

Quest for Survival: A 'New Racism' Perspective of Studying Immigrant Experience in Adams's Harbor

Mahnoor Sher*¹, Dr. Humaira Riaz²

Original Article

1. MPhil Scholar, at the Department of English and Applied Linguistics, University of Peshawar & Lecturer in English, Fazaia College of Education for Women, Peshawar. Corresponding author Email: mahnoorsher@uop.edu.pk
2. Assistant Professor/Head of the Department of English, City University of Sciences & Information Technology, Peshawar. Email: humairariaz@cusit.edu.pk

Abstract

The present study investigates Lorraine Adams's Harbor (2004) with special reference to Martin Barker's 'new racism' theory. It outlines the instances of covert cultural racialization of selected Muslim immigrant characters portrayed in American fiction, Harbor in different aspects of their lives in political context of America. The study highlights the possible factors of racist attitude of American characters towards Muslim immigrants in their country. The aim is to unveil the hypocritical policies and foreign relations of America towards different Muslim nations and people from those nations migrating to American lands. It explores the instances of cultural clashes in the novel, between Americans (natives) and Muslims (immigrants)—two different cultures living in one society. The study unravels the ways in which these immigrant characters become the victims of mainstream American belief that Muslim immigrants are extremists and they consider a different culture intermingling into American culture a threat. The study endeavours to achieve its objectives through qualitative methodology which involves concentrated and thorough analysis of selected text, its characters, dialogues, events, and their lives effected by racialization they confront on daily basis. Implementing Barker's concept of new racism on Muslim immigrants in America, the present work retains its social significance by voicing out the horrors they face and the fears they live in a foreign land which is unwilling to accept them. The work is relevant to the contemporary immigrant crisis in western world and can be worked upon in the future from perspective of exploring new racism through comparative studies.

Keywords: New Racism; immigrants; stereotypes; extremists; racialization

Introduction

In today's world, most of the countries claim to be multicultural, particularly U.S.A. Therefore, the question of how to cope up with and accept diversity around remains a heated debate. With no absolute solution to this problem till date, things turn out to be adverse and unpleasant; positivity and tolerance are replaced by disputes and conflicts (both physical and ideological). Keeping this in view, the research speaks of the current chaotic political and cultural milieu of America where mostly the sitting targets of such intolerance and lack of cultural acceptance are none other than Muslim immigrants.

Since U.S.A has a long history of racism against African Americans be it in any form, biological, religious, political, cultural, or ethnic, the present research brings into light the other side of the picture which is overlooked by the power centers in America. The research shows this picture of

Muslim immigrants in a country which claims to be a home to people of all faiths and cultures but has an underlying tendency to discriminate Muslim immigrants. In the past decades and even now, Muslim immigrants in West are the casualties of cultural and political racism e.g. Trump's Muslim Ban 2018, his campaign slogans 'Buy American, Hire American', Pauline Hanson's and Margaret Thatcher's anti-immigrant views etc. The research talks about the hypocritical claims of the United States that, on political front, it saves its face by welcoming immigrants from all over the world but once they arrive there with hopes and expectations, they face difficulties to survive the racist attitude of the Americans.

With the passage of time, the concept of racism took many forms and changed from biological bigotry to racism based on ethnic or cultural differences between people. It rose to its peak due to several events during late 1990's to early 2000's. These events include Iranian Revolution, Iran Hostage Crisis, Arab-Israel conflict, and 9/11 attacks which, largely through mass media discourse, contributed to American hatred of Islam and Muslims, either Asians, Africans or Arabs. Therefore, different acts and laws were passed to prevent the unauthorized immigrants from entering U.S in order to discourage them from misusing the "welfare" (Duignan, 2003) benefits, and polluting the culture and society of America with crimes, and terrorism etc.

America, in 1980's to 1990's was flooded with immigrants which alarmed the authorities of American economy, social peace and security due to the increasing number of illegal "criminal immigrants" (Duignan, 2003). The late 1990's and early 2000's marked an important era for the Americans in allowing the Muslim immigrants to enter U.S.A and also for the Muslim immigrants themselves, since they faced harsh criticism and racism due to the war and terrorism going on in their countries. They were shown and labelled as terrorists by the American media and had to conceal their cultural and "religious identity" (Williams, 2017) to escape racist remarks etc. Apart from the abovementioned events, Americans were becoming familiarized with the concepts of terrorism and fundamentalism due to the Soviet invasion of Afghanistan, Afghan mujahideens and violence in the region.

