, for the agents to use this as a yardstick to measure his status as to whether he is terrorist or not is unjustifiable.

The issue of reading a book about guns and assassination is a watery charge because the United States of America have a lenient policy as it relates to gun control and ownership. So it is obvious that the government agents interrogating Khaled are not sincere with the supposed charges against him which they inflamed with the materials found in his home.

Justification of the play: *Back of the Throat* as a Faction

The play is a faction; it presents real life experiences that affected Muslims after the 9/11 terrorist attack in United States of America. Being a Muslim in America is not the same with being a Christian. The latter is easier to be than the former. Ahmed and Akhter observes that the future of Muslims is bleak due to the challenges faced by youths who by birth are citizens of America. Report shows that Muslim youth face such challenges as:

- : lack of social support,
- issues of identity and acculturation,
- difficulties maintaining personal values and beliefs,
- feelings of discrimination,

and challenges with gender relations

These challenges are caused by the stereotypical role that these youths have been assigned to from birth due to the descent of their parents. Ahmed (2009) observes that due to these challenges, most Muslim youth do not make a firm commitment to their beliefs. Ahmed reports that even during religious social.

Facts shows that every youth despite the descent, religion or status face the challenge of being pressurised by peers. It is reasonable to say that most religions teach against giving way to the desires of the flesh. Muslim youths like their counter parts then also face the challenge of resisting such immoral desires as:

School dances

Substance use

Dating

Premarital sex.

These are conducts that do not result to positive things but they can sure satisfy an urge momentarily. Based on these physical challenges, it is burdensome then for Muslim youths to feel stigmatised by the society due to their religion and descent while still resisting these desires.

Archer (2003) mentions that Muslim youths struggle with lack of support from institutions such as schools and sadly even security institutions as justified from the text- *Back of the Throat*.

Education

Some teachers do not understand the tenets of Islam but due to misconceptions and stereotypes, sometimes they have preconception about them and force Islamic students into a role that presents them as loosed, violent and unfriendly to others. For example, there are some topics in a lesson that may please Christian students more than Islamic students. At this time, it would be challenging for a Muslim student to feel at ease and some students may be likely to rub the difference on the faces of some students. Issue about Jesus Christ, The Saints, Israel as a city for Christians and others may be obnoxious to a Muslim, if an inconsiderate and insensitive teacher is handling the class.

To avoid the embarrassment and psychological trauma in schools, (Zine, 2001), reports that some Muslim students have resorted to self-isolation in school which limits their goal of attaining to a reasonable educational height.

Entertainment

Some movies have really assigned roles to Muslims which have posited them as terrorist, kidnappers and molesters. Entertainment is not limited to any age because humans like getting entertained. It is disturbing then that the teeming population of Muslim youths will be watching movies that the public most times cheer depicting Arabs and Muslims as inhumane, greedy and immoral.

Movies like:

Rules of Engagement (2000) Air Marshal (2003) Pretty Persuasion (2005) Stone Merchant (2006) American Dreamz (2006) The Kingdom (2007) 13 Hours-Secret Soldiers and Benghazi (2016)

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These movies increase the discrimination Muslims face in the society. Haddad and Balz, (2006) report that even if a child does not directly feel the impact of discrimination as a Muslim, he can still perceive it from entertainment, schools and other societal reactions. This will obstruct the child from being able to socialise with others. Berry et al., (2006) opines that this will lead to the child having a pessimistic view of a society he lawfully and naturally belongs to.

The Security Institution

It is a well-known fact that most Police departments in United states of America are acting beyond their jurisdiction and law in their quest to mete out punishment on certain races in the United States. Last year 2020, despite the death dealing COVID-19 pandemic, people around the world protested over the death of George Floyd and other Blacks murdered in America with legitimate reasons.

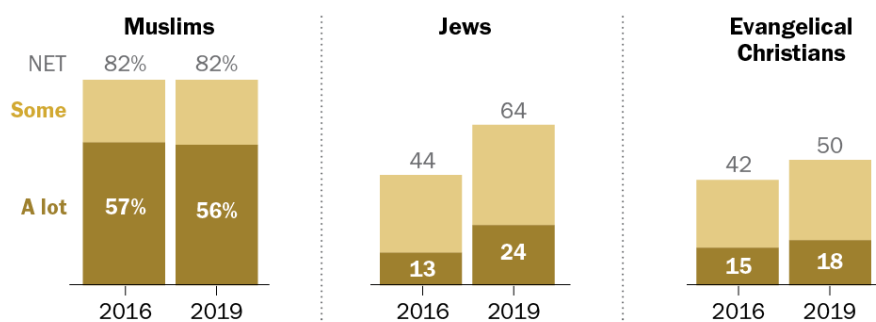
Apart from Blacks, Muslims also face such challenges of being considered as criminals without trial. The play: *Back of the Throat*. depicts a clear example of how most state and federal security agents mal handle suspects who are Muslims or even Arabs. The discrimination ought not cross into the law and security department but sadly it has.

In America Muslim religious groups are the most discriminated against due to the stereotypical roles assigned to them and promoted in the mass media. Most people view Islam as a religion that supports acts of terrorism and it becomes worse when political leaders and religious leaders of other groups promote the notion. The text *Back of the Truth* reveals how even those who appear to be friendly to some Muslims like Beth can easily turn around to despise them and even harm them if an act of terrorism occurs.

The chart below shows that a great number of Muslims in America attest to the fact that they experience discrimination at work, home or in a social context.

Most Americans say Muslims subject to discrimination

% who say there is ___ of discrimination against each group in our society



Source: Survey of U.S. adults conducted March 20-25, 2019.

Pew Research Center 

Statistics shows that after September 11th 2001 World Trade centre attack, Muslims have been heavily discriminated in advanced countries such as United Kingdom and United states. There have been movies, books written to despise the religion. The text under consideration, *Back of the Throat*. is in response to the plight of Muslims in United states after the 9/11 attack.

Despite the fact that Islamic clerics and adherents openly and sincerely condemned the attack, majority of people did not accept the condemnation instead they feel that the public condemnation is hypocritical while like Beth in the play, most Muslims smack their lips in happiness and would possibly say:

“Good job my brothers, America deserves it”

Well, the play does not kick against Police investigation of anyone they feel may have a role in the act but for a case like that of Khaled, there are no evidence that he is involved in the act. The way the police treated him is terrifying and illegal.

CONCLUSION

The play, *Back of the Throat*. Indeed, reflects the challenges of being a Muslim in United States of America which is considered a Christian state in reality. The stereotypical role assigned to Muslims without consideration of individual rights has increased the discrimination against Muslim adherents especially from Arab descent.

A Muslim can be arrested, tortured and even killed on small charges such as possession of adult materials which are not illegal, reading novels approved by the government or owning a computer gadget that was not manufactured by a Muslim.

Love relationship between a Muslim and non- Muslim does not stand the test of time when sentiments overshadow a party as noted in Beth attitude ad accusation against Khaled.

The government and religious leaders should take more realistic steps to curb these acts if they are to be true to their divine principles and conscience.

The theme of violence and stereotypical roles assigned to Muslims in America is clearly played out during the extreme interrogation meted out to Khaled.

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