

People's Democratic Republic of Algeria
Ministry of Higher Education and Scientific Research

UNIVERSITY OF 8 MAI 1945- GUELMA
FACULTY OF LETTERS AND LANGUAGES
DEPARTMENT OF LETTERS AND ENGLISH LANGUAGE

جامعة 8 ماي 1945 - قالمة
كلية الآداب و اللغات
قسم الآداب و اللغة الإنجليزية



**Investigating the Role of White Evangelicals in Influencing Immigration
Policies in the U.S. Society: Donald Trump as a Case Study**

**A Dissertation submitted to the Department of Letters and English Language in Partial
Fulfillment of the Requirements of Master's Degree in Language and Culture.**

Submitted by:

SAHOUR Marwa

ZEBBA Taiba

Supervised by:

Mrs. LAYADA Radia

Board of Examiners

Chairwoman: KRIBS Amina	(MA/A)	8 Mai 1945/ Guelma University
Supervisor: LAYADA Radia	(MA/B)	8 Mai 1945/ Guelma University
Examiner: ZIAYA Rima	(MA/A)	8 Mai 1945/ Guelma University

2020-2021

Acknowledgement

Firstly, and before everything, thanks and praise be to Allah for giving me courage and patience to finish this modest simple work.

We would like to acknowledge our supervisor, Mrs. Layada Radia, for making this dissertation possible, and thank her warmly for it. Her kind assistance and professional counsel were essential in every phase of her job. We greatly appreciate the guidance and support she offered when needed.

We also express thanks to our Jury members and their efforts in consulting the work, and all our teachers in the English department of Guelma who have been teaching and guiding us during all these five years.

Dedication

I dedicate this work to two of my most precious souls my father HAMADI, who stood by my side financially and spiritually till the last moment, and my kind mother FATIMA who raised and inspired me to become who I am now.

Also, to my sisters brothers, and to my loyal friends who motivated me and increased myself confidence and stayed with me all the way.

ZEB SA TAIBA

Dedication

I dedicate my dissertation to my cherished family, to my parents TAYEB and AHLAM, and my two brothers OUSSAMA and HAITHAM.

Completion of this work could not have been done without the aid of my dearest mate TAIBA, who had been working hard with me from the start till the beginning to the end.

This dissertation is also dedicated to my caring, loving, supportive fiancée, TAREK.

SAHOUR MARWA

Abstract

Considering himself as the father of Enlightenment and the savior of their ideals and religious faith, Donald Trump has heightened the Republican chain to America's sincere conservatives, gaining the majority voted groups of white Evangelicals in the 2016 presidential elections. Trump's "America first" priestly rhetoric was passionately taken out by the Evangelicals platform who sought an insurgent rectification to America's cultural and plural changes, through their "ideals base", and the transactional Republican-Evangelical linkage. The present research examines the nature and background of Evangelicals religio-politico activism in the U.S. society through exploring points of conflict and agreement between them, as well as religion's role in affecting citizens' political attitudes. The latter is well discussed in the dissertation by highlighting the significant role some religious institutions play at the level of public opinion or the governmental ones. Shedding lights on Evangelicals' political accomplishments under Trump's administration and investigating their role in supporting or affecting his different immigration policies is identified in this study. In addition, this research examines the position and response of Evangelicals to these governmental policies whether positively or negatively determining the undercurrent motive behind their supportive stand.

المخلص

يعتبر دونالد ترامب نفسه أبا للتنوير ومخلصا للمثل والإيمان الديني، فقد عزز السلسلة الجمهورية إلى المحافظين الصادقين في أمريكا، وحصل على أغلبية مجموعات من الإنجيليين البيض الذين صوتوا في الانتخابات الرئاسية لعام 2016م. تم إخراج خطاب ترامب الكهنوتي " أمريكا أولا " بحماس من قبل منصة الإنجيليين الذين سعوا إلى تصحيح المتمردين للتغيرات الثقافية والتجميعية في أمريكا ، من خلال " قاعدة المثل العليا " ، والربط الجمهوري الإنجيلي للمعاملات. يدرس البحث الحالي طبيعة وخلفية النشاط الديني والسياسي الإنجيلي في المجتمع الأمريكي من خلال استكشاف نقاط الصراع والاتفاق بينهما، وكذلك دور الدين في التأثير على المواقف السياسية للمواطنين. وتناقش هذه الأخيرة بشكل جيد في الأطروحة من خلال تسليط الضوء على الدور الهام الذي تلعبه بعض المؤسسات الدينية على مستوى الرأي العام أو المؤسسات الحكومية. و تم أيضا تسليط الضوء على الإنجازات السياسية للإنجيليين تحت إدارة ترامب والتحقيق في دورهم في دعم أو التأثير على سياسات الهجرة المختلفة الخاصة به في هذه الدراسة. بالإضافة إلى ذلك يدرس هذا البحث موقف واستجابة الإنجيليين لهذه السياسات الحكومية سواء بشكل إيجابي أو سلبي و تحديد الدافع الحالي وراء موقفهم الداعم.

Table of content

Introduction	1
Chapter One: Evangelicalism Historical Development and Perspective	8
1.1. Historical Background of Evangelical Christianity in America.....	8
1.1.1. The Historical Roots of Protestants and the Rise of Puritan Revolution.....	8
1.1.1.1. The First Great Awakening	10
1.1.1.2. The Rise of the Second Great Awakening.....	11
1.2. Fundamentalist -Modernist Controversies Concerning Biblical Faith.....	12
1.3. Measuring Evangelical Protestant Identity in the United States.....	13
1.3.1. Faith-Based Criteria of Evangelical.....	13
1.3.2. Evangelical Attitudes and Racial Combination in U.S. Society.....	15
1.4. Evangelicals Views about Race and Immigration.....	17
Chapter Two: The Intertwining of Religion and Politics in United States	21
2.1. Theoretical Perspectives for the Interrelation between Religion and Politics.....	21
2.2. Religion and Politics in American History.....	23
2.3. Religious Means and Political Engagement in the U.S. Society.....	24
2.3.1. Religion Influence on Political Partisanship.....	24
2.3.2. Church Attendance and Public Opinions about Religion and Politics.....	25
2.3.3. Religious Advocacy through Religious Interest Groups.....	27
2.4. The U.S Government Policies between Religion Discrimination and Religious Freedom	29
2.5. Evangelicals and How they Entered American Politics.....	31
Chapter Three: Evangelical Position from Donald Trump Immigration Policies ...34	
3.1. Evangelical Political Position during Donald Trump Presidency.....	34

3.1.1. Understanding Evangelicals’ Support for Trump in 2016.....	34
3.1.2. Evangelicals Opposite Stand to Trump.....	37
3.1.3. Religions Accomplishments during Trump Presidency... ..	38
3.2. Immigration Issue and Immigrants in the United States.....	39
3.2.1. Statistics on International Immigration to the United States.....	39
3.2.2. Anxieties about Newcomers as a Threat to American Customs and Values	41
3.3. Immigration Policies under Trump Administration.....	43
3.3.1. “Build the Wall” Policy.....	43
3.3.2. Other Immigration Policies.....	44
3.4. Evangelicals Response to President Trump’s Immigration Policies.....	45
3.4.1. White Evangelicals Support the Travel Ban of Trump and Raise Worries about Extremism.....	46
Conclusion	50
Bibliography	52

List of abbreviations and acronyms

CCES	Cooperative Congregational Election Study
CEO	Chief Executive Order
CNN	Cable News Networks
CPAC	Conservative Political Action Conference
DACA	Deferred Action for Childhood Arrivals
FBI	Federal Bureau of Investigation
GAO	Government Accountability Office
GOP	Grand Old Party
ICE	Immigration and Customs Enforcement
ISIS	Islamic State in Iraq and Syria
LGBT	Lesbian, Gay, Bisexual, and Transgender
MPP	Migrant Protection Protocol
MRA	Moral R-Armament
NAFTA	North American Free Trade Agreement
PRRI	Public Religion Research Institute

SMT	Social Movement Theory
TPS	Temporary Protected Status
TV	Television

List of Tables and Figures

Table.1. Number of International migrants (millions) by region of destination, 2017.....	39
Table.2. Most White Evangelicals Approve of Trump's Refugee Policy, Most Religious None's Disapprove.....	49
Fig.1. Evangelical Christians' Racial and Ethnic Structure.....	17
Fig.2. The Religious Divide in the 2004 Election.....	26
Fig.3. Religious Advocacy Groups' Types Based Upon Religious Affiliation.....	28
Fig.4. Americans Increasingly Say Immigration is a Critical Issue, by Party Affiliation 2013- 2019.....	40
Fig.5. Traits Describing Immigrants, by Party Affiliation.....	42
Fig.6. White Evangelicals are Extreme on Immigration.....	46
Fig.7. Most White Evangelicals "very concerned" about Extremism in Name of Islam Around World, in U.S.....	47
Fig.8. Catholics, Nonwhite Christians, and Religiously Unaffiliated Opposed to Preventing Refugees from Entering U.S.....	48

Introduction

Religion in the United States is marked with its uniqueness and exceptional intensity compared to other countries. The religious revivals reformations and missionaries such as Puritanism, Roaming Preacher Movements in the eighteenth century had given birth to Evangelicalism. A worldwide conservative denomination that represents a collection of spiritual principles practiced by Protestants Christians and emphasis “Biblicism” and the “Gospel” that is the essence of life, the teaching of salvation and internal spiritual conversion. Evangelicals of “Born Again” comprise approximately a quarter of the U.S. population. They are in opposition to Mainline protestants who have an accommodating stance towards modernity and liberal stance. They have such an individualistic perspective emphasizing the necessity to share the Gospel, and they are slow in embracing changes in American society especially, in matter of faith. In addition, they have negative attitudes towards refugees’ views and practices that contradict and discord the core of Christianity and Bible.

The connection between religion and politics existed historically through a variety of issues and continuous to be an important theme and even evolved in recent times. Since the two aspects are seemingly interrelated, a source of information and insights provides a comprehensive clarifications about the nature of both of them. Religion as exemplified by historian Emile Durkheim is an integrated system of beliefs and practices which unified into one single moral entity called church. The latter is in turn connected to politics and its impact in Americans public life, as well as a bridge to social and political activities like opposition apartheid, abortion and other issues that is called by religious groups behind the pulpit of churches and other religious institutions. Furthermore, courts and presidents utilize it to promote their political objectives and political parties, as well as to justify or discriminate government programs such as the establishment and the free exercise clause. Both religion and politics are living entities, together reflect each other and have an overwhelming effect on individuals, leaders, lawmakers of country and communities.

The strong assertion issues of homosexuality, immigration and others, bring an immense

affiliation of the white evangelical Protestant despite their lower size compared to the major white Americans population. This religio-politico connection grew threefold between 1985 and 1995, and probably these moral issues hold the real motive for white conservative Evangelicals to join the Republican Party not the religious participation itself. Even among Evangelicals themselves, there are wide racial divides on political position; they are not all whites (Evangelicals of color) who are in support of the universal immigration remedy. The degrade of numbers and influence of American Evangelicals made them aware and have tried to restrain that degrade through political means, and they believe that their religious liberty is under threat, so they wanted a leader who guarantee to protect that liberty and authorize policies that prosper Evangelicalism.

The 45th Republican president of the United States president Donald John Trump was the favorite candidate contender to white Evangelicals who represented as a strong voting block in his 2016 campaign election. His first term was from 2017 to 2020. Trump's initial campaign is focused on making America great again and on gaining the support of voters who felt they had lost the American dream. However, there were divergences in voters' opinion between supporters of policies and opposes concerning this flawed character. Trump's immigration policies were part of his American strategy to safeguard workers projects and American society. He executed multiple policies seeking to regulate, minimize if not prevent the flow of refugees from accessing United States land through many accomplishments under his administration as well as abolishing certain legislations under Obama's past administration. Trump's one immigration important policy centered on "the Mexican wall" that clang with his speaking at a Monday night rally for incumbent South Carolina Gov. Henry McMaster "if you don't have a border you don't have a country".

The multiple statistics concerning Trump's immigration policies associated with party affiliations, regions, polls on American opinions about immigrants threat on United States society as well as attitudes among other religious categorizations mainly Evangelical denomination. White conservative evangelical Protestants have various responses and

attitudes when it comes to immigration issue. The debate is not associated only with Evangelicals but with the minor/ethnic subgroups within it as well. They are quite similar at the level of religious beliefs, faith and doctrines but different politically. Consequently, the final outcome over immigration response and attitudes is distinctively divergent.

This dissertation aims to explore the Evangelical's historical background, distributions, the nature of their religion, faith and beliefs as well as their attitudes over certain issues. In addition to what is currently happening in relation to the interaction of religion and politics and points of exchange and reflection. Going further, the study enlarges the scope of the research to investigating conservative white Evangelicals' political division and position as a religio-politico unit in forming and affecting immigration policies under Donald Trump's administration in U.S. government and their reaction and positional direction over these issues.

The research work responds to a certain questions related to the aspect of Evangelical religious denomination in relation to Trump's immigration policies, as well as it tackles other entries linked to the above mentioned aspect comprising: Who are Evangelicals group? What are their main priorities, classifications, faith and belief? In addition to other investigations that made this research fruitful is; what is the role of religion in politics? And is there any intersection between the two of them? How is it used to justify and legitimize political actions and policies? How governments deal officially with religion? Is it supported or discriminated? How the U.S. government under Trump regulates controls and restricts immigrants flow towards the nation? What his main accomplishments, policies and actions that was taken by him during his presidency and why did he set these policies? Do Evangelicals influence his decisions in setting up these and executives? And what are their responses towards it?