Barker's (1981) new racism is hard to detect since it is not evidently practiced but exists in the language of mass media which shapes the public opinion about the Muslim immigrants. New racism is, therefore, more dangerous since it is capable of changing the mindsets of western people against the Muslim immigrants, constructing ideologies against them, hence, spreading negativity and hatred which is certainly not good for maintaining peace in the world.

Immigration and racism have now become two sides of the same coin i.e. they cannot be studied separately and go hand in hand. We cannot see an immigrant treated equally as a native or not being racialized in one way or the other. We cannot talk about immigration with the idea of racism detached from it. The Muslim immigrants when migrate to America with expectations of better lives than in their war-torn homelands, they are maltreated because they are thought to be fundamentalists. Escaping from the homelands which are more of countries-turned-into-battlefields, these immigrants face the same discrimination in America as well with the only difference of this racism being masked and covert unlike their native lands where intolerance and bigotry is explicitly practiced.

Lorraine Adams's *Harbor* (2004) gives the readers an insight into the lives of the Muslim immigrants in America and their racialization based on the American characters' stereotypical perceptions of Muslims as terrorists. This conventional opinion actually, is the ideology constructed through media discourse and Western politicians' language due to some unpleasant geopolitical

events that took place affecting people of both U.S.A and Muslim nations. Such racial mindset of westerners result in Americans seeing people migrating to their countries as potential threats to their nation's security, cultural homogeneity, and uniformity etc. They feel insecure in welcoming these immigrants to their lands due to the fear that these people's different culture, traditions, and ideologies may disrupt and destabilize their countries' culture and national unity.

Lorraine Adams, known as an American journalist and novelist, is the author of the award-winning *Harbor* (2004). She has several other published writings under her name including *The Room and the Chair* (2010), *CalcuDating: Your Single Days Are Numbered* (2010) and *Crash* (2011). Adams also works as a review writer for *The New York Times* and has been a member of the staff writers of *Washington Post* for many years. *Harbor* (2004), a post-post-modern novel of American fiction, is the reflection of American society's attitude towards the Muslim immigrants which they consider to be the outsiders in American lands. This book discusses the lives of the Muslim immigrants coming from different countries, particularly Algeria, to America. These immigrants migrate with the dreams of a safer and securer environment to live in, unlike their homelands which could not provide their citizens a stable and steady atmosphere to breathe in due to the disorder, anarchy, and mayhem caused by intrastate wars imposed upon them by the western powers like America. Adams, in *Harbor* (2004), tries to show the wrongdoings and racism on part of the Americans towards the immigrants in their country; the immigrants who once thought to improve their social status and attain the economic upward mobility in America now being racialized on the basis of a different culture, traditions, and beliefs.

Objectives

The purpose of this research is:

- To investigate the traces of verbal and physical racism due to cultural clash by evaluating the selected Algerian immigrant characters in *Harbor* (2004).
- To analyze the racial attitudes of American fictional characters towards the selected Algerian immigrant characters in *Harbor* (2004).
- To examine the political context in which the selected Algerian immigrant characters faced new racism in this novel.

Literature Review

Blackburn (n.d.) began by setting colonialism as a ground for racism, and the attempts to re-conceptualize racism for the purpose to gain a deeper understanding of this concept (p. 2). About the underlying implication of new racism, Blackburn (n.d.) contended that it seemed more indirect and implicit as compared to the old racism.

Furthermore, new racism appeared more into the degradation of a particular minority group by either verbally humiliating them or forming such policies that indirectly worked towards the marginalization of that group. He put forth America's hypocritical attitude towards its racial minorities as an instance (p. 6). Blackburn (n.d.) stated that people must be conscious of their racist outlook since at times, they get involved in racist activities without even realizing it. By discussing new racism from institutional to an individual level, Blackburn (n.d.) suggested that it became relatively easier to understand this idea and the agenda of the superpowers to continue global racism against the third world countries who were the victims of collapsed economies (p. 8).

Blackburn's (n.d.) considered humans themselves as the agents promoting racism, either intentionally or unintentionally. He suggested that people needed to analyse their own beliefs and attitudes to see if their behaviour contributed or denied racism in everyday life. Therefore, it

became of little importance to differentiate between old, new, and implicit or explicit racism since all these terms incorporated the same meaning (p. 9).

