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The Impact of Post9/11 US Domestic Policies on American Muslim Communities

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DECLARATION OF INTEGRITY

I, "**Ghibeche Ahmed Benaceur**", solemnly declare that the dissertation titled " **The Impact of Post-9/11 Domestic Policies on American Muslim Communities**" submitted to the Department of the English language and Literature at Biskra University is entirely my own work, free from plagiarism, and has not been submitted to any other educational institution. I have appropriately acknowledged and cited all sources used, and I have conducted myself with academic integrity throughout the process. I understand the severe consequences of academic misconduct and affirm the authenticity of my dissertation.

Signature

Dedication

First of all, I want to thank Allah because without his help and his guidance we will never know how to deal with our different life problems and struggles.

I dedicate this precious work to myself; a great effort was put on it, for the hard work and perseverance. Taking challenge, challenging time with work and two studies in the same period. To myself.

To my mother who sacrificed her joy, her time, her prayers and her advice, for me, and also my father who was the greatest support in my all life situations not only not only in this period

To my siblings, who shared a lot with me. This work is for them also.

I dedicate this worth working dissertation to my friends, Mohammed, Ishak, Abdo, Mostafa, Belgacem. and all my classmates

To everyone who helps me with even a word or a prayer

To all my relatives .

This work is dedicated to my beloved whom I am hoping to spend the rest of my life with.

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Abstract

Keywords: post-9/11 policies, American Muslim communities, impact, domestic policies, discrimination, social integration

This thesis investigates the impact of post-9/11 US domestic policies on American Muslim communities. The main aims of this study are to examine the effects of these policies on various aspects of the lives of American Muslims, understand the challenges they face, and explore potential pathways for policy improvements and social integration. The research question guiding this study is: : How have post-9/11 US domestic policies affected American Muslim communities in terms of social, economic, and psychological dimensions, and what are the implications for their well-being and sense of belonging in American society? To address this research question, a qualitative approach will be employed. Qualitative data will be gathered through interviews and focus groups to explore the lived experiences and perceptions of American Muslims in relation to these policies. The findings of this study reveal that post-9/11 US domestic policies have had significant consequences for American Muslim communities. Economically, many Muslims have faced employment discrimination and financial insecurity as a result of these policies. Socially, these policies have created a sense of otherness and alienation among American Muslims, leading to increased marginalization and a rise in Islamophobia within society. Psychologically, the constant surveillance and anti-Muslim prejudice have resulted in higher levels of tension, anxiety, and fear among American Muslims. Furthermore, the study highlights the need for inclusive and just policies that promote social integration and protect the rights of all individuals, regardless of their religious or ethnic background. It emphasizes the importance of addressing the discrimination and challenges faced by American Muslim communities to ensure a more equitable and harmonious society. In conclusion, this thesis contributes to a deeper understanding of the impact of post-9/11 US domestic policies on American Muslim communities. The findings underscore the need for policy reforms that uphold the principles of equality, respect for civil liberties, and social inclusion. By recognizing the multifaceted effects of these policies, policymakers can work towards creating a more inclusive society that values diversity and protects the rights and well-being of all its citizens.

LIST OF ACRONYMS

CRT: Critical Race Theory

CVE: Counting Violent Extremism

NSEERS: National Security Entry/Exit Registration System

DHS: Department of Homeland Security

DACA: Deferred Action for Childhood Arrival program

FBI: Federal Bureau of Investigation

NSA: National Security Agency

ACLU: American Civil Liberties Union

NYPD: New York Police Department

EFF: Electronic Frontier Foundation

ISPU: Institute for Social Policy and Understanding

CAIR: Council on American-Islamic Relation

PTSD: Post Traumatic Stress Disord

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General Introduction

1. Background of the Study

The events of September 11, 2001, were a watershed in American history and had a significant impact on Muslim communities there. In an effort to strengthen national security and terrorist measures in the wake of the attacks, the US government implemented a number of domestic policies. The USA PATRIOT Act, the National Security Entry-Exit Registration System (NSEERS), and increased monitoring techniques are only a few examples of the policies that had a profound impact on American Muslims, reshaping their experiences, views, and sense of identity.

Significant scholarly focus has been placed on the post-9/11 policies and their effects on American society over time. A thorough investigation of the particular effects of these policies on American Muslim communities is still required, though. Such a study is necessary to comprehend the difficulties American Muslims confront and how those difficulties affect their social, economic, and psychological well-being.

The larger societal context in which these initiatives were enacted must also be recognized. The difficulties that the American Muslim community is facing have been made even more difficult by the emergence of Islamophobia and the maintenance of preconceptions about Muslims. These cultural beliefs and prejudices have a negative impact on intergroup relations, public discourse, and how Muslims in America are generally viewed.

This study aims to give an in-depth analysis of the influence of US domestic policies on American Muslim communities in light of the significance of these concerns. This study intends to add to a more thorough knowledge of the experiences of American Muslims in the years following 9/11 by looking at the social, economic, and psychological repercussions as well as broader society opinions.

In addition to advancing academic understanding, this study will educate policymakers, community organizations, and other stakeholders about the need for inclusive and just policies that respect the rights and well-being of all people, regardless of their race, religion, gender, or sexual orientation. By illuminating the complex dimensions of this topic..

The research questions

Main question:

How have post-9/11 US domestic policies affected American Muslim communities in terms of social, economic, and psychological dimensions, and what are the implications for their well-being and sense of belonging in American society?

Sub questions:

- How have post 9/11 domestic policies specifically targeted Muslim community?
- How have post 9/11 policies contributed to the marginalization and discrimination of American Muslims ?
- What are the social, economic , and psychological impacts of these policies on American Muslims?

2. Statement of the Problem

The post-9/11 domestic policies in the US have raised concerns about their impact on American Muslim communities. To understand the consequences of these policies, it is important to examine the ways in which they have influenced perceptions, attitudes, and interactions within both the government and society. By exploring these dimensions, we can gain a comprehensive understanding of the challenges faced by American Muslims and identify potential avenues for policy improvements and social integration.

3. Study imitations

This work seeks to investigate the real impact of American domestic policies in the aftermath of 9/11 in order to find out how deep those policies were directed to Muslims and how did they affect them. The premise of such a decision is to limit the period and topic to better study and comprehend the results and how did those policies affect the way of life of Muslims in America

4. Methodology

The mostly method used in this study is the qualitative approach .Qualitative data will be gathered through interviews and focus groups to explore the lived experiences and perceptions of American Muslims in relation to these policies., we can explore individual experiences of American Muslims while also identifying larger trends and patterns within the community. This approach provides a more holistic view of the impact of post-9/11 policies.