Before examining this study further and showing its significance, a sort of literature review has to be stated by concentrating on several prior studies on the subject of Evangelicals in the United States. Many books and articles have dealt with the theme of the present

dissertation. In their work in the journal article entitled “Religion in U.S. Politics and the Rise of Evangelicals”, Dr. Minhas Mayjeed Khan and Professor Qibla Ayaz attempted with particular emphasis on Evangelicalism in the past early decades, to explain the genesis and history of Evangelicals (the Protestant Christian Movement) to grasp the meaning of Evangelicalism and their effect on American domestic and external politics. Moreover, in a study was carried by Greenberg Anna and Berkold Jennifer entitled “Evangelicals in America”, seek to discuss how Evangelicals live in contrast to or in comparison to everyone else since it is difficult to claim that Evangelicals in America are unique without first understanding of how they live in relation to other Americans and showing their distribution. Today, especially regarding political matters, everyone wants to know the thoughts of Evangelicals and what they believe. The two researchers Leith Anderson and Stetzer ED., in their paper “Christianity Today a New Way to Define Evangelicals” they wanted to know what Evangelicals thought about subjects like same-sex marriage, immigration, race, and so on, as well as to figure out what their political interests are.

In January 2013, Professor Jonathan Fox investigated the words religion and politics in his book: *An Introduction to Religion and Politics: Theory and Practice*. In his work, the author was aiming at exploring contemporary connections of politics and religion and major religious and political views. The book also examines how religion impacts politics and how the government promotes religion and interacts with it. Also, Fox provides topics ranging from freedom of religion to governmental faith control. Furthermore, the coeditor Kenneth D. Wald gives a detailed overview of the role played in American society by religious beliefs, organizations, and communities in his book *Religion and Politics in the United States*, sixth edition. This book also explores how religion may force and limit political engagement.

White evangelical Protestant churches, according to many observers, are used to push their members into politics. In his journal article entitled "Acts of Faith: Churches and Political Engagement" David E. Campbell conciliates the argument that an intriguing publication provides an analysis of the function of religion as a political force in American politics. He

asks in his article why conservative Christians are seen as such a powerful electoral force, although their participation rates are typically below the level of the overall population and how Evangelicals are in the U.S. politics. This article also addresses the notion that churches may be viewed as institutions that shape the conduct of their members. In particular, various types of churches provide varied incentives for their members to participate in religious activities, which in turn have systemic effects on their engagement in politics.

Amadu Jackie Kaba's article "The U.S. Immigration Policy in the Trump Era" explores President Donald J. Trump's immigration multiple policies, since it seized control of the federal government. The article assesses the consequences of the immigration policies of the Trump administration by focusing on the most prevalent policy which is the policy of building the Mexican wall. In addition, Professor Jesús Velasco, in his article "The Future of U.S.-Mexico Relations: A Tale of Two Crises" examines the U.S. and Mexico relations to study the causes of present political difficulties between these two nations. To decide the future of bilateral ties, an approach policy that he says is required. There are also different immigration policies that other scholars have addressed.

What motivates white Evangelicals to support Trump? One answer could be that the immigration goal of Trump policy is so closely aligned with the immigration agenda of White Evangelicals. In their book "Evangelicals and Immigration: Fault Lines among the Faithful," political scientists Ruth Melkonian-Hoover and Lyman A. Kellstadt endorse this theory. The authors reveal that, when talking about immigrant attitudes and immigration policies, white Evangelicals had more conservative views compared to the other religious minor clusters among Evangelicalism itself. According to them when it comes to sentiments toward immigrants and immigration policy, white Evangelicals have maintained more conservative views compared to the mixed outcome of other religious denominations. Besides, Ryan P. Burge in his paper entitled "Just How Far Are White Evangelicals Out of the Mainstream? A Case Study of Immigration and Abortion", white Evangelists are far more conservative than the ordinary American and even the next most conservative religious group

on the subjects ranging from border security to immigration deportation.

As long as this research purpose is built upon investigating Evangelicalism influence on Trump's immigration policies, it would be conducted through the historical, qualitative and analytical methods which attempt to investigate the historical nature of Evangelicals religion and analyze their major role in forming the various policies which set towards immigrants' intensity. This study on the one hand based on discussing the intersection and intertwined relationship of religion to politics historically and in the evolved recent modern era by adopting the historical research method. From the other hand, the use of the qualitative method provides in-depth clarifications to the impact of Evangelicals fall in with Trump's policies towards decreasing immigrants and undocumented refugees flow in America through measuring Evangelicals views over Trump's immigration policies. These are the controlling approaches used for the accomplishment of this dissertation.

This research paper is divided into three chapters. The historical in-depth about incidents like missionaries and religious reformations that gave church a new transformations and a birth to Evangelicalism denominational background and identity, is presented in chapter one entitled "Evangelicals Historical Development and Perspective". "The Intertwining of Religion and Politics in the United States" forms the title of the second chapter. In the latter, the analytical method draw up on exploring the intersection of religion's impact at the political and the governmental level, as well as the social manners through people's behaviors, actions and institutions. Evangelicals' intervention to politics and their representation as an electoral powerful force in Republican Party is explained too in this chapter. The final chapter, "Evangelical Position from Donald Trump Immigration Policies", attempts to shed lights on Trump's numerous policies concerning immigration issue mainly the southern Mexican border policy in which Trump sought through them to safeguard American society, and Evangelicals' views and responses towards these policies.

Religion legitimacy in the U.S. politics is a vivid theme that scholars are seeking to answer its ongoing question whether there exist a dual influence between the two concepts or

not. The increase of Evangelical power at the political life of the Americans stimulates researches looking behind the role of this religious group in framing variant political policies namely under the president Donald Trump. The convergence or divergence of views about a definite effect of Evangelicals on Trump's immigration policies agenda remains constantly a theme for further investigation.

Chapter one

Evangelicals Historical Development and Perspective

Evangelicalism, often known as evangelical Christianity or evangelical Protestantism, is a worldwide interdenominational movement within Protestant Christianity, arguing that the essence of the Gospel is the teaching of salvation by grace alone, by trust alone in Jesus' atonement. This section examines the historical development of Evangelicals historically to the present day including the historical roots of Protestants and the rise of the Puritan Revolution, how Evangelicals went through two great awakenings and what happened during each. Furthermore, the chapter presents the controversies between fundamentalists and modernists that led to the division of Evangelicals. The presentation goes deeper in highlighting Evangelical Protestant identity; who they are and, what their main religion is, their attitudes, beliefs and characteristics.

1.1. Historical Background of Evangelical Christianity in America

The religious revivals in the middle decades of the eighteenth century gave birth to Evangelicalism, an interdenominational religious movement that has grown to become one of the most pervasive expressions of world Christianity in the early twenty-first century. It swiftly swept throughout the Atlantic world, then became a global phenomenon, with its emphasis on the Bible, the cross of Christ, conversion, and the imperative of mission.

1.1.1. The Historical Roots of Protestants and the Rise of Puritan Revolution

The dominance of the Pope in Europe was shown during the 15th century which led to church officials exploiting religion. Following church, dissatisfaction set the path for reformation movements. The church was challenged throughout these revolutions by two theologians. The first is the German theologian Martin Luther (1483-1546). Luther rejected the idea that the church is the only source of salvation. Instead, he claimed 'priesthood of all believers' arguing that everyone has the authority of priests and that the writings are devoid of faults. The second was the French theologian John Calvin (1509-1564) who also met the Catholic Church with the same effect (Minhas and Qibla 29). The missionaries and

Reformation movements led the way to a new formulation of the church.

At the beginning of the 17th century, the Puritans who depart from England to America run off the official persecution initiated by James I in 1604. At the termination of James' rule and the beginning of Charles I's reigns in 1625, circumstances were so unbearable to numerous Puritans that, instead of surrendering to Roman Catholic rule by Charles I or to any kind of forgiveness granted by the Roman Catholic ruler, they left England to colonize America. It must be remarked here that while the Puritans ran off a religious oppression and tried to worship God like they wish, the aim was to create a blessed community that incorporated the biblical doctrine in all fields of life and was based on the notion of covenant. Puritans first wanted to change England, detach it, and re-establish pure worship from what left of Catholicism (Wilsey 6-8). When it became clear that this was not occurring, they came to America.

Following the Treaty of Westphalia in 1648 and the restoration of the English monarchy in 1660, Protestant Christianity suffered significant transformations. Spiritual renewal standing for the opposition to church and clergy dominance and demand for living religion of the heart, was a religious aspect in the transition. In 1730s, Evangelism in the United Kingdom began and became more popular in the United States during the 18th and 19th centuries. In the United States, Protestantism was the predominant faith in the colonial period. In 1790, the number of Catholics was 01% less than that of the Americans and even less. The majority of the populations were Protestants in the history, beliefs. Evangelical protestants in the early 20th century predominately emphasized dispensationalist; relating the prophecy of the bible to the existing incidents. Also in the concept of 'proselytize' stressing conversion phenomenon or 'Born Again', it was not confined to the inner self but including converting both Christians and non-Christians. In addition, the process to hasten the 'Second Coming of Christ', through the process of evangelizing and converting the religious countries of the third world and the other formal Christians is central to the true belief (Minhas and Qibla 30). Consequently, the three mentioned aspects lies at the heart

of the protestant reformers known as Evangelicals.

In the Seventeenth and Eighteenth-Century, Puritans who left England seeking the religious liberty made up the majority of Christians. Between 1730 and 1745 the colonies were wicket by a range of revivals known as the Great Awakening. Jonathan Edwards, a Puritan pastor was one of the most well-known characters of that time. In theological means, he explained this "surprising work of God." He emphasized that these religious experiences were begun by God and that humans were merely passive receivers (Conniry154). Whereas individuals had to subject to God's saving effect, Edwards stated that they had no force to admit or refuse Godly blessings. In sum, the Great Awakening revivals stressed God supremacy and decrease individuals own desire.

1.1.1.1.The First Great Awakening

Between the 1730s and the 1770s, a revival of religious sincerity stretch over the American colonies which historians named as "the First Great Awakening". The latter was partially a much broad movement; an evangelical rise that was occurring across the Atlantic, meanwhile and most notably in England, Scotland, and Germany in the middle decades of the eighteenth century. A new species of Faith emerged in all of these Protestant cultures to mirror the stream of the Enlightenment, to reconfirm the opinion that being actually religious meant to trust the heart rather than the head, favoring feeling over thinking, and depending on biblical inspiration rather than human reason (Heyrman).

Presbyterians in Pennsylvania and New Jersey were among the first to experience the American phase of the First Great Awakening. The Presbyterians, led by Reverend William Tennent, a Scots-Irish immigrant, and his four sons, all clergymen, not merely started religious revivals in those settlements during the 1730s but also constitute a schools to teach priests whose enthusiasm, faithful preaching would drive transgressors to evangelical conversion. It was particularly known as "the Log College," but is currently meant Princeton University. Some believers were motivated to become preachers in the American South as a

result of these early revivals in the northern colonies. Presbyterian preachers from New York and New Jersey started preaching in the Virginia Piedmont in the late 1740s, and by the 1750s, some members of the Separate Baptists had shifted from New England to central North Carolina, speedily expanding their effect to neighboring settlements. Their evangelical transformation were around 10 percent of all southern churchgoers on the eve of the American Revolution (Heyrman). The colonial manifestations concerning the religious rebirth gave a wider geographic scopes across the protestant countries of Europe .

1.1.1.2.The Rise of The Second Great Awakening

Between 1820 and 1860, the United States experienced significant transformations in community, religion, and culture. During the Second Great Awakening, a religious rebirth trend marked evangelical Christianity superseded the determined religious manners of the colonial and Revolutionary periods, with the Methodist and Baptist religious institutions rising and outspreading . Others chose “rational” religious congregations like Unitarianism (Non-trinitarian Christian theological movement that believes that the God in Christianity is one singular entity, as opposed to a Trinity). Their religious norms and activities were based on rationalism, playing down the scriptural miracles, and focusing instead of them on their ethical and historical incidents, contending that God gives rational stain .The mid-nineteenth century also saw the rise of millennial denominations like the Mormons, Shakers, and Millerites, who claimed that the Second Coming of Jesus was near (Locks et al. 584).

The Large Camp Meetings characterized the Second Great Awakening, in which a great number of people transformed through an exuberant preaching pattern and audience engagement. At the heart of the Second Grand Awakening, Evangelical impulse share some of the equality of revolutionary standards . In general, Evangelical Churches were populist preferring common people over elites. For example, personal devotion was seen as more significant than the official college training in demand for priests in traditional Christian churches for salvation. The Second Great Awakening's enormous prosperity was also aided by evangelical churches' revolutionary methods .These are perfectly convenient to recently

imperialist territory border situations. Most evangelical churches depend on roaming preachers, without a founded clergyman to reach wide regions and comprising paramount areas for lay persons who assumed major religious and managerial roles in the evangelical denomination (“Religious Transformation...”; Pasquier 61-62).

1.2. Fundamentalist-Modernist Controversies Concerning Biblical Faith

Fundamentalism was unmistakably a theological reaction to modernism at its foundation. Christians were worried about advocating the Bible's truth. The urge of a personal belief anchored on Christ's salvific mission on the cross was the vocal point to both revivalism and fundamentalism. This confidence in God's salvage was preserved no matter the cost is; yet, fundamentalism developed to determine what was Orthodox more and more explicitly, and these ideas became entangled with both individual and collective matters (Martin 17-18). The Gospel lies at the core of fundamentalist standpoint and was the bridge to its theology. The liberal threat to Evangelicalism was real, and fundamentalists united in their response. At the turn of the twentieth century, the avant-garde developed a kind of modernism with these qualities. Since then, it has progressively stretch to a larger audience in a variety of sectors, but it has not been superseded yet (Bebbington 3). Modernism has played the role of Enlightenment concerning a new waves over certain forms of fields.