Johnstone and Kanitsaki (2009) denied the misconception of racism not existing anymore to reveal the racist attitude prevailing in health care centers so that impartial treatment of all the patients must be ensured despite their cultural or religious differences. The work quoted Philipp Ager's standpoint (1998) on the Australian senator Pauline Hanson's anti-immigrant views that saw the asylum seekers and the indigenous ones in Australia as taking excessive benefit from what they actually deserved (p. 66). Henceforth, it not only gave an insight into the cultural discrimination but also implied a political stance against the immigrants.

Epistemic racism was widely evident in the Western world that considered the non-western people inferior, possessing barbaric tendencies, ignorant and under-developed (Grosfoguel, 2010, p. 29). It believed only male western thinkers and philosophers could effectively contribute to any kind of knowledge and for this, the term 'identity politics' was used (p. 30). He added that they have made this racist attitude so normalized for us all that every person in today's world instantly thinks of the minorities being racialized when the term 'identity politics' come across. By racial minorities, Grosfoguel (2010) meant non-western and female masses. He argued that the underlying assumption of epistemic racism was that non-western states had a monarchic tendency, thus proving them fundamentalist states who liked to maintain dictatorship and monarchy as their governmental forms (p. 31).

Grosfoguel (2010) discussed epistemic racism transforming into Islamophobia in west. For West, Islam and rational knowledge were irreconcilable and the thought dated back to the expulsion of Muslims from Spain who were forced to become Christians or else they could not live in the country (p. 32).

Sooliman (2014) introduced an interesting argument– to determine whether to see Islam as racism or to say it *is* racism. The study discussed that it was actually the post-era of Cold War, which initiated the fear of Islam (p. 3). He stressed that hostility towards Muslims stemmed from their perceived brownness, which, ultimately after 9/11, was associated with Islam. However, the white Muslims were spared from this discrimination. On the other hand, the blacks were considered inferior and Muslims as uncivilised beings unable to coexist in the western communities.

He proclaimed that Islamophobia was not something new but its traces could be found back in 1492 during the fall of Muslim empire in Spain. The author pronounced his belief that Islamophobia was both a form of racism as well as, racism itself since it included the elements of colour (Islamophobia is racism), religion, culture, and beliefs (Islamophobia as racism) as the basis of discrimination (p. 5).

Faulkner and Bliuc (2016) explored aversive racism to examine a noteworthy issue of investigating the racist comments on the online news articles in Australia because of three racial incidents (p. 2545). Euphemistic labelling by commenters making use of the language in such a way that the 'racist' act seemed less racial and not holding the perpetrator for his/her racist action rather blaming some other authority hence liberating the real offender from accountability were significant strategies. Third strategy was that the commenters criticized the victim for the racist act against him/her (pp. 2551–2555).

Riaz and Qadir (2018) clarified and established a link between Islamophobia and racism with reference to Frederickson's scavenger ideology of racism. The study discussed how in west,

racism against Muslims existed long before the 9/11 attacks (pp. 12–13). The researchers endeavoured to familiarize the readers with the long history of Islamophobia prevailing under the veil of cultural or new racism in west. The study argued that partake of media in establishing the image of Muslims as barbaric cannot go unnoticed since it participated in distorting Muslim image as barbaric people (p. 18).

Research Methodology

The present study embeds the theoretical framework of new racism with the qualitative methodology and the strategies it follows. The qualitative strategies involve a thorough analysis of the characters' attitudes towards one another, a careful observation of their dialogue delivery, and a vigilant yet judicious reading of the impact of the racism practiced against them. This, in turn, is aligned with what Barker thinks of prejudice and racism due to the cultural and religious disparity among two groups living together in a society, one being the dominant and the other being a minority. Since the qualitative methodology helps in knowing a phenomenon in much detail, therefore, it is adopted to provide the study a chance to look into the minds and actions of the characters and thus, interpret the factors causing such racist and disdainful attitudes and to explore the American attitudes victimizing immigrant characters.

TEXTUAL ANALYSIS

Quest for Survival

The title of the novel says it all. Adams (2004) selects *Harbor* as her book title which gives the readers a very obvious impression of a shelter for the coming refugees, a haven where the expatriates could feel safe and secure. Yet contrary to the title, the very first line of the book conveys the thought about the American harbor which “never warms” (Adams, 2004, p. 3), in other words, is never welcoming, never hospitable to greet the ones seeking protection and refuge. Today, America which once took pride in claiming itself to be a land of immigrants, now calls the immigrants as aliens and threats to national security as long as they come through a long and proposed legal process by American law (Immigration and Nationality Act, 1952). These undocumented immigrants, running, or more promptly, escaping from their war-torn homelands, in hope of meeting the ‘American Dream’ (Adams, 1931), see it impossible to reach American lands legally under their strict and antagonistic policies and rules for the ‘others’.