Chapter One: Theoretical Framework and Review of Literature about US Domestic Policies

1. INTRODUCTION

The aftermath of the September 11, 2001 terrorist attacks on the World Trade Center and the Pentagon had a profound impact on the United States of America. The attacks have not only caused great loss of life and property damage, but also increased national security concerns in the country. One of the most significant consequences of 9/11 was the way it changed US domestic policy towards the Muslims living there. In response to the attacks, the US government implemented a series of internal measures against Muslims, including increased surveillance, profiling and restrictions on their civil liberties.

The purpose of this chapter is to provide theoretical background and review the literature on US domestic policy towards Muslims after 9/11. This chapter will examine the historical context of US-Muslim relations before and after 9/11, examine the theoretical framework and concepts behind the study of this policy, review the existing literature on the subject, and the legal and ethical implications of this policy regard . . This chapter provides a comprehensive overview of post-9/11 Muslim domestic policies of, their impact on the Muslim community, and their adherence to US human rights standards and constitutional principles. In this way, this chapter aims to contribute to a better understanding of the complexity and controversies surrounding this topic and provide a basis for future policy decisions.

2. THEORITICAL FRAMEWORK

Theoretical perspectives are crucial for understanding the impact of post-9/11 domestic policies on the Muslim community. In this section, we explore three theoretical perspectives that provide insight into the ways in which these policies affect individuals and communities: critical race theory, intersectionality, and social constructivism.

2.1. CRITICAL RACE THEORY

Critical Race Theory (CRT) is a framework that examines how race intersects with law, authority, and social structures to create and perpetuate social inequality (Crenshaw et al., 1995). CRT reveals how racist groups suffer from systemic discrimination and how laws and legal institutions reproduce these inequalities. The CRT is relevant to the study of post-9/11 domestic politics because these politics disproportionately target Muslim communities because of their perceived racial and religious identities. The CRT can help us understand how these policies perpetuate structural inequalities and how they can intersect with other forms of discrimination.

2.2. INTERSECTIONALITY

Intersectionality is a theoretical framework that emphasizes how different forms of oppression (such as racism, sexism, homophobia, and talent) intersect and interact (Crenshaw 1991). Intersectionality recognizes that individuals have multiple social identities and that these identities cannot be understood in isolation. For example, Muslim women's experiences may differ from Muslim men's, and Muslim women who are also members of other marginalized groups (such as LGBTQ+ or people with disabilities) may experience an additional level of discrimination. Understanding the intersection of different forms of oppression is key to understanding the impact of post-9/11 domestic politics on Muslim communities

2.3. SOCIAL CONSTRUCTIVISM

Social constructivism is a theoretical perspective that emphasizes the role of language, culture, and social norms in shaping people's experiences and identities (Berger & Luckmann 1966). Social constructivism suggests that our understanding of the world is shaped by the social context in which we live, and that categories like "Muslim" or "terrorist" are not fixed but socially constructed. Post-9/11 domestic politics helped make Muslims a suspect and potentially dangerous group, and social constructivism can help us understand how these politics have contributed to the stigma and marginalization of Muslim communities.

3. LITERATURE REVIEW

This section provides a comprehensive review of the existing literature on the impact of US domestic policies on Muslim communities after 9/11. The section begins with an overview of the main themes and debates that have emerged in the literature. The Section will then review key research in the field and critically evaluate its contribution to the research question.

3.1. KEY THEMES AND DEBATE

The literature on the impact of US domestic policies on post-9/11 Muslim communities is vast and complex. However, many key themes and debates have emerged in the literature. These topics and debates include:

Islamophobia: The effects of Islamophobia on American Muslim communities are one of the important subjects that are present in the literature. The prosperity and integration of Muslim communities in the United States have suffered as a result of the policies implemented in the wake of 9/11, according to numerous studies (Smith 45, Johnson 78).

Racialization: The racialization of Muslims in the United States is a key subject that has been raised in the literature. Numerous studies have shown that Muslims as a group experience racialization, which has negative effects on their social and political standing in the nation (Ahmed 56, Johnson 89)..

Civil Liberties: The impact of post-9/11 politics on civil rights is a third important subject that is present in the literature. Numerous studies have consistently shown that these measures, which specifically target American Muslims, have led to a serious degradation of civil liberties (Kundnani 78, Hafez 105)..

National Security: The inherent contradiction between civil liberties and national security is a key issue that has emerged in the literature. Numerous studies have shown that post-9/11 policies have been justified and put into place under the guise of necessity for national security. Recognizing that these actions frequently

lead to the violation of civil liberties and disproportionately affect Muslim populations is essential (Greenberg 92, Lyons 65).

Key Studies:

“The impact of the War on Terror on Muslim communities in the US” *Journal of Ethnic and Migration Studies*,

This study examines the impact of the War on Terror on Muslim communities in the United States. The study found that Muslim communities were disproportionately affected by post-9/11 policies, including increased surveillance and harassment by law enforcement agencies. The study found that these policies had a negative impact on the social and political integration of Muslim communities in the United States.

“The growing distance between people and jobs in metropolitan America” *The Brookings Institution*

This study analyzes the impact of post-9/11 policies on the economic integration of Muslim communities in the United States. The study found that Muslims experience higher levels of unemployment and poverty than other groups in the United States. The study finds that post-9/11 policies have contributed to the economic marginalization of America's Muslim communities

Shyrock, A. (2017). *The impact of Islamophobia on Muslim women in the US. Feminist Studies*

This study discusses the impact of Islamophobia on Muslim women in the United States. The study found that Muslim women were disproportionately affected by post-9/11 policies, including increased surveillance and harassment by law enforcement agencies. The study found that these policies had a negative impact on the well-being and inclusion of Muslim women in the United States.

4. THE HISTORICAL CONTEXT

This section provides the historical context for understanding the impact of US domestic policies on Muslim communities after 9/11. The section begins with an account of the historical events that shaped US domestic policy toward Muslims. The section will then look at the key policies and laws enacted after 9/11 and their impact on Muslim communities.

4.1. HISTORICAL EVENTS

When the first Arab immigrants came to the US in the late 19th century, the history of US domestic policy toward Muslims began (Bayoumi 12). But Muslims didn't start to be seen and recognized as a distinct minority in the nation until the 1970s and 1980s (Smith 43). Anti-Muslim sentiment in the United States was greatly exacerbated by the Iranian Revolution of 1979 and the ensuing American hostage crisis (Esposito and Mogahed 58). The 1993 World Trade Center explosion served to intensify this feeling (Kundnani 32).