Before the 1960s, Modernism had only a few impacts on Evangelical Christianity. During the interwar period, it was primarily influenced by the Oxford Group. This Group was an evangelistic movement aiming to reach out to the brilliant, effective university graduates. It began as an entity to evangelize those who graduated from college in America, led by Dr Frank Buchman, a Pennsylvania Lutheran minister. Buchman established a base in Oxford in the late 1920s, and his followers became known as the Oxford Group. Many Christian leaders referred to the movement as a new revival in the early 1930s, and it sparked a massive enthusiasm. Despite the fact that most Evangelical Christians still engaged members after WWII, the movement became much less visibly Christian. It determined with anti Communism and attempted to exert high-level political effect. The entity's later evolution

into the MRA (Moral Re-Armament) must not overshadow the previous period the time it was a much less organized, and populist revival movement (4). The one example of Buchman organization among many aimed to remove all cultural obstacles to Evangelicalism.

In the mid-1950s, an increasing number of fundamentalists started to discuss the need for a new evangelicalism. Although many eventually went from fundamentalism to new Evangelicalism, it did not happen overnight. It was a progressive and aching process in many respects. One of the main advocates of moderate evangelization was the American Evangelist Billy Graham. Graham was persuaded that if he estranged himself from fundamentalist sectarianism and anti-intellectualism, his government would have the paramount influence. At the same time, he was seeking to take a conservative theological approach to social issues. He also preferred a revelation of the Bible that more easily corresponded with science (Conniry 156). Moderate Evangelicals today have a significant margin over fundamentalists.

1.3. Measuring Evangelical Protestant Identity in the United States

1.3.1. Faith-Based Criteria of an Evangelical

The Gospel or "good news" for the Gospel which Jesus exist to proclaim is new testament language. Maintaining four key beliefs Evangelical Protestants have now come to mean: personal convertibility, active evidence and serving, biblical faith and belief that redemption is only achieved through the death and rebirth of Jesus. The German professor Martin Luther and his evangelist denominations made the concept popular. At the turn of the century, William Wilberforce, who lobbied the British Commonwealth to outlaw slave trading, popularized the term and its application as a social force for good. Over time, the term came to be associated with Protestants who pushed community to behold personal worth within a biblical scopes (Stiller 23). However, it was not until the twentieth century that its use became widespread in Europe and North America.

The process of defining the two terms "Evangelicalism" and "Evangelical" is not an easy task as it seems. According to George Marsden and Barry Hankins, two prominent scholars of American Evangelicalism, Evangelicalism is an unparalleled and diversified movement that

has substituted throughout time. Though, variables still can be determined. The origins of Evangelicalism can be turned back to the Reformation of Martin Luther in 1517. Evangelicals, as the concept suggest, stress the "Gospel" and arose from the previous revivals like pietism and Puritanism. The 18th-century spiritual awakening established evangelicalism as a distinguished movement within the English-speaking, Protestant world. Evangelicalism prevailed because of its overwhelming impact upon American religious life, including the main American denominations such as the Methodists, Baptists, Presbyterians, Congregationalists, Christ's Disciples, and others (Brand 1-2).

In the last 10 years, the gap between faith and belonging has been dealt with by several evangelical chiefs and scientists. The historian David Bebbington at the University of Stirling, Scotland affected the new definition of Evangelicals. He claimed that England contain four defining characteristics of Evangelicals in the 18th to the early 20th century: the Biblical, the intimacy of the Word of Jesus Christ, Crucicentrism, the concentration of Christ's expiatory work on the Cross, Conversionism, the necessity for Christ to neoteric life and activity, and the urge of true religious standards in practice .In England and the United States, these concepts have become the accepted manner of determining traditional evangelical theological involvement (Leith and Stetzer 54-55). The four qualities were not intended to instruct Evangelicals what they should think or how they should act; but to depict what evangelicals thought and how they performed.

The private, non-partisan organization of Barna Group in the Public Religion Research Institute (PRRI) used a sample of 50 American States and surveyed Evangelicals by their characteristics instead of letting them to determine themselves. Persons have been identified as evangelicals according to nine criteria. The latter includes individuals adherence in their lives to Jesus Christ and their faith which are extremely significant in their lives. They also approve that, when they pass away their home will be paradise because they have admitted their faults and consenting that Jesus Christ is their rescuer. They promptly see that they are accountable for sharing with non-Christians their faith and trust in Christ, strongly admit that

Satan do subsist, as well as considering that perpetual salvation can be achieved by grace only and not doings. In addition to this, they approve firmly that Jesus Christ had a life with no faults in universe, that the Bible is correct in all of its teachings and portrayed God as the omnipotent, perfect God who formed the earth and remains ruling it today (Nelson 7). This accurately stressed strongly that the bible is the one source to teach.

From the other hand, the Tennessean Religion Editor and reporter Smietana determines white Evangelicals in a different manner. Through a representative online survey approximately 1,000 peoples from U.S. have been questioned four questions about the basics of the Bible, Salvation, the crucifixion of Christ, and Evangelism. The result of this query comprised 17% percent of them who agreed on all the four questions related to the above mentioned aspects of evangelical believers. Contacts were counted for the analyzed surveyed determined believers as white, Protestant and portray them as born-again or as evangelical Christians (7). The differences resulted from the survey affected the total size identifying Evangelicals.

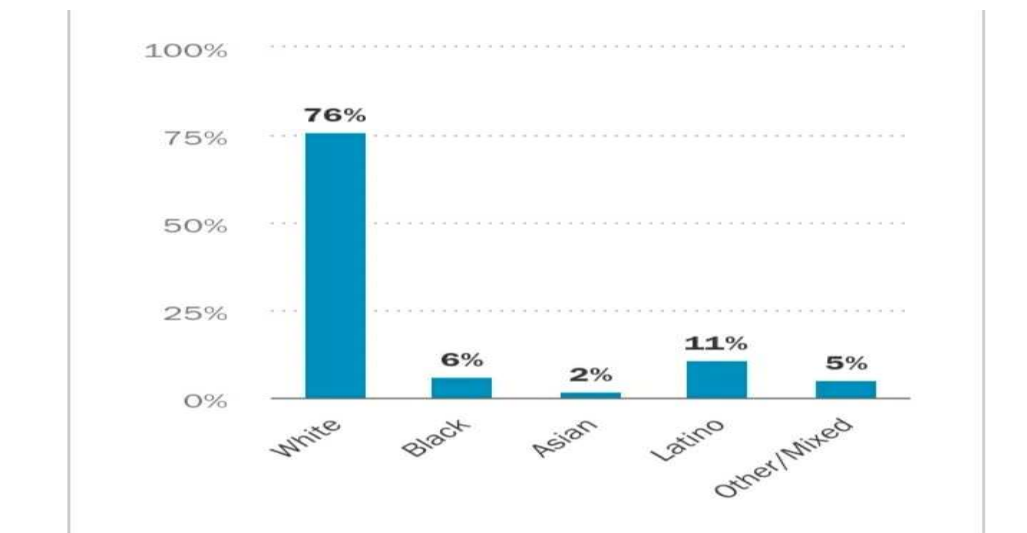
1.3.2. Evangelicals Attitudes and Racial Combination in U.S. Society

Evangelicals in U.S. are devoted to a strong faith and belief particularly when it comes to the way they read and take the Bible. They strengthen their convictions by attempting to personify religion into different areas of their lives, not just by visiting church regularly but also by incorporating the unofficial religious practices by infusing spiritual meaning into even the most basic activities, like eating, polite conversation and others . However, that people who do not share their faith are not fully blocked, some people did not attend church, and many believe in paradise which is not for Christians who are born again for sure. White Evangelicals are more inclined to take the Bible literally than the overall public. Moreover, two-thirds of white Evangelicals (67%) see the Bible as Jesus Christ true word and Evangelicals of all ages, species, matrimonial cases and financial levels hold this perspective

of the Bible. This is a belief shared by most of white Evangelicals with a four-year university diploma (57%). This variety sharply with the belief in a literal reading of the Bible held by 25% of non-evangelicals and 25% of those with a university (Nelson 4). It is for these attitudes and activities that differentiate them from the rest denominations of the country.

In recent years, the magnitude of the white evangelical Christians community in the United States has been misrepresented. Researchers and their issued feedbacks frequently did not succeed to clearly differentiate between the category as overall and the distinct racial and ethnic subordinate cluster within it, which is the primary source of confusion. Those who self-determined as Protestant Christians and Evangelical or born again are referred to as Evangelicals in findings from American Values Atlas Report 2016. Evangelical protesters who themselves are self-identified represent more than a quarter (26%) of the public, however whites are merely a partial cluster of the bigger classification with 64%. Blacks, Hispanics and others who notice themselves as mixed race form 19%, 10%, and 6% respectively. As a result, white evangelical Christians make up less than one-fifth (17%) of the general population in the USA (Robert P. and Daniel 16). Evangelical Protestants like all Christians in the United States are undergoing a significant racial and ethnic change, and they are racially and ethnically much more diverse than before.

Religious denominations in the United States are in huge growth including Evangelical Christians. According to Pew Research Center, white Evangelical groups contrary to others represent the vast majority in U.S., and a high representation of their population recorded recently. Further clarification is presented in figure 1.

Fig.1. Evangelical Christians' Racial and Ethnic Structure

Source: “Evangelical Protestants-Religion in America: U.S. Religious Data, Demographics and Statistics.” *Pew Research Center*, 2014. Web. 2 June. 2021

White Evangelicals as a one Christian denomination had surpassed the majority among other denominations. Protestantism remained the leading religious block, with more than 75% of the total population determined as white evangelical Protestant, a size that has continuous to be comparatively constant over decades compared to the little proportions of black Protestants comprising 6% of the population, Asian with only 2%, Latino contains 11%, and other mixed race including 5%. It is evident theologically that conservative Protestants are far more racially diversified than what most viewers confirm.

1.4. Evangelicals Views about Race and Immigration

The Bible is the highest power for evangelical Christians. Whereas enormous refugees are previously Christians when they arrived to America, many others were not. According to the International Mission Board of the Southern Baptist Convention, there are 361 persons or—minor groupings with few if any recognized partisans of Jesus within the United States' borders, more than another state excepting India and China. Historically, American Evangelicals have dispatched preachers all over the world, with a specific focus on engaging those who have no idea about the gospel yet . In the U.S. refugees came to the American state

that has religious liberty, in which Christians, like the rest of other traditional religions, may express their belief as they choose and immigrants who meet with the tale of Jesus are free, without governmental interference, to adopt or deny that tale (Evangelical Immigration Table 8-9). This undoubtedly does not apply to every state where undocumented persons come from, comprising states where it is illegitimate to share the gospel or to turn into Christians.

When it comes to racial minorities, white Evangelicals are the only demographic within the Evangelical Protestant faith that firmly deny immigrants and refugees and abide to a culture of discriminatory exercises. Their white analogy has been sufficiently prominent to impact their political stands; white evangelicals may hold on to have passive attitudes against these people. Even though these unfavorable views contradict their faith's precepts, and may keep holding that they are a danger to the manner of how they live. White Evangelicals' passive attitudes toward immigrants and refugees are a baffling phenomenon because they contrast the core foundations of Christianity and Jesus' teachings. In the Bible, the fundamental guidance on how partisans of Jesus should live their lives is frequently pronounced as love, pity, generosity, and sympathy towards others (Girgis 16-17). As a result, the Bible determines that these guidelines shall be exercised in the context of the idea of community and its recent situation for foreigners, the poor, and the oppressed.

In the matter of recognizing and tackling ethnic issues, white evangelicals have a very individualistic perspective. Many white evangelicals were not ready to embrace transformations in community during the Civil Rights Movement, and many actively campaigned to keep segregation in place. It is crucial to recognize that white conservative Christians were among the most vocal opponents of the Civil Rights Movement in white evangelical churches. Alunkal Antony, a member of the U.S. Association of Religious Sociology and a layman, claimed that it is an ethnic plan intended to maintain White authority and ascendancy, while at the same time giving them an identity that enables them to shape

themselves as truly prey of persecution and explanation of white evangelical civilization that it is not only framed by religious and personal morals but also by White ethnic identity . This is supported by the historic-comparative socialist Gorski Philip's Research in 2017. He claims that conservative white evangelicals maintain the same societal and political stands that are correlated with White Christian patriotism (qtd in. Oyakawa 498-500). Still of a considerable debate, white evangelicals are intertwined with the notion that American is a merely white Christian nation.

Evangelicals in the United States, on the other hand, are not all white. A growing number of Black and Latino Evangelicals are embracing traditionally white congregations and standards . Compared to white Evangelicals, these Evangelicals of color are far more friendly and upholding of universal immigration remedy. When contrasting white Evangelicals to Black Protestants, this pattern can be noted. Theologically, Black Protestants and white Evangelicals have a lot in common. According to the leader of the Oxford movement in English Church John Henry Newman, they both think that the Bible is the inspired scripture of Jesus Christ that consenting God as rescuer is the merely route to salvation, and that sharing their religion with others is essential. However, in parallel to 31% of white Evangelicals, 58 % of Black Protestants backing letting immigrants accesses the state (Girgis 9-10). A theological belief which shows that similarity exists among white evangelical Protestants and black ones but not for them all.

After the Second World War, the churches among other religious entities were on the lines of undocumented people In particular, the Southern Baptist, the Assemblies of Goods, Lutherans, Mennonites, Nazarene, and Hispanic and Black Project churches have comprehensive migrant resettlement, among other things. When examining evangelical Christianity as a whole, well-known leaders like Jerry Falwell Jr., Franklin Graham, Robert Jeffers, Ralph Reed, James Dobson, Tony Perkins, and Harry Jackson, are among others to

affect minority in the evangelical leading class. From a different perspective, Evangelicals often have a strong influence on immigration, apart from their faith. Many people's opinions on migration are not framed by divinity, but by class, political and tribal issues as claimed Michael Gerson, the op-ed columnist for the Washington Post, at a current meeting of the president Donald Trump critics at Evangelistic Wheaton College (Melkonian-Hoover 2-3). Evangelicals' churches and government contract the ethical and faithful basics for thinking and performing in manners that do not dispute the national affairs, meanwhile meets the necessity to share the gospel and take on all tribes under the acts of love and the teaching of it.