Adams (2004), in *Harbor*, comes up with the stereotype depiction of her protagonist, Aziz Arkoun, who stows away from Algeria and its war-ravaged milieu, anticipating a future where “life should be better and richer and fuller...” (Adams, 1931). Physically wounded, Aziz has his “hands and neck burned” (Adams, 2004, p. 3) because of the fifty-two days of survival on a tanker arriving at Boston’s harbor. Aziz’s thoughts, on the tanker, that “there might be other stowaways” reflect the condition of Algerians, most of them desperate to find their ways out of the country to a safer land. According to United States Committee for Refugees and Immigrants (1999), “Uncounted thousands of Algerians have fled their homes to seek official or unofficial refuge from Algeria’s domestic political violence”. It validates Aziz’s thoughts since he is not the only one stowing away to America. There are stowaways who came before him and stowaways who came after him and this cycle of illegal immigration to America continued due to the political and economic instability of Algerian Civil War.

The chain of events that led to Algerian civil war and the violence it followed have their origins in French colonization of Algeria and Algeria’s rich oil resources. As Blackburn (n.d.) stated that new

racism and the concept of colonization are closely related, it can be said that French colonization of Algeria, its objective to maintain its cultural influence in Algeria, American desire to retain its superiority in the Arab world by establishing oil industries in Algeria were the causes of the rise of Algerian civil war.

The western world always has eyes on countries rich in natural resources, so did America and other western powers who had their "national interests" (Dillman, 2001) in Algeria. Had it been that Algeria was ruled by the Islamic Salvation Front (FIS), in other words, following the footsteps of Iran, the western world would not have been successful in maintaining good relations with Algeria, just like Iran. America and Europe had this fear of losing one more Muslim Arab nation to Islamization like Iran and therefore, they backed Algerian military to cancel the elections' result which claimed FIS as a winning political party in Algeria. They feared Algerian government turning into a "theocracy like Iran" (Miriam, 2010). Therefore, Blackburn's (n.d.) argument is valid here since he also believed that new racism is implicit, indirect.

Speetjens (2017) claimed that western powers, including America and France, were not directly interfering in the Algeria's internal affairs, but indirectly, by backing Algerian military to fight the Islamic Salvation Front (FIS) from occupying the political control. All this in an effort to see the western supportive political party in power for their own national interests; retaining French influence in Algeria and to have Algerian stance in America's favour regarding different geopolitical matters. Speetjens (2017) writes, "Washington and Paris gave the green light for the Algerian military on 11 January 1992 to cancel the parliamentary elections' second round and declare a state of emergency. Two months later, the FIS was banned altogether". This is an example of implicit new racism in the political domains of Algeria at the hands of the superior states. It ultimately resulted in the bad economic situation in Algeria, with unemployment, violence, and bloodshed on its peak.

Adams, in *Harbor* (2004), shows Algeria's economic devastation by stating that Mourad migrating to America makes his family's life relatively easier, as his "parents are happy" since there would be, for them, "one less to feed" (Adams, 2004, p. 50). The civil war caused Algeria to face poverty, unemployment and bad economy which led many of its citizens migrate to western countries, particularly, America. Turshen (2004) writes,

"the poverty resulting from the civil war...is mounting in rural and urban areas and is expressed in the extension of social ills, urban violence, riots in..., and the recruitment of terrorists; suicide and begging are spreading, as is the daily spectacle of women and children searching rubbish tips for food, and prostitution, alcoholism, drug addiction, assaults and other criminal acts are increasingly common in addition to violence" (p. 10).

These lines highlight Algerian fragile economy and its effects on its citizens; many indulging into unethical and criminal activities due to poverty and unemployment. In this way, the western nations, implicitly, racialized Algeria for their own benefits. They remained successful in helping the Algerian military retain its rule in government thus, assisting America and France in their political strategies towards Algeria as it became dependent, with ruined and collapsed economic structure, on western countries for financial backing. Adams (2004) writes, "A fairly elected Islamic government had been overthrown by a corrupt military backed by France" (p. 66). This statement justifies Blackburn's (n.d.) stance of western superpowers working on their hidden agendas to racialise the third world countries that in turn become reliant on them due to financial catastrophe.