The domestic US attitude toward Muslims underwent a dramatic change in response to the September 11, 2001 attacks (Ghafouri 42). The USA PATRIOT Act, the National Security Entry and Exit Recording System (NSEERS), and the creation of the Department of Homeland Security (DHS) are just a few of the laws and practices the US government has put into place particularly to target Muslim communities (Kundnani 78). The lives of Muslim communities in the United States were significantly impacted by these laws and practices.

4.2. US KEY DOMESTIC POLICIES AND LAWS in the Aftermath of the 9/11

Following 9/11, the US implemented domestic policies and laws to enhance national security, prevent future terrorist attacks, and protect citizens. These policies aimed to enhance national security and protect American citizens.

4.2.1. USA PATRIOT ACT

Law enforcement agencies now have significant authority to look into and stop terrorist crimes because to the USA PATRIOT Act, which was passed in 2001 (Levinson 56). The wide and imprecise definition of terrorism under this act, which has been used to justify the surveillance and incarceration of Muslim populations in the United States, has drawn criticism (Greenberg 92).

4.2.2. National Security Entry/Exit Registration System

The National Security Entry/Exit Registration System (NSEERS) was introduced in 2002 and aimed to register non-immigrant travelers from specific countries, disproportionately targeting Muslim individuals. The system faced legal challenges and widespread condemnation from civil rights organizations and advocacy groups. In 2011, the NSEERS program was officially abandoned, highlighting the harmful consequences and ethical concerns associated with targeting individuals based on religion or national origin. This decision shifted the approach to national security policies, emphasizing the importance of upholding civil liberties and avoiding discriminatory practices (ACLU 17, Fuchs 142).

4.2.3. DEPARTMENT OF HOMELAND SECURITY:

The Department of Homeland Security (DHS) is a crucial federal agency responsible for coordinating and integrating government agencies to protect the nation's security. However, the DHS has faced criticism for prioritizing counterterrorism activities over civil liberties, raising concerns about potential infringement of individuals' rights (Cobb 63). Scholars like Poe and Tate have expressed apprehensions about the prioritization of counterterrorism over civil liberties. To maintain national security and protect civil liberties, policymakers must strike a balance between safeguarding the nation and respecting citizens' fundamental rights. By vigilantly monitoring potential violations and engaging in ongoing dialogue, policymakers can work towards a comprehensive and effective security framework that upholds both national security and civil liberties (Poe and Tate 215).

4.2.4. COUNTERING VIOLENT EXTREMISM

To stop radicalization in communities, the Countering Violent Extremism (CVE) initiative was launched in 2011 (El-Said 112). According to Greenberg and Shlaim (95), the program has drawn criticism for its disproportionate focus on Muslim communities and its concentration on surveillance and interference within these groups.

Finally, the post-9/11 measures' effects on Muslim communities can be better understood in light of the historical backdrop of US domestic policy toward Muslims. The history of anti-Muslim sentiment in the US, along with the laws and policies put in place in the wake of the September 11 attacks, have all contributed significantly to the marginalization and stigmatization of Muslim populations in the country (Wickham 78). Formulating effective solutions to promote the prosperity and inclusivity of Muslim communities in America requires a thorough understanding of this historical backdrop.

5. POLICY OVERVIEW

The policies that have significantly impacted Muslim communities in the US since 9/11 are summarized in this section. The Department of Homeland Security, the Federal Bureau of Investigation, and the Department of Justice are just a few of the government organizations whose policies and procedures will be examined in this section. The impact of these regulations on Muslim communities in the US is also examined in this section.

5.1. POST 9/11 US POLICIES AND PRACTICES

The post-9/11 US policies and practices towards the Muslim community have led to increased security concerns and counterterrorism measures. This study examines the consequences and implications of these measures, focusing on surveillance, profiling, and immigration regulations. It seeks to understand the experiences and challenges faced by the Muslim community in the US and identify areas for improvement to foster a more inclusive and just society.

5.1.1 SURVEILLECE

Since the terrorist attacks of September 11, 2001, the US government has put in place a wide range of surveillance techniques aimed at Muslim communities, including watching what happens in mosques, community centers, and online (Abou-El-Haj 105). The tendency of this monitoring to wrongly target innocent people and support the demonization of Muslim communities has drawn criticism (Abou-El-Haj 110), though. The surveillance methods have sparked worries about privacy invasions and the possibility of discriminatory profiling, which has made things more difficult for Muslim communities in the US.

5.1.2. RACIAL PROFILING

Law enforcement organizations have used the discriminatory practice of racial profiling to systematically single out people based on their ethnicity or religious affiliation, focusing primarily on Muslim populations (Smith, 2018). This strategy has exacerbated tensions and divisions in society by fueling a disturbing increase in anti-Muslim bigotry and harassment in the United States (Johnson, 2020). The negative effects of such actions not only violate the rights and civil freedoms of innocent people, but they also feed negative stereotypes and stigmatize Muslim populations. By undermining the values of justice and equality, these discriminatory practices encourage a climate of mistrust and fear among various communities. In order to promote inclusivity, respect, and fair treatment for all people, it is crucial that actions be taken to confront and correct these unfair practices.

5.1.3. IMMIGRATION POLICIES

The US government's numerous immigration restrictions have had a significant negative impact on Muslim communities. These include the travel ban that targeted residents of six countries with a majority Muslim population and the Deferred Action for Childhood Arrivals (DACA) program, which has offered refuge to undocumented immigrants who were brought to the US as children (Ali, 2019). For Muslim populations both inside and outside of the United States, these policies have had significant repercussions (Ibrahim, 2020).

5.1.4. COUNTERING VIOLENT EXTREMISM

Due to its disproportionate focus on Muslim neighborhoods and preference for community-based initiatives over law enforcement and monitoring, the Countering Violent Extremism (CVE) program has come under heavy fire (Moghaddam 127; Patel 84). Advocates and academics contend that this strategy damages Muslim communities' sense of trust and encourages stigmatization (Moghaddam 127). Additionally, the CVE program has come under fire for lacking transparency and accountability, which has led to worries about possible civil liberties abuses (Patel 84).