It is crucial to provide the history and development of the evangelists from the beginning up to the current day, including the roots of the Protestants and their rise to the puritanical revolution, how the evangelists experienced two major awakes, and what happened throughout each and all. The controversy among fundamentalists and modernists leading to the division of evangelicals and their creation. This chapter covers a survey of the evangelical Protestant identity; it defines who the evangelical are, what their religion is, their attitudes, faiths, lifestyles, characteristics and types and how they are distributed in American society; and their opinions on certain topics, including religion and Immigration.

Chapter Two

The Intertwining of Religion and Politics in the United States

The current prominence of political-religious forces around the world appears to pose a challenge to the modernization agenda, even constituting a threat in some regions. Religion and politics have been interdependent and influenced by one another. Both religion and politics have evolved together over the years, relying on each other for material and symbolic support. Their relationship is both mutual and multifaceted, encompassing inter institutional conflict and accommodation, as well as more subtly and ethereally exchanges in which religious and political orders conferred legitimacy and moral authority on one another and this is discussed further down.

2.1.Theoretical Perspectives for the Interrelation between Religion and Politics

Political action is not intended or designed by religious institutions. Instead, religion has become more involved in society and politics. During the same period, a new sight on mass politics emerged, one that drew on continental European social theory traditions among them; The Social Movement Theory (SMT) generally as a term for this new method, was used in the first place to explain the civil rights and learner movements as well as anti-war, feminist, gay rights, and environmental activities. SMT scholars determine the importance of engaging three principles in assessing religion-political topics which are motive, means, and opportunity. The three pillars refer to: the motives that stimulate religious groups' political actions, the effective means adapted by them, and the opportunities that enable these religious individuals to master a successful engagement in the political system (Wald, Silverman, and Fridy 121-124). SMT gives vital insights into the mystery of political activity based on religion.

By highlighting the SMT, it is needed to present social scientists implications of this theory. The religious and political conceptions that individuals subscribe, according to the German Maximilian Karl Emil Weber, determine how they conduct themselves. He supports

that citizens “undoubtedly act on the basis of their beliefs and ideas, and the ways in which they conduct themselves follow from the religious and political conceptions to which they subscribe” (Hughes 90). A religion's "true purpose", according to the French sociologist David Emile Durkheim, consists in providing people with codes and ceremonial allowing them to express their sentiments and helping them feel connected and belong to their societies. Religion is a key factor in individuals contrasting thoughts of the way living in and ethical frame is a necessity or not, Weber and Durkheim agreed, despite their differences on whether religion should be understood as primarily mental or communal. According to them, religion forms culture which provides substantial look to the way religion forms the one's priorities and how it urges to the factors of religious entities and political recruitments (Fox 4).

The means referred to by supporters of the SMT are varied. Religion's beliefs and principles constitute the primary tool of political engagement by many Church leaders or elites. From such perspective, religion is an actor in forming individual's social behavior that in turn influences his political behavior. In addition, different social manifestations held in Churches to update public opinion with critical political issues spots the light on its classification as the direct and the most effective means towards enhancing the interference of religion in politics. Material resources are significantly embodied in well established religious organizations or institutions that perform effective incubators of political-religious leadership (Smith 14).

Opportunity, as an essential determiner for SMT, is strongly linked to the political atmosphere of a nation. Governments' policies towards freedom of religion or its discrimination determines the flexibility of religious organizations and Church leader together with religious elites at the political environment. At this point, variant policies are adopted by government in dealing with religion-state issue. The first policy is by declaring an official religion that reflects the country's culture, identity, and faith. When that country states clearly its support for the target religion, its means assemble easily and marked as the second policy.

The final religion-government policy is regulations and restrictions over religious practices (Fox 5). These policies enhances religious organizations mobility in citizens' daily political Life.

2.2. Religion and Politics in American History

One of the most significant institutional transformations in the contemporary era has been the re-establishment of official religion. Throughout history, states have typically had an official religion, which dates back hundreds, if not thousands of years. However, in recent history, this arrangement has gradually given way to secular nations that have moved away from social links with religion and toward varying levels of independence. At the beginning of the seventeenth century, about ninety percent of the areas equivalent to today's nation were under the control of a state religion. By the twenty-first century, the percentage had dropped to under twenty-five percent. For the links between state and religion, some researchers among them professors Martin Coşgel and Thomas Miceli at Connecticut University used a cross- national dataset to examine forces that impact the government's choice to establish a government religion at the 21st century promoting, moderating or repressing religion. Results of the study determine the importance of the longstanding of religion in reducing the effect of secularism in a specific state. However, the type, timing and connection of state secularization through the modern times still has not classified yet (Coşgel et al 1-2).

From the start, religion was an essential factor in creating the identity of Americans. Efforts were made by the colonizer to settle in God's name, evangelize the indigenous peoples, or to build a society that is consistent with Biblical principles. Many colonists were drawn towards North America seeking to receive more freedom of religion more than what they received in Europe. Yet before the American Revolution, all except a few colonies had some religious institution, some degree of the church-state merger. The multiplicity of religious communities in each state proceeded steadily in the decades after the revolution toward decreasing, and religious freedom became more and more a reality. However, the actual meaning of the division between religion and state remained in doubt as it does still.

But, even as the Americans agreed that church and state institutions should be separated, they did not believe that it could or must be religion and politics (“Religion in American History and Politics: 25 Core Docs”).

2.3. Religious Means and Political Engagement in the U.S. Society

Worldwide religious faith motivates people to mobilize around spiritual and political goals and forming groups that can be important social actors, whether within civil society or as political parties that is directly engaging with state governance. From a Christian sight, subjects like; social justice, the respect of the individuals, and issues on poverty as well as marginalized people are the basics of Christian holy writings. Within Christianity, there has been an effective historical pledge to social deeds by Evangelicals. The conversion of society has been constantly a fundamental part of their important missions. The latter is well grasped through important actors which are Church and religious interest groups.

2.3.1. Religion Influence on Political Partisanship

Most politicians take the path of religion for the sake of fulfilling and questing many religious tactics as well as convincing and driving voters towards their side. One issue concerning the political arena is that partisans react to candidates from various religious affiliations and that there are variations in partisanship which are also evident, according to the professors of political science Layman Geoffrey C, and David E. Campbell as well as the scientist Donal P. Green. Candidates from Republicans and Democrats support either rises or declines due to their religion, and this influences the process of political evaluations (Margolis, “The Intersection of ...” 15).

Moreover, Professors Christopher Weber and Thornton (2012) examine the impact of religious cues in campaign advertisements on citizens' opinions. They figure out that religious cues stimulate the religious traditional values of the observers that is in line, and influence the way candidates are rated. Voters are persuaded and mobilized through a variety of religious strategies. Despite the fact that religious cues have the ability to affect evaluations in campaigns, they are not the essential regard of voters obligatory. The effect of "God-

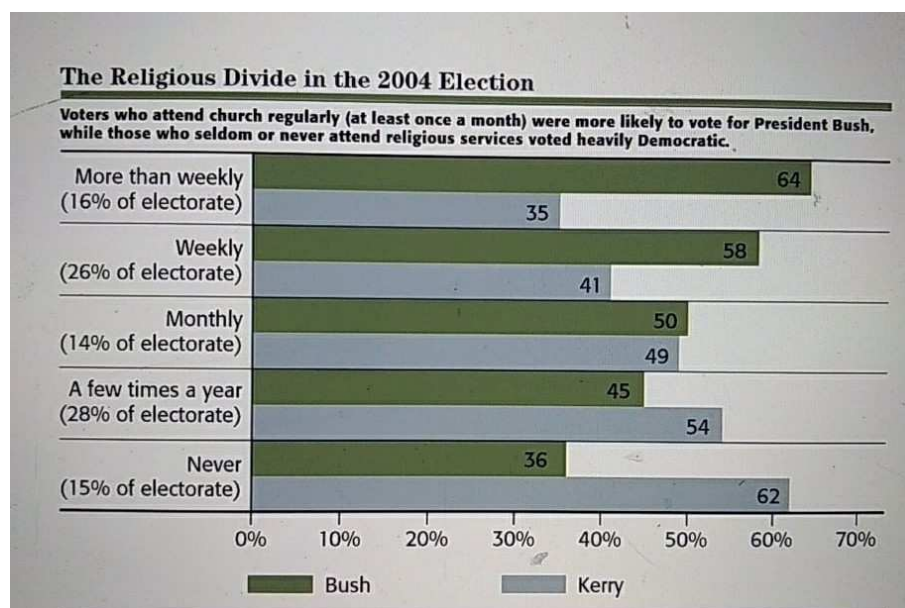
talk" on electors has also been studied by others. Specifically, the embedded religious "signs" boost Republican support among the conservative religiously voters without indisposing other ones who overwhelmingly do not get the religious signal. Hence Politicians are able to employ religion to their benefit through signaling to religious electors that they are "one of us" without freighting of the political recoiling from the minimal religious voters (15).

Religion's involvement in politics may have transferred because of the changing relationship between religion and politics at the elite sphere. Over the last four decades, the Republican Party has stratify with regular religious bodies and correlated with religious ideals. In contrast, the Democratic Party has become associated with more liberal ideas and few religious entities. Scholars often suppose when clarifying individual reaction to these elite-level alteration, that religious electors drawn into Republicans while less religious and secular ones drawn into Democrats as religiosity became relevant to politics. Consequently, Republicans would turn into more religious while Democrats less religious through time (Margolis, "How Politics..." 32).

2.3.2. Church Attendance and Public Opinions about Religion and Politics

Contemporary studies has manifested that the religious worldviews form the social and political behaviors in a direction that cannot be restricted to only social and educational realizations or any other sociological concerns. Among all willing entities, religious bodies are the most well- known groups among Americans (Steensland et al. 309). Churches have played a crucial role in conceptualizing the interrelation between individuals' religious attitudes and political behavior as clarified in the following figure.

Fig.2. The Religious Divide in the 2004 Election



Source: Pew Research Center. “Religion & Public Life a Faith-Based Partisan Divide.”

Trends2005. Washington, D.C., 2005. Web. 10 July. 2021.

Figure 2 represents a good example of 2004 presidential election divide in action. Electors who come more just one time in a week to church estimated at 16 percent of the electorate backing to the exit poll. President W. Bush gains by 26 percent of elites the proportion of 58 percent to 41% from electors who come to church one time in a week. President John Kerry and Bush substantially connected comprising 50 % amongst 14% attendants of church by month. Kerry gains the percentage of 54 % to 45 % among 28 % of electors who comes to church sometimes yearly. There are almost a dead proportion of voters who never attend prayer sections occupying 62% with president Kerry and only 36% with W. Bush. As a result, considerable religiously involved electors lean to Republicans while a majority of secular electors lean to Democrats. .

Furthermore, the increasing societal and cultural affairs in the contemporary era are the leading reason of new church attendance. The religiously people have been drawn into one political angle by what is called moral concerns like; devotions, abortion, and same-sex marriage. They move by a more general divide over popular culture, as religiously Americans

stigmatize what they notes as the ethically degenerate impact of movies, music and television shows. Media was as well linked to oppositions with religion in a poll of Pew Research Center on Religion and Public Life conducted in July 2003.

Consequently, those who are religious are more possibly to approve that Hollywood is hostile to religion and most Americans (45%) stand with that position and around six in ten of those who are deeply spiritual believe the same (Pew Research Center).

2.3.3. Religious Advocacy through Religious Interest Groups

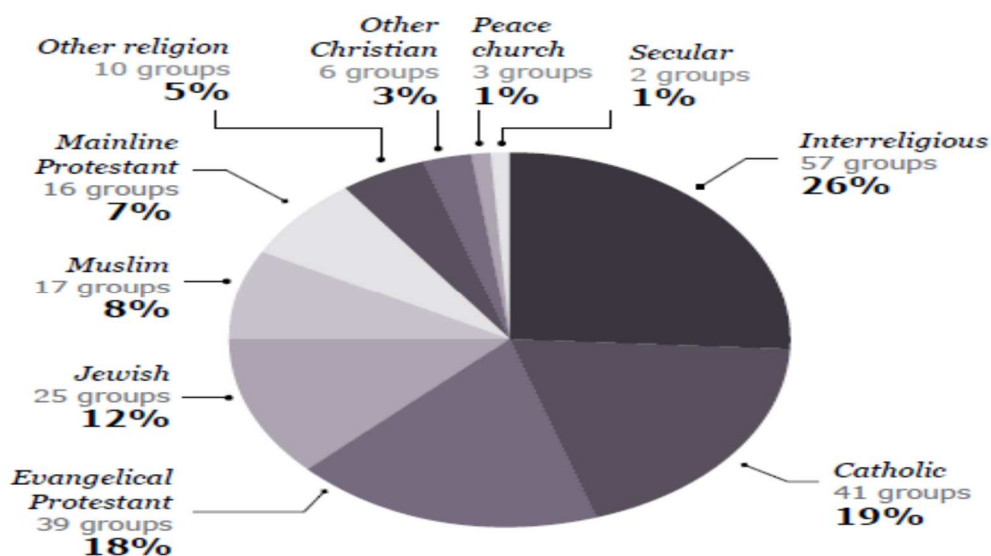
In addition to the church, other religious bodies accord an immense consideration on the effective role religion or religious advocacy holds in gaining political power. Religious advocacy as a broader term incorporates two major interrelated instruments naming public opinion and religious interest groups. A direct definition for the concept is the wide range efforts practiced towards preserving public policy on religion-related issues. But the definition has encompassed just demanding public religious concerns to lobbying. The latter, through significant religious interest groups, is characterized by efforts to influence, or urge the public to influence a targeted legislation. This legislation can be before a legislative body like the U.S. Congress, the White House, or Executive Branch agencies or before the public as a referendum or a ballot initiative (Hartzke 3). The incumbent position these religious bodies have in the U.S. society constrains identification for them.