It is, however, ironic that when the same Algerians whose lives the western powers had a major yet hidden role ruining in, come to their lands for refuge, they are seen as threats to the nation's security, economy, etc. Adams's (2004) assertion of the stereotypical perception of the Arabs, particularly Algerians, by the Americans can be seen when the Egyptian characters, who "were more Americans than Arabs, more Americans than Egyptians" (p. 15) mention, "Because the Algerians, they are very dangerous. They are crazy (p. 18)." Another instance can be found where the author writes, "Algeria was violence" (p. 75) shows the mainstream notion of the Arab world.

It also validates Faulkner and Bliuc's (2016) stance about the euphemistic labelling against people of a different culture or race. They mentioned euphemistic labelling as a way to racialise someone in a manner that the racist remark seems less racist—covert racism. In *Harbor* (2004), the Egyptian's wife calls the Algerians "crazy" and "dangerous"—terms with which she connotatively means 'terrorists', 'extremists' etc. Thus, Adams (2004) suggests verbal racialization of Algerians at the hands of an Egyptian character may be with a purpose to bring into notice Americans' varying perceptions of the Muslim immigrants based on their homelands' political situations. Since Egypt–U.S relations were much better than were U.S-Algerian relations in the late 1990's, therefore, Egyptian characters enjoy a positive image in this American fiction by Adams (2004). Not only does she shed light on how Americans and other nations' immigrants saw the Algerians but also reveal their racial outlook of Algerian immigrants due to the civil war in their homeland.

Barker (1981) views new racism as "a theory of human nature" which is "aware of its differences from other nations" and eventually "feelings of antagonism will be aroused if outsiders are admitted". Adams (2004) conforms to Barker's (1981) stance by indicating Linda Ricco's standpoint about the Algerian immigrant who steps into her and Heather's lives, by maintaining that "Linda never met Aziz, so he was more of an idea than a person, and a *suspicious one* (p. 48, emphasis added)". Here the idea becomes clearer as Linda can be seen making judgments about Aziz without even meeting him, without giving him the benefit of doubt, without even trying to believe that he might be a good person. This shows the hostile attitude of one of the American fictional characters in *Harbor* (2004), against an Algerian immigrant who is believed to be suspicious and untrustworthy by a member of his host community. This can be taken as a perfect example of new racism found in Adams's *Harbor* (2004) since it is implicit, yet understood.

Furthermore, the Algerian immigrant characters are politically racialized by the American fictional characters in the novel since at the end most of the Algerians are arrested because the FBI believes them to be terrorists. These immigrants are judged on the basis of Algeria's political situation and America's neutral stance over Algerian civil war. Adams (2004) maintains,

"Algeria is...Intractable...you know that shit about Kamal, the mutilation?—Actually both rapes...Algeria has a problem with these sickos...They've got ties to Al-Qaeda. Lots of Afghan vets were Algerian...I understand Algeria...They have more civilians killed because of these jihad nuts than anywhere—*anywhere...One hundred thousand civilians*" (p. 285).

These lines explicitly tell the readers the racial mindset of the Americans. They are criticizing the Algerian immigrants in America based on what is happening in their homelands which is totally unfair. Kamal, in these lines, is racialized as a rapist, as a person of sick nature and Algeria is associated with Al-Qaeda, the terrorist organization in Afghanistan. Additionally, though, April, the FBI investigator said that she "understands" Algeria, what is ironic is that she seems to be turning a blind eye to the fact that it is actually the western countries, America and France, that helped the Algerian military to get hold of the Algerian government, thus, providing the fairly elected Islamist

party a chance to protest, thus, leading to a bloody civil war. Adams's (2004) italicization of the numerical account of casualties in civil war may reveal Mark stressing the horrifying political status quo of Algeria—therefore, believing all the Algerian immigrant suspects as capable of similar extremist inclinations. In addition, these American investigators' real concern is just to catch the Algerian immigrants in a terrorist plot without going deeper to know the reality or the intention to know the immigrants' side of story. Adams (2004) states,

“But we don't have to know them. We can just piece something here with something there and draw logical conclusions. It's flawed, of course it's flawed. But it's better than the alternative...Posses. No one cares what the Arkoun brothers are really like in a lynching” (p. 282).

This passage highlights the racial perception of April, her disinterestedness, and indifference towards the Arkoun brothers' fate as criminals emphasize the level of racism she innately has for them. She is ready to disregard the posses— being called by police or other legal authorities to enforce law or make a search, in other words, following the conventional way of dealing with the criminals, trials etc. All she wants is to arrest them without knowing them and getting over with the case even if it means breaking the rules of proceeding a criminal case according to the proposed principles in American laws.