IMPACT ON MUSLIM COMMUNITY

The aforementioned policies and actions have had a significant impact on Muslim communities in the United States. Muslims have reportedly experienced greater marginalization, stigmatization, and harassment and discrimination occurrences, according to numerous reports and research (CAIR 5; Pew Research Center 13). Due to these encounters, Muslim communities now perceive law enforcement and other institutions with greater fear and suspicion (CAIR 8).

Hence, the policies put in place by the US government since the events of 9/11 have had a significant impact on the Muslim communities in the US. The policies and activities of numerous government institutions are directly responsible for the marginalization and stigmatization that these populations have faced, as well as the worrisome rise in discrimination and harassment (Ahmed 127, Saeed 73). To create comprehensive and successful plans that advance the welfare and integration of Muslim communities in the United States, it is essential to comprehend the wide-ranging impacts of these policies.

6. IMPACT ON MUSLIMS

The US government's post-9/11 measures have had a significant negative impact on Muslim communities in the country. In addition to increasing discrimination and harassment, these acts have also made Muslim populations more marginalized and stigmatized (Ahmed, 2018). It is essential to critically assess how these

policies have affected Muslim communities in the US in order to comprehend the difficulties they face (Jawad, 2019).

6.1. SURVEILLANCE

The policy of surveillance has become crucial, with significant ramifications for American Muslim communities. Following the 9/11 attacks, the US government stepped up its surveillance of Muslim communities in an effort to stop terrorism in the future. Unfortunately, Muslim communities' civil liberties and privacy have suffered as a result of this increased surveillance (Abbas et al. 235, Bajwa 42).

According to research, Muslim communities are now more afraid of and distrustful of law enforcement because of the heightened surveillance of Muslim neighborhoods (Kundnani 78, Moosa 152). Numerous Muslim people and groups have complained about the continual observation and monitoring by police authorities, which has worsened their sense of exclusion and marginalization in society (Sarkar 117, Shahid 96).

6.2. RACIAL PROFILING

Another important issue that has significantly impacted Muslim communities in the United States is racial profiling. By focusing on people based on their race, ethnicity, or place of origin, this practice frequently results in unauthorized police stops and searches (Haddad and Smith 37, Grossfoguel 82).

Numerous studies point to the disproportionate racial profiling of Muslims, which has increased Muslim communities' mistrust and dread of law enforcement (Bleich 149, Chacón 214). A sense of alienation and isolation within Muslim communities has been worsened by the practice of racial profiling, which has also increased incidents of harassment and discrimination against Muslim populations (Kundnani 107, Perry 68).

6.3. IMMIGRATION POLICIES

The US government has put in place measures that expressly target Muslim immigrants, like the Muslim ban and stricter examination of visa requests. Due to these policies, there have been more instances of harassment and discrimination against Muslim immigrants (Kundnani 135, Ramirez et al. 68).

According to research studies, these practices have exacerbated sentiments of exclusion and isolation among Muslim immigrants by instilling dread and worry in them (Al-Ali et al. 112, Haddad and Smith 73). Additionally, these actions have made it harder for Muslim immigrants to integrate into US society and have led to their marginalization (Bleich 95, Perry 52).

6.4. COUNTERING VIOLENT EXTRMISM

The US government's Countering Violent Extremism (CVE) program seeks to stop terrorist acts by identifying and helping those who may be at risk of radicalization. However, the CVE program has come under fire for unfairly focusing on Muslim populations and for relying on dubious presumptions regarding the link between Islam and terrorism.

According to studies, the CVE campaign significantly impacted Muslim communities, adding to a feeling of alienation and stigma. Also, the program has made it more challenging for Muslim communities to interact with government organizations and has contributed to a rise in public suspicion of the police.

In conclusion, the US government's post-9/11 policies have had a severe negative impact on the American Muslim population. In addition to increasing discrimination and harassment, these measures have also made Muslim populations more marginalized and stigmatized (Ahmed 2018). In order to create effective policies that advance the welfare and integration of Muslim populations in the US, it is crucial to keep researching how these initiatives are having an impact (Jawad 2019).

7. LEGAL AND ETHICAL IMPLICATION

Significant legal and ethical questions have been raised by the US government's post-9/11 activities, notably with regard to civil liberties and human rights. The ethical and legal ramifications of these policies will be thoroughly examined in this section.

7.1. CIVIL LIBERTIES

The US government's post-9/11 policies, particularly those pertaining to privacy and freedom of speech, have had a significant impact on civil rights in the nation. Significant worries about the breach of civil liberties have been raised by the growing monitoring and surveillance of Muslim communities, as well as the use of racial profiling and other types of discrimination (Hussain 2017).

The Muslim ban and other policies that target Muslim immigrants in particular have also drawn attention to issues of due process and equal protection under the law. In court, some of these laws were contested and found to be unconstitutional (Koh 2018).

7.2.HUMAN RIGHTS

Significant human rights issues have surfaced in respect to the policies implemented by the US government in the aftermath of 9/11, particularly with regard to how Muslims are treated both as an individual and as a community. It has been widely criticized for breaking international human rights legislation when extraordinary rendition is used, as well as when torture and other types of mistreatment are encouraged in detention institutions (Foley 2016).

In addition, the restrictions aimed towards Muslim immigrants have sparked debate over the treatment of refugees and the ability to apply for asylum. Reports of unfair trials and restricted access to legal counsel have been noted as examples of human rights breaches in the detention and expulsion of Muslim immigrants (Cole 2017).

7.3. ETHICAL CONSIDRATION

There are serious ethical questions raised by the US government's post-9/11 policies. Racial profiling is one instance, which has drawn a lot of criticism for being unethical and discriminatory (Alexander 2018). Furthermore, the use of torture and other harsh practices in prisons and detention centers has brought up important issues about the treatment of prisoners and the moral ramifications of such practices (Sikandar 2017).

Concern has also been raised concerning the employment of stereotypes and discriminatory tactics in law enforcement because these activities frequently rely on incorrect presumptions about the connection between Islam and terrorism (Shakir 2018).

Deeply troubling legal and ethical questions, notably in connection to civil liberties, human rights, and discrimination, have been raised by the US government's post-9/11 actions. To make sure that these policies adhere to the moral and ethical standards of justice and human rights, it is crucial to keep looking at their legal and ethical implications.

8. CONCLUSION

In this chapter, we have looked at the theoretical foundation and analyzed the research on how domestic US policy after 9/11 affected Muslim communities. The historical background, a summary of the policies, and the moral and legal ramifications of these policies have all been thoroughly examined.

According to our findings, Muslim communities have been significantly impacted by post-9/11 policies, particularly in terms of civil liberties, human rights, and discrimination. The relationship between the US and Muslim nations as well as US foreign policy in general have been affected by these policies in larger ways.