Who are these religious interest groups? Religious advocacy groups have different organizational structures. 42% or 90 groups form individual members such as Sojourners and People for American Life and Concerned Women for America. Associations that represent institutions form 37 groups (with 17%) naming Christian colleges in addition to Catholic hospitals and religious broadcasts. Other types of structural organizations are official interests of a particular denomination (like the Justice and Witness Ministries of the United Church), think tanks (like the Institute on Religion & Democracy), permanent coalitions (like Save Darfur Coalition) and hybrid groups (like the Becket Fund of Religious Liberty) which compose 32 groups (15%), 21 groups (10%), 19 groups (9%), and 17 groups (8%)

respectively (Pew Research Center 16).

Going deeper in assessing the religious interest groups, scholars provide the religious affiliation of earlier mentioned organizations' types a considerable attention when it comes to religion-politics interrelation. The following figure presents a classification of the religious advocacy institutions in Washington D.C. based upon their religion denominations.

Fig.3. Religious Advocacy Groups' Types Based Upon Religious Affiliation



Source: Pew Research Center. "Lobbying for the Faithful: Religious Advocacy Groups in Washington, D.C." *Pew Research Center's Forum on Religion & Public Life*. 2012. Web. 7 Sep. 2021.

In figure 3, interreligious groups which gather the interests and viewpoints of variant faiths or advocate the same religion-related issues without naming its denomination form 57 groups or 26% of the total groups. Catholicism, numbered 41 groups or 19%, and Evangelicals, identified with 39 groups or 18%, are the largest advocacy group categorized under religious affiliation. In turn, Jewish groups are present with 25 groups or 12% compared to 17 groups or 8% for Muslim religious organizations. Other groups account for smaller share of the religious organizations with 16 groups (7%) for mainline Protestants, 10 groups (5%) for other religions, 6 groups (3%) for other Christians.

Since the present study focuses the assessment on Evangelicals, it is important to name the

most active organizations at the U.S. political sphere. On the top of them, Alliance Defending Fund plays an effective role at the level of Supreme Court primarily for its being the most organized. Another crucial name is American Center for Law and Justice. The latter is famous with its callings for freedom and liberty not just in the United States but also all over the world by focusing on the U.S. Constitution law, European Union Law, and Human Rights Law. Becket Fund for Religious Liberty and Liberty Counsel are too religious interest groups that for almost three decades promote litigation related to evangelical values (Hollis-Brusky and Wilson 123). The four mentioned religious institutions have sought first and foremost the policy influence using the judicial system as a means to political power end.

2.4. The U.S. Government Policies between Religious Discrimination and Religious Freedom

Despite their apparent simplicity, the terms religious freedom and religious discrimination are not interchangeable in the American society. It is likely to interpret each of them in several different ways. There are different contents related with religious discrimination. It may comprise limitations on religious subaltern groups, even with the case that they do not mark any effect in any way. Each interpretation of religious discrimination listed above can be considered violations of religious freedom. Every citizen may undergo to limitations on religious activities or entities. Additionally, it can refer to situations in which a country creates features of the major religious dogma a part of state legislation. Abortion bans, though it is a religious doctrine for many major religions with no doubt, it is a religious dogma that put into practice, and shorten individual liberty and freedom. In fact, no religion requires its partisans to afford abortions; however, it would not be considered a violation of religious freedom from this view because it does not outlines individuals capability to exercise their religion in any functional direction (Fox 8).

Religious Freedom is saved by the American Constitution and by other sources of federal legislation. It is the fundamental value of lasting relevance in the country. American

statesman and expansionist James Madison Jr. in his Memorial and Remonstrance Against Religious Assessments demonstrated that religious liberty is not subjected to be taken away by action since the duties owed to the Creator, and have outdistance civil society's demand, in terms of time and necessity. Consideration and exercise of religion are also included in it. Persons must not be obliged to decide between living out their faith and obeying the law except in the most extreme situations so in all government activities, comprising, jobs, signing on agreements and programming, religious exercise, and consideration must be shaped and allowed by law. Governmental procreation and executive sections should be instructed by the following two principles to handle the task ("Federal Law Protection ..." 1).

Government may not officially favor or disfavor particular religious groups. It is illegal for the government to officially support or oppose certain religious groups under both the Free Exercise Clause and the Establishment Clause. Hence, the government may not in a picky manner put controlling charge on some groups regardless to others. The standard of denominational bias means that the Combined Federal Campaign may not oppress between religious classifications under the religious beliefs (3). The two standards existed in the First Amendment which are the Establishment Clause and the Free Exercise preserve the religious liberty of individuals. Governments are prevented from "constructing" religion under the Establishment Clause of American constitution. The precise meaning of constructing is not obvious as long as it does not invade the ethics of individuals or forcing governmental desires and demands, the Free Exercise Clause preserve person's right to exercise their religion the way they want (Constitution... 2).

The U.S. government may not target religious individuals or entities through discriminatory enforcement of neutral, generally applicable laws. This includes offend banning that is stratify to every single person or restrictions on speech at certain times, places, and in certain ways. However, these legislations probably are not practices in a cruel manner. If a religious non-profit entity is involved in a political campaign, the Internal Revenue Service may not carry out the Johnson Amendment, that prevent the non-profit institutions

from step in the campaign (“Federal Law Protection ...” 3). Religious categories may not be in a demand to gain proclamation that comes out from the National Park Service if they are not desired to gain permits that come out from correspondingly located secular categorization.

2.5. Evangelicals and How They Entered American Politics

Religion's role as a political power in U.S. politics is a fascinating mystery to be solved by scholars. Although conservative Christians overwhelmingly account lower average compared to the major population, their political engagement viewed as such a powerful electoral force. Evangelical white Protestants are portrayed as a highly active religious group by political scientists and experts alike. Evangelical Christians, for instance, were roused from their political slumber in the late 1970s, according to the standard consideration of American history currently the sheer number of denominations in the United States presents a major obstacle to others who attempt to study the impact of religious entities on political practices in the country (Campbell 155-157) .

There has been a driving attention in white Evangelical Christians' political norms and deeds. Traditional mainline Evangelical Protestants have been related with the Republican Party and conservative stands on variety of concerns mainly because they attend church more often than compared to other Christians (Wilcox 27). But in the 1960s, priests and denominational chiefs began to express more liberal views. A decade later, few of their outspoken clergyman promote Evangelicals to shift in a conservative tendency. Among the formal ceremonies of church and the pulpit many mainline Protestants have hold out liberal inclinations with a retaliation. The attentiveness of public has also been transferred from other Evangelical echo demanding for social equity and international security and safety through collective disarmament through reports of Evangelical chiefs insisting on their followers to adopt political conservative grounds (Wald and Allison 32-33).

Even though they are overwhelming reluctant to alteration in politics, considerable amount of Evangelicals have shown this by opposing transformation to matrimony, gender roles, or civic rights laws. To win the presidency, Ronald Reagan needed evangelical

conservative support. Reagan gain the same proportion in 1980 presidential election of Jimmy Carter in the 1976 presidential election by gaining 56 percent of Southern Baptists. It was an orientation that had been developing for decades, and it was also a rebound to the Victory of Richard Nixon's "Southern Strategy" to break the Democratic party's hold on the south. Ronald Reagan's deeds and mission echoed with his evangelical platform. He overwhelming employ religious figure in most of his speeches and the first president candidate to declare "Jesus Christ bless America" in his first presidential campaign slogan and speeches and was the first to relate a State of the Union heading with those words (Barkey and Goudiss 33). However, with Bill Clinton's nomination, the Christian Right's influence waned.

Evangelicals continue to be a major powerful block on the national political stage during George W. Bush's presidency, within country and internationally. Approximately 80 percent of white evangelicals supported Bush over Al Gore, his Democratic opponent, in 2000. A majority of evangelicals supported Bush's success in this election due to his message of "compassionate conservatism" based on his Christian faith. Bush also frequently shaped his reactions and actions in a biblical or religious frames at the beginning of the September 11th, 2001 attacks. (Barkey and Goudiss 33).

Moreover, many scientists and researchers beside the connection of religion and politics, studied the links between them to region and place, and assuming that being from the South is associated with support for the Christian right and conservative theological views. Among them, the professor Robert D Woodberry and the politician Kristopher Henry Smith (1998) figure out that Evangelical and fundamentalist Christians located in the South maintain a strong more socially conservative beliefs and attitudes compared to those who are located in the North. This reflects the American sociologist Gaillard Ellison and professor Marc A. Musick view who assume that "unpopular" categories such as communists are less known and less backing in terms of their ideologies among people in the south.

From another side, some researchers disagree with the view concerning southerners

impact of politics. They argue that their residence has no bearing on the connection between religion and politics. Even after adjusting for a variety of factors, including Southern residence is not more likely to be perceived by people who live in southern states. According to American social scientist Arthur C. Brooks people who live in the south are not more likely to be seen as conservatives; it is only the recurrence of church attendance had a considerable impact. In the light of these findings, geography remains a suspect concern and that religious white southerners behave differently from their counterparts in the North (Wilde and Glassman 416).

Historically and sociologically religion and politics interweave; they are almost inseparable. The theme of the links between religion and politics evokes enormous enthusiasm in many people, both pro and con. Some consider the links appropriate, praiseworthy, and even necessary for a civilized and democratic existence to survive. This chapter starts by describing these two notions to comprehend them. The relations between religion and political participation in America are also discussed in this chapter. For society's political stability and dynamism, political involvement is highly crucial. In addition, it covers freedom of religion and discrimination, the right to freedom of religion, and the right to prohibit religious discrimination, and the interest of certain religious organizations towards politics. Moreover, this chapter ends with a debate on evangelicals and their involvement in politics, in parallel with how they become politically active in America.

Chapter Three

Evangelical Position from Donald Trump Immigration Policies

In today's politics, the subject of immigration is crucial. Immigration attitudes have changed the party and voting behavior. However, religion's influence, especially evangelical Protestant Christianity, is often misinterpreted for this transition. Donald Trump's religious-conservative support is one of the most uncommon, if not most important, characteristics of contemporary politics. He is a favorite presidential contender among the Evangelicals. White evangelical aid for Trump goes beyond its principles, particularly his policies on immigration. The immigration policies of Donald Trump are part of his American first strategy to protect American workers and enterprises. During the election campaign, the President pledged to build a "great wall" between the United States and Mexico, among other immigration measures. White Evangelicals are varied in their attitude of immigration; since they now have differentiated from Evangelicals in the past.

3.1. Evangelical Political Position during Donald Trump Presidency

3.1.1. Understanding Evangelicals' Support for Trump in 2016 Presidential Elections

Trump's administration platform was not constructed homogenously, rather it contains followers and supporters from a "white Jesus" block. They confirm that the president is either the savior or that his leadership is the desire of God. For instance, Trump's "spiritual advisor and "spiritual counselor," the Pentecostalist pastor Paula White on the Jim Bakker Show affirmed that Trump had been ordained by God. Due to the fact that God has the ability to either set persons up authoritatively as kings or heroes and in a higher ranks, as well as he is the one who sets these persons down or leaders. This point of view was strongly supported by Franklin Graham, the president of the Billy Graham Evangelistic Association. Graham identified that Trump was God's nominee; the president one who would shape America under the frame of religion, and respond to Americans prayers (Mukherjee 3-4).

During his tenure in government, Trump has utilized Christianity as an appropriate tactic. It was utilized to deepen a split in American culture concerning whether Mexicans as criminals, extremists or the non-whites committees. The president's objective was always clear; to separate the state into fighting bodies and employ that party separation to increase advocacy and backing. The conflict Trump mission has struck a chord with two groups who despite all disgrace misunderstanding and corruption, have been resolute during his tenure in power. These two groups were namely; White supremacists and Evangelicals. Both sides have become the Trumpist movement, uphold by deeply blindness, disregard for scientific competence and facts, as well as fake and actual opposition violence and ideas of conspiracy (Searle1).

A considerable amount of Evangelical category choose to relate their voices and demands with Trump's representation election in his 2016 election. This religious group comprises 25% of the whole American population. 81% of white Christian Evangelicals backed president Donald Trump compared to 67% namely black Evangelicals supported Hillary Clinton and make up about 67% of United States society. Gerardo Marti, the chairmen of the sociology at Davidson College department, declared that Evangelicals had abandon the spiritual revival as a means of change. Their goal was no longer to morally convince the public of their religious convictions, but to authoritatively enforce behavioral guidelines through elected and nonelected officials. They viewed themselves as a shrinking category that needs the preservation of the county (Zichterman 1-7).

Trump was seen by many white Evangelicals as the lesser of two evils. Opposition to abortion, a vacancy on the Supreme Court, and growing worries about religious freedom appear to have driven these so-called "OK Trumpers". Although one might criticize their judgment, they had good reasons for voting for Trump. However, Donald Trump was the primary focus of a majority of white Evangelicals, if not all of them because many white evangelical conservatives are also white Christian nationalists (Gorski 1-2). As a white Christian nation, they say, the United States was created by white European immigrants, who

are corrupted by "secular humanists". Their great white hope was Donald Trump.

The U.S. culture was disappearing and Evangelicals face a dilemma whether they took the risk and be flexible concerning secular issues regardless of their moral frames and codes to conserve their culture or not. For instance the concept of Christmas is not the concern but it is about the content of it. As a result, many conservative Christians will drawn into candidates and offer their voices to a leader who will guarantee the protection of their values, who will defend and save their beliefs; who is Trump. His 2016 presidency election was build upon grabbing away what Obama and his liberal cohorts transported United States to the edge of the cultural abyss (Kirkland 3). This one meets the concept of the 'ends justifies the means', through a deal that was made by white Evangelicals and Trump. "It will never happen again, folks. In four years, it is not going to happen. Make sure you do not miss out on this chance. It is time to get back to the basics", declared Trump (qtd. in Jones et al. 241). He was taken seriously by America's White Evangelicals, who made a great deal to return America into a culturally familiar state again.