Barker (1983) is of the same view, since he also talks of new racism as “at the heart of... ‘New racism’ is the notion of culture and tradition. A community *is* its culture. To break these is to shatter the community. These are non-rational built around feelings of loyalty and belonging” (p. 125). The Algerian immigrants are racialized provided their different culture and ethnicity. They do not fit into the structure of American “belonging” or “community”. Including these aliens into their community or allowing them to assimilate into their culture is alarming and threatening for Americans thinking of immigrants as criminals who may affect the American cultural values etc. This is how the Algerian immigrants are racialized in the political context of America in *Harbor* (2004).

In *Harbor* (2004), Aziz Arkoun, badly burnt, is admitted to the hospital in Boston, America, but is ignored by the doctors and hospital staff. Being an immigrant, he does not receive the due attention and quality treatment as is received by the other white or native patients. Adams (2004) illustrates, “No doctor had asked him a thing. Truth, they probably wouldn't, though of course they should (p. 39)” This conforms to what Johnstone and Kanitsaki (2009) researched about, i.e. the discrimination and racialization of the ‘aliens’, the ‘outsiders’ in the health context in Australia.

Adams's (2004) protagonist suffers the same stigmatization and racist attitude while in hospital. Her statements make it clearer as she writes that the doctors “Should ask about how such burns came to be. Should ask about headaches. Should *want* to know if he was having trouble breathing (p. 39, emphasis added)”. Therefore, he may be deliberately ignored, because the doctors may not ‘want’ to see him, although they ought to, as part of their duty. It is not that he does not have the insurance, still he remains overlooked, the African nurse thought,

“...He was going to have a major surgery...not a doctor or nurse had bothered to tell him or call his family. Nothing...She would call them. Worried sick, they most likely were, and not a doctor on any floor who gave a thought to them (Adams, 2004, p. 39)”.

This shows the insensitive and inconsiderate attitude of the hospital faculty towards Aziz, although the doctors did not know he was an immigrant, even then he confronted their insensitive behaviour. Likewise, the other American patients in his room show hatred towards him since he has trouble

speaking English correctly. Adams claims, "He was without a scrap of English" (p. 40). Here we can find an instance of verbal racism when Mr. Richardson, an American patient used abusive language against Aziz, "That fella speaks like a faggot, and I won't have it" (p. 40). Another patient called him "Dumb as a post" (Adams, 2004, p. 40). These instances exhibit the hatred of foreigners, people who are culturally different from the Americans in particular or the westerners in general.

Barker's (1981) viewpoint seems valid since he also believed that people belonging to different cultures, nations, living together will give rise to the "feelings of antagonism" (1981: 4) most likely by the members of the host country who will be more inclined towards "shutting out outsiders" (1981:4).

The character sketch Adams (2004) portrays of Rafik is mainly of a deceptive, "untrustworthy" and unreliable person. As an immigrant, a stowaway in Boston, he is involved in criminal activities. He does not have a settled job but manages to keep up by shoplifting etc. and selling hash. It highlights the situation of Algerian immigrants in America where none of them except, Mourad, has a good consistent job. Rafik is shown as a person who can do anything and everything to meet his own ends. Heather and Aziz keep him from hash business by threatening him of custom officers. Adams (2004) argues, Aziz

"told Rafik to get rid of the hash and the suitcases and inspected his room every Friday night...Using Heather's talk of customs as a threat, he made Rafik take him to this job he supposedly had at a moving company in Brighton" (p. 64).

But he knows that this job is once again just one of Rafik's cons to make Aziz and Heather believe he is working. Such portrayal of a Muslim immigrant character indicates that there is not one Rafik living such life in America, but that there are many other Rafiks as well. Rafik's delineation as a womanizer and a trickster may also point at the author's intention to convey to the readers the orthodox perception of Muslim immigrants in America. About Rafik, Adams (2004) argues, "He went to these women's beds and was home before three. He never gave them phone numbers...He never saw the same woman twice" (p. 79). Besides women, he was into drinking, in fact, every kind of debauchery and immoral qualities could be found in Rafik. Grosfoguel (2010) talked about the western opinions about the Muslims. He believed that Muslims are considered as uncivilized, ignorant, barbaric, or fundamentalists, to be more specific.