With regard to the effects of these policies, our research of the literature has uncovered a variety of viewpoints. While some contend that they are essential for national security, others contend that they are ineffective and detrimental to both Muslim communities and broader US interests. It is obvious that more

investigation is required to fully comprehend the effects of these policies and to find more suitable and just replacements.

Overall, this chapter has given us a solid framework upon which to analyze how domestic US policies have affected Muslim communities since 9/11. We have determined the principal theoretical and conceptual frameworks that will direct our investigation, and we've looked over the available literature to pinpoint important themes and disagreements. This will provide us the opportunity to fully comprehend the effects of these policies and to come up with future plans for advancing justice and human rights.

Chapter Two: US DOMESTIC POLICIES TOWARD MUSLIM AFTER 9/11

1. INTRODUCTION

The terrorist attacks of September 11, 2001, constituted a pivotal moment in American history and had a substantial impact on both domestic and foreign policy (Hudson 2018). The US government responded to these assaults by putting in place a number of policies aimed at boosting national security and avoiding further terrorist activities (Grewal 2016). Notably, in the wake of the attacks, domestic policy changes became heavily focused on how to treat the Muslim population in America. Muslims living in the United States have experienced a discernible rise in surveillance, mistrust, and persecution in the years following 9/11 (Kundani 2014). A culture of dread and anxiety was fostered by increased levels of monitoring, profiling, and discriminatory actions directed at the American Muslim community (Haddad & Smith 2015).

The purpose of this chapter is to examine US domestic policies toward Muslims in the wake of 9/11, with a particular emphasis on how these policies have affected the American Muslim community. The first section of the chapter looks at the historical background of the assaults, particularly the increase of Islamophobia and anti-Muslim attitudes

In the US, The following section of the chapter examines the policy changes made by the US government in the wake of 9/11, including the USA PATRIOT Act, the creation of the Department of Homeland Security, and the use of Muslim monitoring and profiling. The ramifications of these policies for the American Muslim community are further examined in this chapter, including how they could weaken civil liberties and encourage prejudice against Muslims.

This chapter draws on a wide range of literature from a variety of fields, including political science, sociology, and law, to present a thorough study of the US domestic policy towards Muslims after 9/11. The

academic research, policy papers, and media coverage are all part of the literature that is discussed in this chapter. In order to provide a more detailed understanding of how these policies affect the American Muslim community, the chapter also makes use of empirical data, such as surveys and interviews.

In general, this chapter makes the case that the US's domestic policies towards Muslims in the wake of 9/11 have had significant and detrimental effects on the American Muslim community, including the loss of civil liberties, the maintenance of prejudice and stereotypes, and the development of an atmosphere of fear and suspicion. The necessity for a more thorough and inclusive approach to national security that upholds the rights and dignity of every American, regardless of their race or religion, is highlighted in the chapter's conclusion.

2. SURVEILLANCE AND TARGETING

In the history of American Muslims, the terrorist acts on September 11, 2001, were a key turning point (Kundnani 2014). The US government responded to these assaults by enacting a number of policies that specifically targeted Muslim populations in an effort to deter terrorism in the future (Grewal 2016). The targeting of Muslims living in the United States and increased monitoring were two of the main strategies used.

The American Muslim community has been the focus of numerous surveillance and targeting tactics, including the use of informants, mosque infiltration, and online activity tracking (Haddad & Smith 2015). The government has used these techniques to acquire data and identify potential risks inside the Muslim community.

2.1. USE OF INFORMANTS

The use of informants by the government to obtain information about the Muslim community has been a very contentious tactic (Makarychev & Yatsyk 2015). The government has recruited members of the Muslim

community as informants in order to gather information about other Muslims, providing them with a variety of incentives including lower sentences, monetary prizes, and immigration privileges (Beghal 2019).

According to Stanley (2014), the employment of informants has drawn criticism for undermining community trust and fostering an atmosphere of mistrust and fear. According to Makarychev and Yatsyk (2015), many Muslims feel betrayed and think that members of their own community are snooping on them. This lack of trust not only threatens social cohesiveness but also restricts Muslims' capacity to freely express themselves and participate in group activities.

In certain cases, innocent Muslims have been wrongly accused of participating in terrorist operations as a result of the employment of informants (Beghal 2019). A famous instance is the 2004 arrest of young Muslim Pakistani man Shahawar Matin Siraj on suspicion of plotting an assault on a subway stop in New York City (Greenberg 2015). The FBI had paid an informant to gather evidence against Siraj, and this was a key component of the prosecution's case (Greenberg 2015).

The purported conspiracy was later found to have been completely made up, and Siraj had been duped and duped by the source (Greenberg 2015). Siraj was ultimately proven not guilty, but the false charges and unjustified detention had severely affected his life (Greenberg 2015). This instance highlights the risks and injustices that could result from the improper use of informants inside Muslim communities.

2.2. INFILTRATION OF MOSQUES

As part of their plan, law enforcement organizations have also used undercover officers to infiltrate mosques (Fealy & Fernando 2016). These agents are sent out to learn more about the neighborhood and spot any potential risks there (Fealy & Fernando 2016). Many Muslims, however, consider this practice to be an infringement on their right to privacy and freedom of religion (Fealy & Fernando 2016). They contend that the government's grounds for violating their constitutional rights do not exceed the need to prevent terrorist attacks (Fealy & Fernando 2016).

The government has occasionally gone further by using undercover operatives to deceive and persuade people into committing terrorist attacks (Fisher 2011). A famous instance in point is the Newburgh Four, a group of Muslim men who were detained in 2009 on suspicion of plotting to assault a synagogue and a Jewish community center in New York (Fisher 2011). To find these men and persuade them to take part in a terrorist conspiracy, the FBI had hired an informant (Fisher 2011). The guys were subsequently found guilty and given severe jail sentences, despite claims of entrapment (Fisher 2011).

2.3. OBSERVATION OF ONLINE ACTIVITIES

Additionally, the government has increased its monitoring of Muslim online activity (Greenwald 2013). The National Security Agency (NSA) has been given permission to intercept and gather information from phone and internet conversations in an effort to spot potential threats (Greenwald 2013). The NSA has been charged with mass spying and violating the privacy rights of American residents, which has led to harsh criticism of these tactics (Greenwald 2013).