Because of his religious rhetoric use, the Evangelicals show a tendency to lean towards president Trump as a need of driving out despair and deficiency. During his inauguration in the year 2017, Trump stated that "the Bible tells us how good and pleasant it is when God's people live together in unity. We must speak our minds openly; debate our disagreements honestly, but always to pursue solidarity. When America is united, America is unstoppable" (POLITICO Staff). In addition, Trump helped to preserve the connections of "Republicanism", a co-dependency that was visible during the 2017 Conservative Political Action Conference (CPAC). Conservative Republicans have created what the professor of communication Kenneth Zagacki called a priestly voice. The essence and the purpose of it is to reach a platform that will embrace their ethical standards, save their traditions that unit American community and protect it from liberal contemporary stand and ideologies. The

American author Robert David Kaplan and the journalist Maggie Lindsy Haberman assume that the Evangelical followers of Trump overwhelmingly believe that “his heart was in the right place, his intentions for the country were pure, and that, by himself, only he could give redemption in the here and now to a troubled country ”(Kirkland 4-6).

As part of his campaign, Trump seek every attempt to gain evangelicals' trust and gain their support by providing their leaders with extensive access to his campaign including "Focus on the Family" founder James Dobson, Paula White and Gloria Copeland (both prominent pastors and televangelists), Liberty University president Jerry Falwell Jr., Ronnie Flynn (a former president of the Southern Baptist Convention), Ralph Reed a founder of “The Faith and Freedom Coalition”, Tony Suarez (executive vice president of “The National Hispanic Christian Leadership Conference”), and Michelle Bachmann (retired Congress woman). These names made up the "Faith Advisory Board" on June of 2016 to help and advise him on matters of faith (Zichterman 47). On several occasions, renowned evangelical pastors placed their hands on Trump and prayed for his campaign and presidency to be blessed by the Almighty.

3.2. Immigration Issue and Immigrants in the United States

3.1.2. Evangelicals opposite Stand to Trump

Many notable evangelist chiefs openly opposed Donald Trump. Not just those with more leftist political affinities like Jim Wallis, but are also those who are genuinely conservative and appalled by the degeneracy of Trump's ethical immodesty values. Russell Moore, leader of the Southern Baptist Convention's public-policy branch, has frequently and grudgingly considered Donald Trump as "the true moral filth of TV". President of the Theological Seminary of Southern Baptism Albert Mohler also criticized him and said that Evangelical Christianity's “moral legitimacy” is at risk. In addition to that, Max Lucado, a leading writer, and preacher wrote that Trump “does not pass a test of decency”. Michael Gerson, former speaker of president Bush has consistently condemned Trump. These are profoundly

conservative leaders, appalled by the depictions of Trump. Trump also got into an unpleasant struggle with the Pope, forecasting a Vatican ISIS (Islamic State in Iraq and Syria) attack. Pope Francis had answered the reporter's query concerning Trump stating that "a person who only thinks about barriers and not building bridges isn't Christian, wherever he is. It is a Christian. It is not in the Evangelization" (qtd in. Cumming and Michele 4).

It is long been known to Trump, that women are openly referred to as dirt, scrofulous nasty, overweight to be classified in 1 to 10 levels. Trump is an adulterer for the third marriage, who showed off about sex with married women. He is probably the first candidate to glorify his genitals publicly and that he has established his company on bars. Christians approve that if they repent their sins, God will tolerate them. If Donald Trump penance his deeds God will pardon him. Trump, from another side, has proclaimed several times that he has never request tolerance from God, stating to CNN (Cable News Network) "I like to be good. I don't like to have to ask for forgiveness. And I am good. I don't do a lot of things that are bad. I try to do nothing that is bad" (1-2). From an Evangelical stand, Trump is not only impenitently Varmint but also a sexual marauder.

3.1.3. Religions Accomplishments during Trump Presidency

Numerous accomplishments have been obtained by religious groups during Trump presidency. The president convened at the White House Rose Garden, a number of the most important evangelical and Christian leaders of the nations on the National Day of Priests in May. In addition, Trump signed the executive "13798" order "Promoting Free Speech and Liberty" in May 2017. This order enabled religious conductors to "talk freely" about their ideas in public forums, as well as it sought to overturn the Johnson Amendment which barred religious groups from overtly endorsing politicians or advocating policies. Tax acquittal was included in the amendment which Trump considered it a system for which the White House ruled under it. He brags "My biggest gift Christianity -and other religions - is to allow you, when you talk about religious liberty, to go and speak openly and if you like somebody or want somebody to represent you, you should have the right to do it" (qtd in. Mukherjee).

Furthermore, president Trump confirm his involvement to the anti-faith remaining projects under the prior president Obama’s administration. Also, he inverted his transgender public school policy which many parents consider it a violation to learner’s privacy. Moreover, the federal government contractors were given the right in LGBT (Lesbian, Gay, Bisexual, and Transgender) anti- discrimination policies. And lastly, Trump has proclaimed to evangelical leaders that the United States would consider Jerusalem as Israel’s capital (“The Christian Post...”).

3.2.1. Statistics on International Immigration to the United States

The international migration data demonstrate that the U.S. notably is a host or designated country for immigrants as well as had an effective role concerning immigration issue. The hosting or foreign immigrant workers were equally important in European states and many Asian ones. Nearly all of the immigration data indicate a dramatic drop in the number of categories on non-immigrant visas, and this comprise refugees from Barak Obama ‘s presidency to Trump’s recent presidency as what the following table represents (Kaba 326).

Table.1. Number of International Immigrants (millions) by Region of Destination, 2017

Region	Number
Africa	24.7
Asia	79.6
Europe	77.9
Northern America	57.7
Oceania	8.4
Latin America & Caribbean	9.5
Total	257.8

Source: Kaba, Amadu Jacky. “United States Immigration Policies in the Trump Era.”

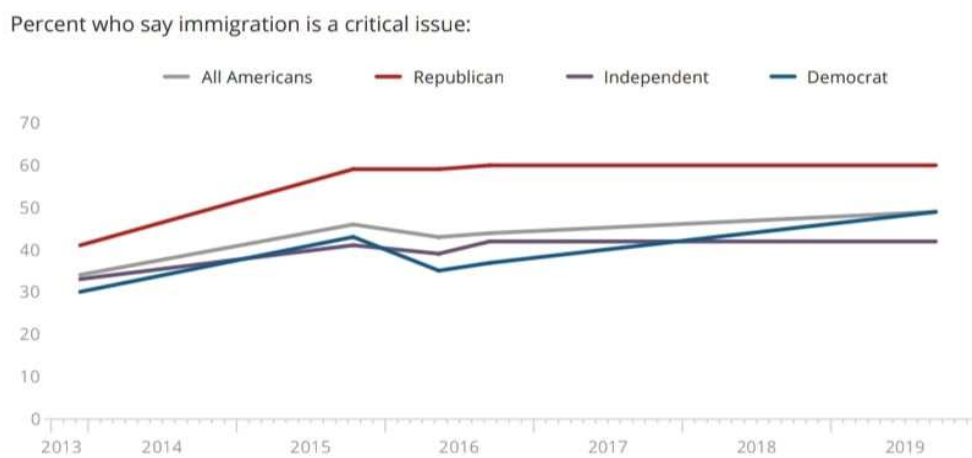
Sociology Mind 9.4 (2019): 316-49. Web. 16 Aug. 2021.

The United States is a highly demand country for people around the world, and the first destination and choice for undocumented migrants who are searching for a refuge in a society that embrace their families and culture. As figure 4 represent, there were 257.8 million

immigrant in the United States in 2017. Asia had 79.6 million, followed by Europe with 77.9 million, North America with 57.7 million, Africa with 24.7 million, Latin America and Caribbean with 9.5 million, and Oceania with 8.4 million.

Moreover, immigration was a major issue and the most important concern to Americans by the year 2019. There has been a variation among Republican, Democrats, and Independents over presidents' immigration policies as it is clarified in figure 4.

Fig.4. Americans Increasingly Say Immigration is a Critical Issue, by Party Affiliation 2013-2019



Source: Jones, Robert P. et al. "Dueling Realities." Survey. *PRRI*. Carnegie Corporation of New York, Oct 19, 2020. Web. 20 Aug. 2021.

Approximately half of Americans (49%) approve that immigration is a critical issue compared to Republicans. Trump followers mostly share the idea that immigration is a critical issue including a proportion of (60%). From his part, Trump put so much trust in Fox News which provide an exclusive reports about recent events and politics. Simultaneously, Democrats embrace the same view with a least percentage (40%), and Independent who comprise (42%). Consequently, the number of foreign-born persons entering the United States in 2018 was the lowest in a decade. In that year there were 44.7 million foreign-born Americans, with 22.6 million naturalized citizens, 11.5 million legal residents, and a quarter of illegal immigrants (10.6 million) (Jones et al. "Dueling..." 10).

3.2.2. Anxieties about Newcomers as a Threat to American Customs and Values

In 2016, Americans were more equally divided over the issue of immigrants threat and the impact of their intensity in strengthening the American society. Among them 46% stated that immigrants endanger traditional American norms and values, compared to 44 percent who claimed that newcomers improve American society. To a greater extent, Republicans with 71% believe that newcomers endanger American civilization. According to 68% of Americans who favor President Trump's performance in office claim that immigrants threaten traditional American norms compared to just 20 percent of those who disagree. When it comes to seeing newcomers as a threat, white Evangelicals emerged among religious groups. Over two-thirds of white evangelical Protestants (67%) believe that newcomers pose a danger to American customs. Immigration pose the least danger to American customs and values to other among other religious organizations' adherents (12).

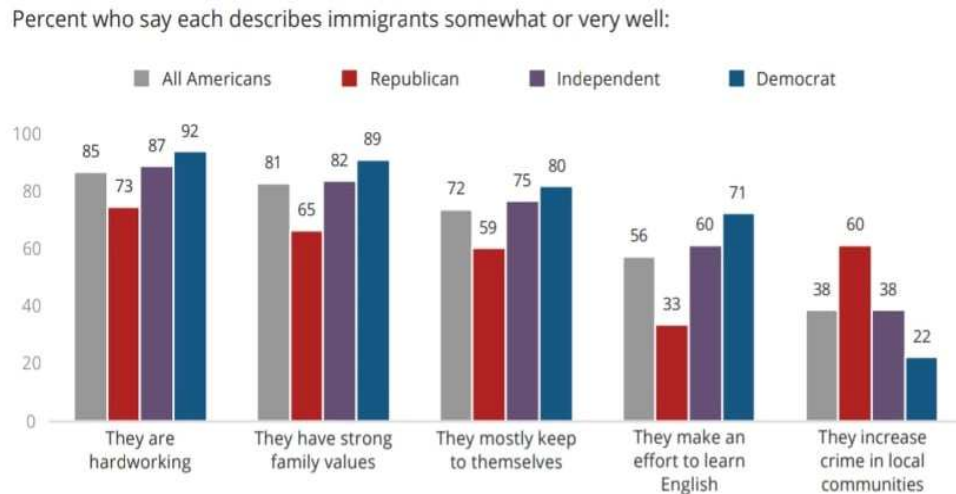
Trump's newly government laws and political agenda seems to be strict and harsh. The aim of his rules was to free America from savage criminals and keep the society safe and pure. At a rally in Youngstown, Ohio on June 27, 2017, he spoke to his followers about the state of U.S. Immigration and Customs Enforcement (ICE) attempt to fight the criminals who entered the country with no legal documents. In this speech, Trump informed his supporters that the country of America had exacted vengeance on the nation's adversaries in its name. He braged:

We have tough people. Our people are tougher and stronger and meaner and smarter than the gangs. We are finding the illegal gang members, drug dealers, criminals and killers. And we are sending them the hell and once they are gone, we will never let them back in. Believe me. The predators and criminal aliens who poison our communities with drugs and and prey on innocent young people. And these are the animals that we've been protecting for so long (qtd in. Kelly 1).

Americans judge immigration issue differently when it comes to immigration's impact on

the country. In order to estimate the overall attitudes and points of views about immigrants, figure 5 shows a description about disparity within different categorizations in United States concerning immigrants various issues.

Fig.5.Traits Describing Immigrants, by Party Affiliation Arrange.



Source: Jones, Robert P. et al. “A Nation of Immigrants? Diverging Perceptions of Immigrants Increasingly Marking Partisan Divides.” *PRRI*. Carnegie Corporation of New York, 2019. Web. 25 Aug. 2021.

In Figure 5, Immigrants are described as hardworking category by most Americans comprising 85% compared to 73% in Republicans party and a proportion of 87% describing Independents. The major percentage goes for Democrats 92%. In America, another variation displays that refugees maintain "strong family values". Most Americans (81%) approve with that supposition, compared to Republicans with 65%, Independent 82% and Democrats with the huge percentage comprising 89%. Moreover, few Americans (56%) claim that immigrants "make an effort to learn English" in contrast to Republicans with a proportion of 33%, Independents 60%, and Democrats with 71%. Additionally, most Americans state that immigrants “mostly keep to themselves” shaping 72% compared to 59% for Republicans, and 75% for Independent, the higher proportion goes for Democrats (80%). Lastly, concerning “immigrants increasing crime in local communities”, approximately (38%) of Americans

approve with that assumption, compared to 60% of Republicans, Independent with a proportion of 38% and Democrats comprising 22% respectively.

3.3. Immigration Policies under Trump Administration

3.3.1. “Build the Wall” Policy

When president Trump proclaimed his candidacy for presidency in June 2015, he stated the wall as a fundamental policy objective. On the US-Mexico border, it is way too hard to engage in post-truth debates without addressing the Wall. Though Congress has yet to ratify its bankrolls, Trump signed an executive law ordering the wall shortly after his setting up (Ho and Cavanaugh 179-180). Trump's wall is a collect scream for his partisans, even if it is not being constructed. It creates a social block between his supporters and various others. People from Latin America are the main goal of the wall's cries. The significance of this effort is refugees' criminality creation, before and during the Trump period. Unwelcomed immigrants are considered a threat and risky outsiders who must be drive out no matter the cost is.