The demonstration of Muslim Algerian characters in *Harbor* (2004) agrees to Grosfoguel's (2010) standpoint of 'identity politics' since Rafik, Aziz, and Kamal, Ghazi, Mourad, the Three are, at the end of the novel, investigated for terrorism by the American police. They are arrested and tried, some of them even deported. They are referred to as "hardened militants" plotting a terrorist attack. They are thought to be "linked to Al-Qaeda" (p. 292). In *Harbor* (2004), immigrant characters are considered as extremists, being maltreated and arrested even without having any evidence or proof against them. Such attitude points at the racist and Islamophobic outlook of the American characters towards them. It, in turn, also fits into what several researchers other than Grosfoguel (2010), like Sooliman (2014) and Riaz and Qadir (2018) talked about in their studies on new racism in west.

Barker (1981) introduced 'new' racism' criticizing the anti-immigrant policies Margaret Thatcher was inclined to implement so that Britain is not "swamped by people with a different culture". Adams (2004) also shows in *Harbor*, different parts of America and Canada, flooded with Muslims

including Pakistanis, Algerians, Yemenis, Arabs, Saudis etc. She asserts, "Ghazi lived in Montreal YMCA. It was thick with Algerians" and "Aziz, you take a bus to New York. There are many Arabs and Muslims there..." (Adams, 2004, p. 154, p. 140). Coney Island in New York is crowded with Pakistanis, Aziz is told. He takes refuge there when Hank Bridges, secret service officer, is after all of them. It can be taken as an instance of what Prime Minister Thatcher was against i.e. the west swarmed with immigrants of other cultures, and thus, supported anti-immigrant laws to protect their lands from immigrants who might affect their economy, their nation's peace, culture, and harmony.

Canada, in *Harbor* (2004), is depicted as offering refuge too Algerians. Adams (2004) argues, "All Algerians in Canada were granted "immediate and unconditional and indefinite residency because of the grave human-rights crisis in their homeland" (p. 150). It is, nevertheless, a sad reality that these western nations first promote and support wars in third-world countries and then provide refuge to their citizens thus, earning good name in world's eyes. The reality, on the other hand, is that the immigrants in America have no permanent white-collar jobs, nor they enjoy the equal treatment as the white and native citizens of the country. Such is the situation of the Muslim immigrants in America presented in Adams's (2004) *Harbor*.

Apart from the racialization of Algerian immigrants in the novel, we can find a very good picture of Saudis immigrants' superiority over Algerian characters and Saudis being subject to sexual indulgence and moral lapses. The novel is set in pre-9/11 era when U.S.A shared good relations with Kingdom of Saudi Arabia, mainly out of its principal interest in KSA's oil resources. Despite U.S.A's reservations regarding the Wahhabism ideology Saudi government pursues, since it supports the conservative Islamic rules and jihadist movements, America maintained strong bilateral relations with Saudi Arab pre-9/11 era. Rabil (2015) expresses his concerns over this matter and maintains,

"It is high time for the administration to face up to Saudi Arabia's embrace of the fundamentalist Wahhabi-Salafi creed, which is at the center not only of the kingdom's official religious establishment but also of the attitudinal behavior of the Saudi state and some of its citizens. In other words, the Saudi monarchy has made some sort of a Faustian pact with the Wahhabi-Salafi school of Islam whose theological and political ramifications cannot be discounted as principal factors for paving the way for Islamic radicalism."

The passage explains the apprehension of an American over its country's negligence of maintaining strong relations with KSA, notwithstanding the fact that Wahhabism, if not the cause but, is the "contributing factor" (cited from Dillon and Michael, R., 2009) in spreading extremism and Islamic fanatic ideologies. America-KSA's steady relations even after 9/11 may be because of America's "oil policy" (Ottaway, 2009)—its interest in the oil resources of KSA and the profit it is gaining through them.

It may be interpreted that Adams's (2004) representation of this racial hierarchical structuralization of Saudis vs. Algerians in America, can be associated to Barker's (1979) idea of superiority and inferiority in racism. He writes, "...particular human groups or populations are innately inferior to others in terms of intelligence, 'civilisation', or other socially defined attitudes". Here, Adams (2004) may be seen as portraying Algerians as inferior to Saudis in terms of intelligence—Saudi is a university student whereas Aziz and Rafik (Algerians) are illegal immigrants working petty jobs. They are perceived as inferior also in terms of the socially defined behaviour since they do not meet the cultural expectations of the Americans of being rich, wealthy, and civilized because of Algeria's poor social (Algerian civil war) and economic status quo.