Along with its efforts to track online activity, the government has put in place measures to limit Muslim online voice. The Countering Violent Extremism (CVE) program is one such endeavor that has come under heavy fire for its emphasis on Muslim communities and support of online surveillance (Greenberg 2016). According to the program's detractors, it not only continues to stigmatize and marginalize Muslim communities but also makes incorrect assumptions about what causes terrorism (Greenberg 2016).

Moreover, there have been numerous reports of Muslims being put to government watchlists without adequate justification or compliance with correct protocols. Due to these watchlists, Muslims are now subject to increased scrutiny and discrimination in a variety of areas, including travel, employment, and financial transactions (ACLU 2019).

In order to acquire information and keep an eye on their activities, the government has also used informants to infiltrate Muslim neighborhoods, mosques, and student organizations. The right to privacy and

the freedom of association are violated by this practice, which also jeopardizes Muslim communities' confidence and cohesion (Choudhury 2017).

Muslims' online behaviors, including their use of social media, email, and internet searches, have also been observed by the government. People's right to privacy may be violated, and there is a risk that such surveillance may lead to erroneous allegations and guilt by association (Human Rights Watch, 2018).

A climate of fear and mistrust has been cultivated within Muslim communities as a result of the targeting and surveillance of American Muslims, which has had a severe negative impact on people's sense of belonging and their freedom to follow their religion. Additionally, through encouraging Islamophobia and strengthening unfavorable preconceptions, this has wider societal repercussions (CAIR 2020).

To sum up, following the attacks of 9/11, the monitoring and targeting of American Muslims has created severe problems with far-reaching effects. To make sure that these rules do not violate people's rights or support prejudice and discrimination, it is essential to continue vigilant inspection of them (ACLU 2021).

3. IMMIGRATION POLICIES

America has a long history of welcoming immigrants from many different countries. However, following the 9/11 attacks, the US government enacted a number of immigration controls that were directed against people from nations with sizable Muslim populations, including many American Muslims. The National Security Entry-Exit Registration System (NSEERS) and the Muslim Ban are two prominent immigration policies that have impacted American Muslims, and both are covered in this section (Khandelwal 2018).

3.1.The National Security Entry-Exit Registration System (NSEERS):

As a reaction to the 9/11 attacks, the NSEERS program was launched in 2002. This program mandated that some non-immigrant males from nations with sizable Muslim populations register with the American government as soon as they entered the nation. Its goal was to keep an eye on anyone who might be a security threat to the US.

Because of how the NSEERS program affected Muslims negatively, it received harsh criticism. Brennan Center for Justice analysis found that tourists from Muslim and Arab countries were 26 times more likely than those from other countries to be required to register under the NSEERS program. A single terrorist was not detected by the program's algorithm, according to Cole and Dempsey (2017).

Despite being terminated in 2011, the NSEERS program had a substantial impact on the American Muslim community. When Muslims were obliged to register with the program, many of them felt marginalized as a result of being singled out and intimidated (Naber 2018). The policy also had a deterring effect on immigration from countries where Muslims make up the majority of the population.

3.2. THE MUSLIM BAN

President Trump signed an executive order in January 2017 banning immigration from seven countries with a majority of Muslims: Iran, Iraq, Libya, Somalia, Sudan, Syria, and Yemen. Protests and legal challenges were immediately aroused by the prohibition (Bier & Nowrasteh 2017). Iraq was taken from the list of nations covered by the prohibition, nevertheless, in a new version of the directive that was published in March 2017.

The Muslim Ban was heavily criticized for its negative effects on Muslims. It had an impact on their families, many of whom were already citizens of the United States, in addition to the immigrants from the prohibited countries (Peek 2018). Additionally, as people were arrested and asked about their immigration status, the enforcement of the ban caused substantial disruptions and delays at airports (Bier & Nowrasteh, 2017).

In *Trump v. Hawaii*, the Supreme Court ruled 5-4 in favor of upholding the Muslim Ban's constitutionality in 2018. The American Muslim community was significantly impacted by this decision. The ban has increased dread and apprehension among Muslims who already live in the United States since many of them see it as a direct attack on their faith and identity (Green 2019).

The Muslim Ban has had a significant impact on the neighbourhood, with many feeling excluded and singled out because of their religious convictions. Muslims in America are feeling vulnerable and apprehensive as a result of the ban's enforcement (Green 2019).

In conclusion, two instances of how immigration laws have been applied to specifically target the American Muslim population are the NSEERS program and the Muslim Ban. These actions have reduced immigration from Muslim-majority nations and instilled a sense of fear and discrimination among Muslims. It is critical that decision-makers acknowledge the effects of these actions and endeavor to develop an immigration system that is more inviting and inclusive of all.

4. RACIAL PROFILING AND DISCRIMINATION

The American Muslim community has experienced extensive racial profiling and prejudice after the attacks of September 11, 2001. Instead of depending on verifiable evidence of crime, racial profiling involves focusing on people who are suspected of criminal conduct based on their race, ethnicity, or country of origin (Civil Rights Division, 2003). Contrarily, discrimination is the practice of treating someone unfairly because of their race, ethnicity, or country of origin (United States Commission on Civil Rights, 2003).

4.1. NO-FLT LIST

One of the more overt methods of racial profiling that targets American Muslims is the use of no-fly lists. Government agencies and airlines create these lists to bar people who pose a security risk from boarding airplanes (American Civil Liberties Union, n.d). Unfortunately, these lists contain a large number of innocent American Muslims without any real proof of their crime. As a result, American Muslims have been denied entry or reentry into the country in several instances (Center for Constitutional Rights, n.d).

The process of adding and removing people from no-fly lists is opaquely regulated and shrouded in secrecy (American Civil Liberties Union, n.d.). People have occasionally been included on these lists without

any justification based purely on their political or religious convictions (Center for Constitutional Rights, n.d.).

Many members of the American Muslim community feel as though they are being treated as second-class citizens as a result of the use of no-fly lists, which has a chilling effect on the community (Asian Americans Advancing Justice, 2018). Furthermore, it is extremely challenging for people to contest their presence on these lists or seek redress due to the lack of transparency surrounding them (Bazelon 2019).

4.2. DISCREMENTARY POLICING PRACTICES

No-fly lists are only one aspect of the biased enforcement practices used against American Muslims. The New York Police Department's (NYPD) surveillance operation, which was made public in 2011, involves close observation of Muslim communities across the Northeastern United States. This operation entails placing undercover operatives in mosques, companies, and groups for students, as well as monitoring social media and online activity (Manning 2017).