Using illegal immigration, Mexico's leadership have exploited the United States for many years to relocate vehemence and destitution in their state to the U.S. (as well as in other Latin American nations). So far, they have even written publications on how to access the United States with no documents. In 2011, there were a 3 million arrests related to the prison alien population, comprising tens of thousands of fierce beatings, rapes, and murders according to what the Government Accountability Office (GAO) explored. In sum, the Mexican government is accountable for this obstacles, and paying for it in purpose of cleaning it up is a necessity. Until Mexico pays for the wall, the United States among other concerns will: seize all remittance payments derivative from illegal sources; increase fees on all interim visas issued to Mexican CEOs (Chief Executive Order) and diplomats, and on all border crossing cards – of about 1 million to Mexican nationals every single year (a major source of visa remains too long); as well as boost pays on all NAFTA (“Immigration...” 2).

All of Trump's poor judgment of Mexico and its citizens, his impudence to expel

thousands of illegal refugees by pushing the Deferred Action for Childhood Arrivals (DACA) agenda to an end, his willingness to contract what he named an 'amazing' southern border wall, and his stated intention to give up on the North American Free Trade Agreement (NAFTA) have strained the binary connection in response to his eager towards seeking for popularity. Although building the wall regardless of the prognosis whether it will diminish drug trafficking into the United States, it would foster Trump's popularity among his supporters. It will also arouse tensy between the United States and Mexico. Because Mexico's next president is a populist and a nationalist, the near future of the interrelationship appears doomed. Lopez Obrador has condemned Trump and his executives with vehemence according to him, the manner Trump and his aides talk about Mexicans is comparable to the manner Nazis talked about Jews. Although López Obrador is cognizant of the force imbalance between the United States and Mexico, he also understands the importance of tight economic, political, and cultural connections between the two countries. As a result, he showed a close loving stand towards the America and its head of state (Jesus 3- 25).

3.3.2. Other Immigration Policies

Trump also made preceding administrations' defensive attempts. He execute a Zero-tolerance policy, under which government will caught and follow up everybody without legal access arrested through the line of the southern border. This had resulted the split of many families as long as the policy is concerned with children regardless of their parents who are condemned with prosecution. Moreover, travel bans and refugee camp were another policies in which Trump tried to significantly decrease the quantity of immigrants and refugees allowed legal access. He introduced a restriction on immigration or departs from many states with a Muslim majority in 2017. The initial command was denied by the courts who from another stand hold a more restricted version. The United States take a quota on the number of refugees per year minimized by Trump to almost 80,000 before he occupied office. He also canceled temporary protected status (TPS) a program permitting immigrants from specific crises for many states and affected to reside in America for a specific duration of time

(Felter, Renwick, and Cheatham).

Asylum policy was another policy through which Trump has introduced new asylum applicants' limitations. In 2018, the government started to "meter" implementation for asylum or just maintaining a restricted daily amount. The next year, it set the protocol of Migrant Protection (MPP) also named Remain in Mexico, which obliged asylum-migrants to remain in Mexico while their hanging issues. It also call for "safe third country" conventions with Guatemala, Mexico, Panama, and other nations that would have permitted U.S. governments to return back asylum applicants to these countries. Only before this nation stopped it in 2020 and the deal was with Guatemala state (Felter, Renwick, and Cheatham).

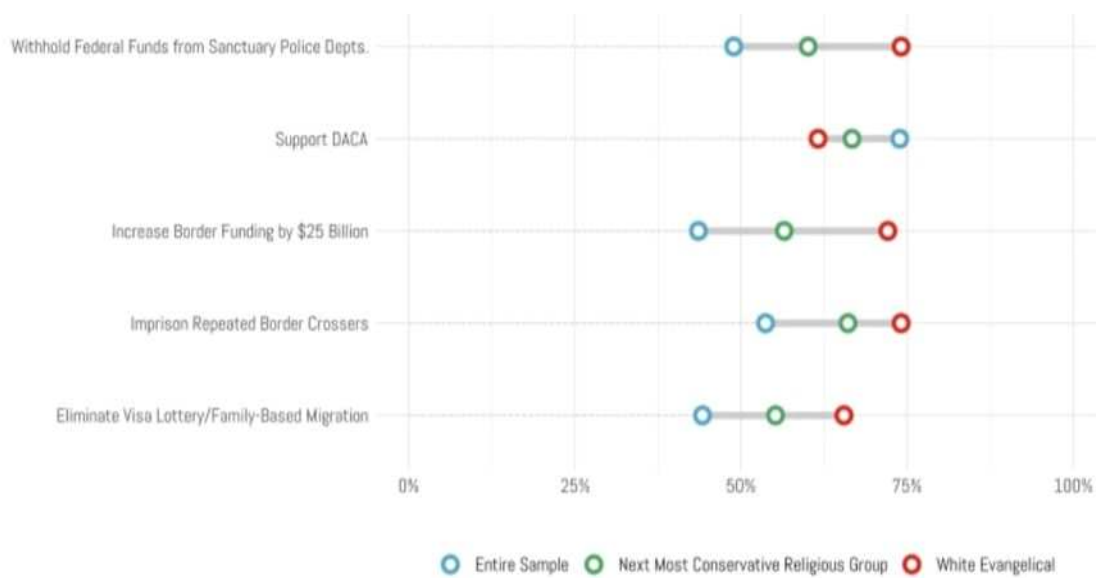
Republicans' ruling class has been considerably backing and favoring immigration policies restrictions. Immigration measures enacted by Donald Trump like prohibition of immigration from Muslim-majority nations, the removal of protected statuses from illegal childhood transportation in the U.S., and growing negation of claims against asylum seekers as well as and objecting multiple visa agendas show an important shift concerning Republican Party policy. President Trump has explicitly denounced some programs backed by prior Republican administrations. The 1990 Immigration Act of George H.W. Bush increased visas accessible to individuals of the family, employees and the low acceptance nations in the U.S. President Trump was particularly ironical about the final renovation known as the 'Diversity Immigrant Visa'. He stated to the FBI (Federal Bureau of Investigation) academy grads, "they have a lottery. You think the [...] countries are giving us their best people? No. [...] They give us their worst people, they put them in a bin. But in his hand when he's picking these people, it's really the worst of the worst. Congratulations, you're going to the United States. What a system" (qtd in. Johnson 1).

3.4. Evangelicals Response to President Trump's Immigration Policies

The question to be asked is what has drawn white Evangelicals to Trump's polls and keeps them so faithful. Trump did not gain because of his personal qualities. The hard-line stances

that Trump as a President had initiated against immigration, LGBTQ rights, and so on would draw them to him and that these issues are relevant not just for most of the white Evangelicals but as well as for many colored Evangelicals in America and most of Catholics too (Suomala 1). This idea is further represented in the following figure.

Fig.6. White Evangelicals are Extreme on Immigration



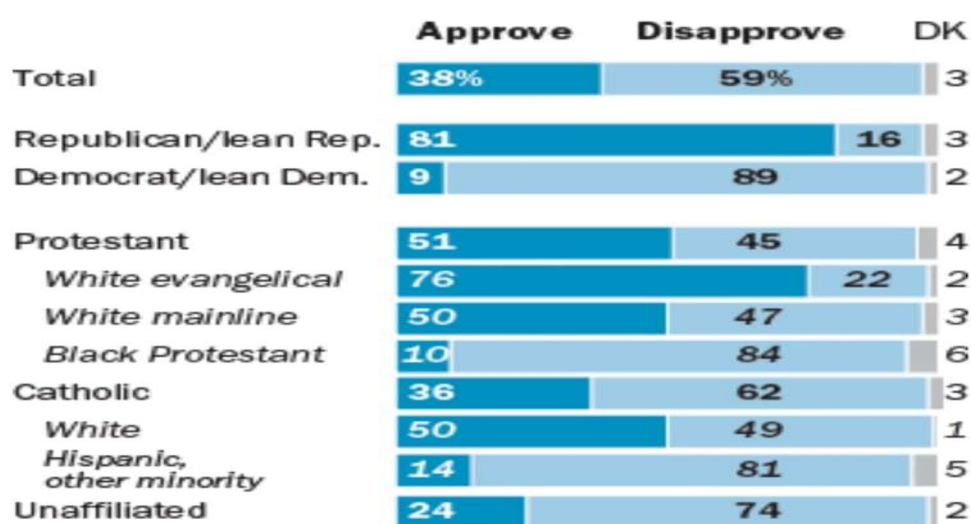
Source: Burge, Ryan P. “Just How Far Are White Evangelicals out of the Mainstream? A Case Study of Immigration and Abortion.” *Religion in Public*, 26 Dec. 2019. Web. 5 Sept. 2021.

Figure 6 shows that there is a confusing gap between white Evangelicals and other religious denominations. Concerning finances, 75% of white evangelicals prevent federal funds from sanctuary police depts. Moreover, few of them supporting DACA (the Deferred Action for Childhood Arrivals). A similar proportion of white evangelicals between 75% and 72% united over the two cases of increasing border funding by 25 billion and imprisoning repeated border crossers. Furthermore, a considerable amount of white evangelicals approve with the aspect of eliminating Visa Lottery compared to the entire sample most conservative religious groups.

3.4.1. White Evangelicals Support the Travel Ban of Trump and Raise Worries about Extremism

Most Americans reject Donald Trump's new order preventing refugees and departing from certain Muslim states, but there is a considerable difference among major faith categories inside the country over this issue. In a study conducted by the Pew Research Center survey percentages vary not just among Republicans and Democrats but also among religious affiliations. Those percentages are clarified in figure 7.

Fig.7. Most White Evangelicals Approve of Trump's Refugee Policy, Most Religious None's Disapprove



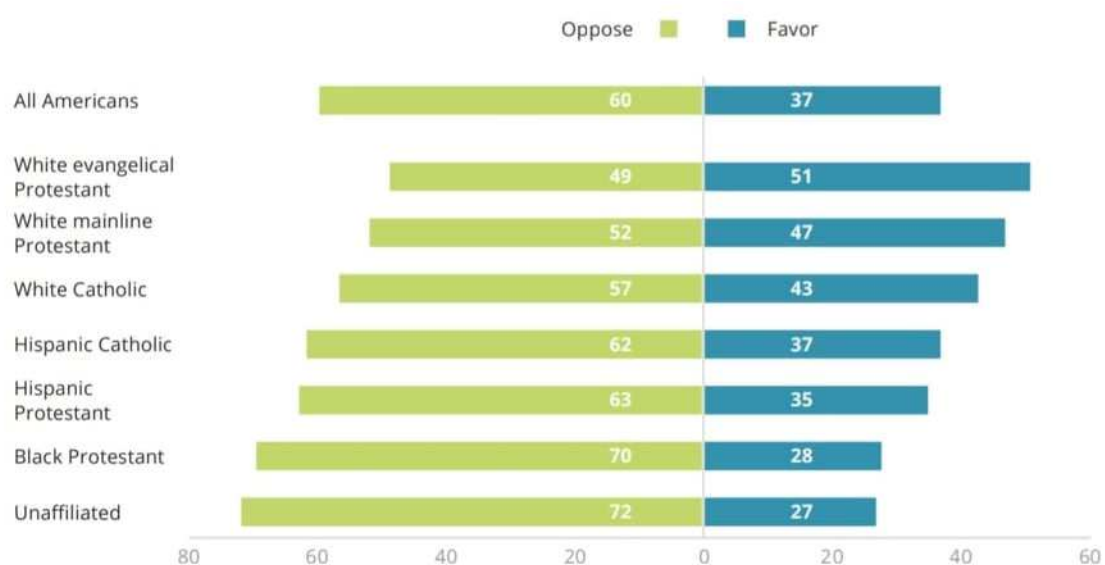
Source: Smith, Gregory A. "Most White Evangelicals Approve of Trump Travel Prohibition and Express Concerns about Extremism." *Pew Research Center*, 2017. Web. 5 Sep. 2021.

Figure 7 represents disparities over Trump's refugee policy. A huge proportion of Republicans 81% favor his executive compared to the small percentage of them 16% who disfavor it. Democrats had taken the reverse, only 9% of them approve and a huge proportion of 89% disapprove with Trump's order. Example of these stopping new Syrian refugees from entering the U.S. About 76% of white Evangelicals who are affiliated with the GOP (Grand Old Party; a nickname for Republican Party) claim that they are in favor of the travel

prohibition compared to only 22% who disapprove with that executive. Moreover, The majority of Catholics (62%) likewise reject Trump's refugees travel ban, while the rest of ethnic minorities 81% highly denied Trump's order of prohibiting refugees departure and limits, and 14% of them supported it.

Further assessment for Evangelicals position towards refugees issue in the U.S. society is identified in figure 8.

Fig.8. Catholics, Nonwhite Christians, and Religiously Unaffiliated Opposed to Preventing Refugees from Entering U.S.



Source: Jones, Robert P., et al. *Partisan Polarisation Dominates Trump Era*. American Values Survey, Washington D.C., 2018. Web. 4 Sept. 2021.

Since white Protestants differ from one another in their opinions, Catholics, non-white Christians, and non-religious Americans have refused to adopt a rule that bars refugees from accessing the United States. About 6 in 10 White Catholics (57%), Hispanic Catholics (62%), as well as Hispanic Protestants (63%) reject a rule which bars refugees from arriving in the United States, together with almost 7 out of 10 black Protestants (70%) and non-Americans of religiosity (72%). This proposal favors a narrow majority (51%) of white Evangelists but a comparable proportion (49%) is against. White mainline Protestants are in also split, comprising a proportion of 47% and favoring the legislation that prohibit refugees from

accessing comparing to 52% who are against it.

Moreover, about three-quarters of white Evangelicals favor additional limitations for Muslim-majority refugees and travelers as what the following table represents.

Table.2. White Evangelicals "Very Concerned" about Extremism in Name of Islam Around World, in U.S.