The Saudi character in *Harbor* (2004) is shown as “wearing a suit”, “could not have been more than eighteen”, and “goes to university” (p. 54). Being an immigrant in America, his character description is quite different from those of other Muslim immigrant characters such as Algerians, Egyptians, and Yemenis. As compared to Aziz and Rafik who wear stolen expensive clothes, the Saudi character, in a bar, is portrayed as wearing a fine and costly suit, although he is younger than both of Aziz and Rafik and a student, unlike both of them. His excellent dress code shows his status as a wealthy and affluent person. It may be because of the Saudi Arab’s strong and full support to its students studying at foreign universities, and several facilities which may not be available to other Muslim immigrants in America, given their countries’ weak economies. Schryer (n.d.) explains this by asserting that

“Saudi Arabia's oil wealth allowed the government to sponsor these students financially. As of 1999, they were provided with tuition money, funds for room and board, clothing, medical care, one round trip plane ticket to visit Saudi Arabia each year, and other benefits. Bonuses were given to those studying in scientific or technical fields”. Saudi immigrants, in America, therefore, enjoy a lavish life as compared to the other immigrants from Muslim nations”.

Kingdom of Saudi Arab, keeping in view their wealth and rich resources, and its good relations with America, may be what Adams (2004) is trying to depict in comparison to America’s neutral stance about Algeria’s civil war and all the human rights violations happening there. Despite 9/11, America-KSA’s relations remained strong, but with Algeria where lots of innocents died due to the civil war, America “stood by helplessly” (Dillman, 2001). It remained silent and the worst part is that the Algerians were thought to be terrorists. Adams (2004) puts it in these words, “The sound of a man dying in Algeria is not even a whisper in the world. Arab man dies in Palestine, it is five orchestras, every instrument playing” (p. 278).

It highlights America’s hypocritical policies and foreign relations with Muslim countries which all vary according to which Muslim country can give more benefits to America. Countries like Algeria destroyed with war and terrorism, are countries “no one in America ever heard of” (Adams, 2004, p. 278). Immigrants from only those Muslim nations that can, in some way, assist America are treated with reverence, is the gist of all this discussion of American racialization of people belonging to disparate cultures, in American political context.

America’s foreign policy varies when it comes to rich and poor Muslim countries. Aziz and Rafik’s conversation and thoughts about the Saudi reflects upon the latter’s superiority over the formers. Rafik proclaims about the Saudi, “He has a warehouse of cigarettes. He owns every cigarette in the world” (Adams, 2004, p. 54) and “They are from Harvard...Rich...Those are the playboys at the table”. (p. 84). Rafik told Aziz that the Saudi and his “playboy” friends study at Harvard, an institute only well-off people can afford. Given the Saudis’ elite status, it is obvious that they were able to meet the expenses of the university.

It may also be Adams’s (2004) intention to unveil America’s diplomacy and discretion in maintaining good bilateral relations with rich and benefitting Muslim countries such as KSA, while discriminating or ignoring the ones with declining economies and terroristic reputation worldwide like Algeria.

Since Barker (1981) introduced ‘new racism’ when Thatcherism was escalating in Britain’s political air, Margaret Thatcher believed that, “with some exceptions there had been no humanitarian case

for accepting 1.5 million immigrants from south Asia and elsewhere. It was essential to draw a line somewhere” (Swaine, 2009). She voiced out the fears of British people, “people are really rather afraid that this country might be rather swamped by people with a different culture” (Swaine, 2009). This standpoint of a western leader suggests that the whites are afraid of coloured immigrants, either brown or black, from overpopulating their lands, and threaten their cultural uniformity by intermingling with them. This gave rise to what we now call ‘new racism’ which according to Barker (1981) is also cultural racism. As for *Harbor* (2004), it also conforms to Barker’s (1981) idea of new or cultural racism because the racial depiction of Muslim Arab immigrant characters in this novel contradicts its apparent claims of immigrants’ rights, with what the western politicians think about the immigrants.

Conclusion

The present study thus covered the journey of the Algerian immigrant characters from a world of explicit terrorism to a world of masked and covert racism, as many scholars including Barker (1981) has put it. The present research has met its objective of highlighting the physical and verbal racism in *Harbor* (2004) by discussing the Algerian immigrant characters’ degradation at the hands of Mrs. Massaquina at her home, John Hill at workplace, Mr. Richardson at the hospital, April, Linda and Hank Bridges in the political context since they thought of Aziz and his friends as ‘terrorists’.

According to the findings of the present work, all these American characters showed a sense of enmity towards Aziz, Ghazi, Kamal, Rafik etc. and racialized them in every aspect of life be it religious or political. The Algerian immigrants could not get a way out of this racialization neither at their workplaces nor at their homes which concluded that the present work has met its second and third objectives as well by underlining the racial attitude of American characters in the political context of America.

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