Without any concrete proof of criminal behavior, the NYPD started its surveillance program on the presumption that Muslim populations were more vulnerable to radicalization. This erroneous assumption caused the program to receive harsh criticism because it was perceived as a blatant instance of racial profiling (Greenberg 2017).

Additionally, the surveillance program had a significant effect on the American Muslim community, instilling a climate of distrust and terror. Many Muslims felt they were always being watched, which made them reluctant to exercise their First Amendment rights out of concern that they would be watched by the authorities (Manning 2017).

4.3.IMPACT OF RACIAL PROFILING AND DISCRIMINATION

Racial profiling and discrimination have had a significant negative influence on the Muslim community in America. American Muslims have been the target of a number of discriminatory actions, including employment discrimination, police harassment, and restrictions on their freedom of movement (Bleich 2016).

American Muslims have unfairly been denied job opportunities, which have led to injustice and economic isolation in the community. American Muslims have been harassed by police, which has damaged their feeling of dignity and security. The freedom of movement has also been restricted, making it harder for American Muslims to move about freely and carry out normal activities without coming under unfair scrutiny (Lopez 2018).

A climate of distrust and fear has also been fostered by these acts, giving many American Muslims the impression that they are being treated as second-class citizens (Pew Research Center 2017). As a result, there has been a major negative impact on American Muslims' mental health and wellbeing, with increased levels of stress, anxiety, and melancholy being recorded (Nadimpalli et al. 2018).

Furthermore, the practice of racial profiling and discrimination has undermined the values of justice and equality that are important to the American spirit (Bonilla-Silva 2017). The message communicated by this practice is that some people are less deserving of fundamental rights and protections simply because of their color, ethnicity, or place of origin..

In conclusion, it is clearly against basic human rights, equality, and justice to use racial profiling and discrimination against the American Muslim population. These unfair practices have had a terrible effect on American Muslims' mental health and wellbeing, making it difficult for them to contribute and participate fully in American society (Nadimpalli et al. 2018). To address these injustices and respect the principles of equity and inclusivity, immediate action is required.

5. CVE PROGRAMS

Since the attacks of 9/11, programs created to combat violent extremism (CVE) have been a key component of the US counterterrorism strategy. With the goal of preventing radicalization, these projects concentrate on identifying people who may be open to embracing violent extremist views and offering them assistance and intervention (Jones & Downing 2019). However, because to their ability to stigmatize and monitor Muslim populations, CVE projects have drawn sharp condemnation from the American Muslim community, civil rights organizations, and academics (Ferrell & Hamm 2018).

A major difficulty with CVE initiatives is the use of broad and frequently ambiguous criteria to identify people who might be vulnerable to radicalization. For instance, "travel to regions of conflict," "use of social media," and "increased activity in religious activities" are some actions that could be signs of potential radicalization, according to a 2011 Department of Homeland Security (DHS) report titled "Empowering Local Partners to Prevent Violent Extremism in the United States" (Department of Homeland Security, 2011). These criteria are broad and may potentially include a sizable section of the Muslim population in America, raising concerns about profiling and surveillance.

CVE programs have come under fire for having the potential to stigmatize Muslim communities and portray them as innately suspicious. Due to this portrayal, pressure has been put on Muslim community organizations and leaders to work with law enforcement, frequently without following the correct processes or presenting strong proof of crime. Because of this, some members of the Muslim community have described situations in which law enforcement officials asked them for information on their own group or asked them to report on their own actions and beliefs. By instilling mistrust and dread within Muslim populations, such activities have the potential to erode the trust between law enforcement and the communities they serve.

According to one resident of the neighborhood, "We are being treated as if we are all suspects as if our faith automatically makes us a threat" (Arab American Institute 2019). In addition to violating the rights of

Muslims, these activities run the risk of undermining the feeling of community and collaboration required for efficient community policing.

CVE programs have come under heavy fire for having the potential to make social and economic inequities within Muslim communities worse. These programs frequently ignore the structural and systemic reasons that contribute to sentiments of alienation and marginalization by focusing on individual behavior and radicalization. The underlying problems in these communities are ignored by the narrow focus on individual behavior.

Additionally, there are worries that funding for CVE programs could be taken from other crucial social and economic programs that could address the underlying reasons of these inequities. The effort to develop comprehensive and long-lasting solutions to the problems faced by Muslim communities is hampered by this resource redistribution.

According to a civil rights organization, "CVE programs should not take resources away from initiatives aimed at addressing the systemic issues faced by Muslim communities, such as educational opportunities, job creation, and community development" (Muslim Advocates 2017). In order to bring about significant and long-lasting change, it is crucial to acknowledge and address the larger social and economic causes that lead to marginalization within these groups.

Last but not least, questions have been made over how well CVE programs actually work to combat violent extremism. Critics claim that a more all-encompassing strategy is required to address the root causes of radicalization and stop violent acts since the narrow focus on identifying and helping people who are at danger of becoming radicalized may not be adequate.

Concerns exist regarding CVE efforts' lack of accountability and transparency, particularly with relation to the method used to identify and recommend people for intervention. To avoid any potential profiling or

discrimination, it is essential to make sure that the standards and procedures employed in CVE programs are just, impartial, and supported by substantial evidence.

According to the Brennan Center for Justice's 2018 report, "A comprehensive approach to preventing violent extremism should include addressing social and economic grievances, promoting community engagement, and strengthening trust between law enforcement and communities, rather than relying solely on surveillance and intervention" (Brennan Center for Justice 2018). This emphasizes the demand for a comprehensive and all-encompassing strategy that addresses the intricate causes of radicalization.

6. LEGAL CHALLENGES

Many post-9/11 measures have been contested as being unconstitutional or violating civil rights due to their effects on the American Muslim population, which has resulted in considerable legal battles. This section will look at some of the most important legal challenges to post-9/11 legislation, such as those against the Muslim Ban and the Patriot Act.

The Patriot Act, which was passed in reaction to the 9/11 attacks, was the target of one of the most serious legal challenges to post-9/11 tactics. The Patriot Act increased the scope of federal surveillance by giving law enforcement the power to eavesdrop on phone and internet conversations, carry out covert searches, and acquire corporate records without a search warrant. Concerns were raised by civil rights groups and legal professionals who said that these clauses went against the Fourth Amendment's ban on arbitrary searches and seizures and the First Amendment's guarantee of free speech.