	How concerned are you about extremism in the name of Islam <u>around the WORLD</u> these days?			How concerned are you about extremism in the name of Islam <u>in the U.S.</u> ?		
	Very %	Somewhat %	NET very/somewhat concerned %	Very %	Somewhat %	NET very/somewhat concerned %
Total	49	33	=83	43	27	=70
Protestant	59	25	=84	54	26	=80
White evangelical	75	18	=92	69	20	=89
White mainline	59	29	=89	48	29	=77
Black Protestant	42	27	=69	41	29	=70
Catholic	50	34	=84	44	31	=74
White	52	33	=85	46	29	=75
Hispanic & other minority	48	35	=83	40	33	=73
Unaffiliated	32	46	=78	27	26	=53

Source: Smith, Gregory A. "Most White Evangelicals Approve of Trump Travel Prohibition and Express Concerns about Extremism." *Pew Research Center*, 2017. Web. 5 Sept. 2021.

White Evangelicals declares that they are "very concerned" when it comes to extremists behalf the concept of Islam all across the world in a proportion that is rated in around 69%. Approximately half or more white Catholics and white main Protestants hold this view. Simultaneously, about three in ten Islam-based religious 'none's' proclaimed that they are "very concerned" by the issue of extremists worldwide with a proportion of 32% or in America comprising 27% (Smith).

Immigration reform is recently an important concern in American politics. Its guidelines and concepts have transformed the political attitudes. However, this transformation overwhelmingly had an impact on certain religious denominations, mainly evangelical Protestant Christianity. Religious-conservative upholding of Donald Trump is one of the current political and most essential features. White evangelical aid, made Trump goes beyond

his convictions, particularly their views on immigration. In the electoral campaign, the President pledged to build a "great wall" between the U.S. and Mexico, among other immigration measures. White evangelists position differed in their opinions towards immigration due to their denominational variations. Consequently, there have been no definite results and the research is presently under way.

Conclusion

In the current research, the role of Evangelicals has been studied and analyzed as a problematic political issue. It is essential to know about the Evangelists' history and growth over time, how they had two important awakenings and what took place during them. This study also contains an examination of the Evangelical Protestant identity; its attitudes, religions, modes of life, properties and features and its dispersion across American culture, including its perspectives on specific subjects, religion and immigration. Religion and politics were intertwined and mutually affected. It is important in this context that the link between them and their involvement in America is characterized by the majority of researchers firstly by describing these two concepts. Moreover, this dissertation discusses religious freedom, discrimination, the interests of some religious organizations, and a discussion about Evangelicals and their political participation is also taking place.

According to several observatories, white Evangelical Protestant churches are utilized to persuade its followers to get involved in politics. And the issue of immigration is extremely important in politics today. The current study focused on evangelicals' role in promoting immigration policies under Trump's trumped-up administration and the underlying grounds for its support to explain their engagement in U.S. political elections. Furthermore, the analysis of international immigration variables and the effects of the Trump administration's immigration policy focusing on the policy of the Mexican wall as the most prominent policy helps the examination of the religion-political interconnection.

Finally, the investigation on this topic got mixed views on the real role of white Evangelicals in boosting Donald Trump's immigration policies during his presidency and their support for him. The views of white Evangelicals on immigration are diverse; as today's Evangelists have distinguished themselves from those of the past. As a result, no definitive results have been obtained, and the debate is still ongoing.

Bibliography

Primary Sources

Governmental Sources

Constitution of the U.S. *First Amendment: Freedom of Religion*, 2. Web. 3 July. 2021.

Office of the Attorney General. Federal Law Protections for Religious Liberty. 2017. Web. 2 July. 2021

Robert P, Jones, and Cox Daniel. *America's Changing Religious Identity*. Public Religion Research Institute (PRRI), 2017. Web.5 June. 2021.

Secondary Sources

Articles

Bebbington, D. W. "Evangelical Christianity and Modernism." *Crux* XXVI. 2 (1990): 3-4. 1 June. 2021.

Ho, Karen, and Jillian R. Cavanaugh. "What Happened to Social Facts?" *American Anthropologist* 121. 1(2019): 179–180. Web. 6 Aug. 2021.

Kaba, Amadu Jacky. "United States Immigration Policies in the Trump Era." *Sociology Mind* 9.4 (2019): 321-326. Web. 11 Aug. 2021.

Melkonian-Hoover, Ruth. "Evangelicals' Responses to the Immigration Debate." *Public Justice Review* 9. 2 (2019): 1-5. Web.1 June. 2021.

Minhas, Majeed Khan, and Ayaz Qibla. "Religion in US Politics and the Rise of Evangelicals." *Peshawar Islamicus* 6. 1 (2015): 29-30. Web. 8 June. 2021.

Oyakawa, Michelle. "Racial Reconciliation as a Suppressive Frame in Evangelical Multiracial Churches." *Sociology of Religion* 80. 4 (2019): 498–500. Web. 11 June. 2021.

Pew Research Center. "Lobbying for the Faithful: Religious Advocacy Groups in

Washington, D.C.” *Pew Research Center’s Forum on Religion & Public Life*. 2012.

Web. 7 Sep. 2021.

Wald, Kenneth D., Adam L. Silverman and Kevin S. Fridy. “Making Sense of Religion in Political Life.” *Annual Review of Political Science* 8.1(2005): 121–43. Web. 6 July. 2021.

Conference Papers

Hertzke, Allen D. *The Religious Advocacy Explosion Data and Theoretical Significance*.

Annual Meeting of the American Political Science Association. 2 Sep. 2010.

Washington D.C. Web. 8 Sep. 2021.

eBooks

Evangelical Immigration Table. *Thinking Biblically about Immigrants and Immigration, Reform*. 2019. Web. 8 June. 2021.

Barkey, Karen and Grace Goudiss. *Religious Diversity in America: An Historical Narrative*. Haas Institute for a Fair and Inclusive Society: U of California, Berkeley, CA, 2018. Web. 25 June. 2021.

Fox, Jonathan. *An Introduction to Religion and Politics*. 2 nd. Routledge, 2018, editor Jeffrey Hayens. London Metropolitan U. Web. 3 July. 2021.

Hughes, J.A. *Understanding Classical Sociology*. Thousand Oaks, CA: Sage, 1995. Web. 12 Sep. 2021.

IGNOU. “Unit 21: Religion and Politics.” *Bloc-6 Perspective on Religion*, 2017. Web. 6 July. 2021.

Jakobsen, Janet R and Bernstein Elizabeth. *Religion, Politics and Gender Equality Country Report: USA*. Department of Women’s Studies, Barnard College, Columbia University, New York, USA, Sept. 2009, p. 10. 5 July. 2021.

Pasquier, Michael. *Religion in America*. Routledge: New York, 2017. Web. 4 Sep. 2021.

Pew Research Center. "Religion & Public Life a Faith-Based Partisan Divide."

Trends 2005. Washington, D.C., 2005. Web. 10 July. 2021.

Smith, C. *Disruptive Religion: The Force of Faith in Social-Movement Activism*.

New York: Routledge, 1996. Web. 12 Sep. 2021.

"Religion in American History and Politics: 25 Core Docs." *Teaching American History*,
teachingamericanhistory.org/collections/religion-in-american-history-and-politics-25-
core-docs/. Accessed 1 Sept. 2021.

Wald, Kenneth D and Calhoun-Brown Allison. *Religion and Politics in the United States*. 6th
ed. Rowman & Littlefield Publishers, Inc., U K, 2011. Web. 7 July. 2021.

Essays

Heyrman, Christine. "The First Great Awakening, Divining America." *TeacherServe*,

National Humanities Center. Web. 13 June. 2021.

Dissertations/Theses

Girgis, Joy. "For I Was a Stranger and You Welcomed Me In: Explaining White Evangelical
Attitudes toward Immigrants and Refugees." Thesis. Eastern Kentucky U, 2019. Web.
11 June. 2021.

Kirkland, Kit. "Past Now Present: Trump's Nativism and the Redefinition of Evangelical
Faith." Thesis. U of St Andrews, 2018. Web. 12 Aug. 2021.

Margolis, Michel F. "The Intersection of Religion and Politics: A Two-Way Street." PhD
thesis, Massachusetts Institute of Technology, June 2014. Web. Accessed 5 July.
2021.

Martin, Andrew C. "Creating a Timeless Tradition: The Effects of Fundamentalism on the
Conservative Mennonite Movement." Diss. U of Waterloo, 2007. Web. 1 June. 2021.

Nelson, Megan T. "The Changing Values of American Evangelicals in Politics."

Thesis. U of Vermont, 2019. Web. 10 June. 2021.

Wilsey, John David. "America as the City upon a Hill: An Historical, Philosophical, and Theological Critique of the Historiographical Construal of America as a Christian Nation." Diss. Faculty of Southeastern Baptist Theological Seminary Wake Forest, North Carolina. 2009. Web. 1 June. 2021.

Zichterman, Joseph Thomas. "Understanding Evangelical Support For, and Opposition to Donald Trump in the 2016 Presidential Election." Thesis. Portland State U, 9 Jan. 2020. Web. 8 Aug. 2021.

Journal Articles

Brand, Steele. "This Is Our Jerusalem: Early American Evangelical Localizations of the Hebraic Republic." *Religions* 7.4 (2015): 1-2. Web. 10 June. 2021.

Campbell, David E. "Acts of Faith: Churches and Political Engagement." *Political Behavior* 26. 2 (2004): 155-57. Web. 1 July. 2021.

Coşgel, Metin, et al. "State and Religion over Time." *Journal of Comparative Economics* 46. 1 (2018): 20-34. Web. 2 July. 2021.

Gorski, Philip. "Why Evangelicals Voted for Trump: A Critical Cultural Sociology." *American Journal of Cultural Sociology* 5. 3 (2017): 1-18. Web. 9 Sep. 2021.

Hollis-Brusky, Amanda, Joshua C. Wilson. "Playing for the Rules: How and Why New Christian Right Public Interest Law Firms Invest in Secular Litigation." *Law & Policy* 39.3 (2017): 121-141. Web. 11 Sep. 2021.

Johnson, Richard. "Trump, the Democrats, and the Polarisation of Immigration Politics." *Political Studies Association* 9.3 (2018): 15-19. Web. 5 Sept. 2021.

Kelly, Casey Ryan. "Donald J. Trump and the Rhetoric of Ressentiment." *Quarterly Journal of Speech* 106.1 (2019): 2-24. Web. 17 Aug. 2021.

- Locks, Catherine, et al. "Chapter Thirteen: Antebellum Revival and Reform." *North Georgia Press* 13.1 (2020): 583-616. Web. 10 June. 2021.
- Margolis, Michel F. "How Politics Affects Religion: Partisanship, Socialization, and Religiosity in America." *The Journal of Politics* 80. 1(2018): 30-43. 8 July. 2021.
- Mukherjee, S. Romi. "Make America Great Again as White Political Theology." *Revue LISA/LISA E-Journal* XVI. 2 (2018): n.pp. Web. 8 Sep. 2021.
- Steensland, Brian, et al. "The Measure of American Religion: Toward Improving the State of the Art." *Social Forces* 79.1 (2000): 291-318. Web. 4 July. 2021.
- Suomala, Karla R. "Immigrants and Evangelicals: What Does the Bible Say?" *U of North Carolina Press* 67.3(2017):1. Web. 5 Sept. 2021.
- Wilcox, Clyde. "Religion and Politics among White Evangelicals: The Impact of Religious Variables on Political Attitudes." *Review of Religious Research* 32.1 (1990): 27-42. Web. 7 July. 2021

Web sites

- "The Christian Post | 7 Trump Accomplishments That Evangelicals Like." *Kairos*. Web. 10 Sep. 2021.
- "Trump Make America Great Again: Immigration Reform That Will Make America Great Again." Web. 5 Sept. 2021.
- Burge, Ryan P. "Just How Far Are White Evangelicals out of the Mainstream? A Case Study of Immigration and Abortion." *Religion in Public*, 2019. Web. 5 Sep. 2021.
- Conniry, Charles J. "Evangelical Christianity in America." *George Fox Evangelical Seminary*, 2008. Web. 10 June. 2021.
- Cumming, Joseph and Michele. *Ten Reasons Why Evangelicals Must Not Vote for Donald Trump*, 2016. 8 Sep. 2021.

- Felter, Claire, Denielle Renwick, and Amelia Cheatham. "The U.S. Immigration Debate." *Council on Foreign Relations*, 2020. Web. 5 Sept. 2021.
- Greenberg, Anna and Berktold, Jennifer. "Evangelicals in America." *Religion and Ethics News Weekly*, 2004. Web. 12 June. 2021.
- Jesús, Velasco. "The Future of U.S.-Mexico Relations." *Mexico Center*, 2018. Web.9 Sep. 2021.
- Jones, Robert P. et al. "A Nation of Immigrants? Diverging Perceptions of Immigrants Increasingly Marking Partisan Divides." *PRRI*,2019. Web. 27 Aug. 2021.
- Jones, Robert P., et al. "Dueling Realities." Survey. *PRRI*, 2020. Web. 25 Aug. 2021.
- Jones, Robert P., et al. "Partisan Polarisation Dominates Trump Era." Findings from the 2018 American Values Survey. Washington D.C., 2018. Web. 4 Sept. 2021.
- Leith, Anderson, and Stetzer ED. "Defining Evangelicals in an Election Year." *Christianity Today*, 2016. Web. 13 June. 2021.
- POLITICO Staff. "Full Text: 2017 Donald Trump Inauguration Speech Transcript." *politico.com*, 2017. Web. 13 Sep. 2021.
- "Religious Transformation and the Second Great Awakening." *US history.org*, 2008. Web. 14 June. 2021.
- Searle, Joshua. "Donald Trump and the Heresy of White Evangelical Christianity." *baptist.org.uk*, 2021, p. 1. Web. 10 Sep. 2021.
- Smith, Gregory A. "Most White Evangelicals Approve of Trump Travel Prohibition and Express Concerns about Extremism." *Pew Research Center*, 2017. Web. 5 Sept. 2021.
- Stiller, Brain. "Not Just about U.S. Evangelicals around the World." *National Association of Evangelicals*, 2017. Web. 6 June. 2021.