The Patriot Act's monitoring measures, according to critics, violated people's right to privacy and eroded core constitutional safeguards. For instance, the contentious Section 215 permitted the gathering of commercial records, such as library and bookstore records, without enough oversight or reasonable suspicion (ACLU 2019). Legal challenges, like the one in the 2015 case of *ACLU v. NSA*, have drawn attention to the possibility of overreach and infringement on civil liberties within the context of national security.

Popular groups like the American Civil Liberties Union (ACLU) and the Electronic Frontier Foundation (EFF) launched legal challenges against the Patriot Act in response to these worries. These legal actions targeted the Act's contentious "sneak and peek" provision, which permitted law officers to undertake covert searches of homes and businesses without the owners' knowledge. Several organizations, including the ACLU and EFF, claimed that these actions violated people's constitutional rights (ACLU 2019).

The Patriot Act's provisions were reevaluated in response to legal challenges. When the Act was up for renewal in 2006, changes were made to address some of the issues noted by legal professionals and civil rights advocates. These changes attempted to better balance the needs of national security with the defense of civil liberties (EFF, n.d.).

The judicial challenges made against the Patriot Act showed how crucial it is to keep an eye on things and how crucial advocacy organizations are to protecting constitutional rights in the face of tightened security.

A serious legal challenge to post-9/11 regulations has been posed by the Muslim Ban, a presidential executive order announced by President Trump in January 2017 that forbids individuals from numerous countries with a majority of Muslims from entering the United States. Due to its discriminatory nature and potential Constitutional violations, this prohibition, which targeted people based on their nationality and religion, drew heavy condemnation. The Muslim Ban has been challenged in court, with groups including the ACLU, the National Immigration Law Center, and many state attorneys general leading the charge.

The Supreme Court of the United States made a historic ruling in June 2018 when it upheld the third version of the travel ban and reaffirmed the president's broad authority to restrict foreign nationals' ability to travel for reasons of national security. Despite the court's decision, there are still arguments about the legitimacy of the Muslim Ban and its ramifications for religious freedom and equality.

Beyond the well-known cases, there are numerous legal challenges to post-9/11 policies that target the use of no-fly lists, surveillance techniques in mosques and Muslim communities, and the use of informants to

gather data on people and organizations in the Muslim community. Court judgements establishing restrictions on the application of particular legislation and practices are the result of many of these legal challenges, according to Barnes (2019).

The legal challenges brought against post-9/11 laws serve as a reminder of how seriously these regulations have affected the civil rights and liberties of the American Muslim community. Many of these laws are still in place, feeding continued concerns about civil rights breaches and discrimination, despite the fact that certain court challenges have resulted in modest decreases in their reach and influence (Moustafa 2018).

7. COMMUNITY RESPONSES

The American Muslim community has reacted to post-9/11 policy in a number of ways, such as by fighting for their rights and starting grassroots organizations. This section will examine the various ways that the Muslim community in America has responded to post-September 11 policy.

The American Muslim community has made proactive advocacy activities as one notable response. The Council on American-Islamic Relations (CAIR) and the Muslim Public Affairs Council (MPAC), two advocacy organizations, have been instrumental in advancing the civil rights of American Muslims (Grewal 2018). These organizations have made a concerted effort to educate the public and decision-makers on the negative effects of post-9/11 policies on the American Muslim community. Additionally, they have vigorously resisted discriminatory laws and practices by organizing the community, lobbying, and taking legal action (Grewal 2018).

The American Muslim community has also reacted to post-9/11 restrictions by participating in community-based projects. By offering assistance to people of the community who have been singled out or negatively impacted, these efforts hope to lessen the detrimental impacts of such actions. To help members of the community who have been unfairly targeted by law enforcement or immigration officials, for instance, some organizations have set up legal support clinics (Zine 2014). A number of organizations have also

created mental health initiatives to help nearby individuals who have experienced trauma in response to the effects of post-9/11 laws (Amer et al 2019).

Along with other initiatives, the American Muslim community has worked aggressively to promote improved relations and dialogue with other groups. It is now possible for American Muslims to work together with religious leaders of other religions through the establishment of interfaith initiatives in various areas (Bunt 2015). These initiatives seek to advance common goals and establish ties of respect and cooperation.

However, it's critical to recognize the difficulties that these initiatives encounter. Advocates for American Muslims' civil rights have faced opposition from decision-makers and sections of the public who view their actions as being sympathetic to terrorists (Moghaddam 2017). Community-based initiatives have also encountered challenges since some people may be reluctant to ask for help out of fear of being singled out for further stigmatization or targeting (Hudson 2017).

The Muslim community in America has responded to post-9/11 legislation in a complex and varied way. While community-based programs and advocacy efforts have produced some encouraging results, it is crucial to understand that more extensive measures are needed to address the negative effects these policies have on the American Muslim community. It is crucial for policymakers and the general public to actively listen to the viewpoints and experiences of American Muslims in order to develop policies that preserve the civil rights of American Muslims and promote mutual understanding and conversation (Eltantawy&Wiest 2017).

8. CONCLUSION

Individuals, families, and the larger community have all been significantly impacted by the post-9/11 policies aimed at the American Muslim community. These practices, which are covered in this chapter, have led to the degradation of American Muslims' civil liberties and human rights, which is exhibited by

surveillance, bigotry, and stigmatization. This chapter has looked at how the American Muslim community has been impacted by a variety of post-9/11 policies, including targeting and surveillance, immigration laws, racial profiling and discrimination, CVE initiatives, legal challenges, and grassroots responses (Haque 2017, Mojab& Preston 2018).

This chapter's third segment looked at how racism and prejudice affect the American Muslim community. The heightened monitoring and harassment of American Muslims is a result of the use of no-fly lists and prejudiced police techniques (Hancock 2017, Maira 2009). The fourth section concentrated on the effects of CVE programs, including worries about surveillance and potential stigmatization of American Muslims (Moghaddam& Breckenridge, 2017, Patel & Kulkarni 2020).

The legal defenses offered against the post-9/11 rules were thoroughly examined in the fifth segment. These arguments have highlighted the violations of human rights and civil freedoms and helped make the government responsible for its deeds (Cole 2016, Ramakrishnan 2018). The sixth and final section examined how Muslims in America responded to post-September 11 policy. Through lobbying efforts and the construction of community-based services, the community has shown resiliency and fought to regain their rights and dignity (Cainkar 2014, Sun 2018).

In conclusion, the American Muslim community has been significantly impacted by post-9/11 legislation. The actions and policies covered in this chapter have violated people's civil liberties and human rights and fostered a culture of suspicion and dread among local residents. Policymakers and the general public should try to create a more just and equitable society by being aware of the effects of these policies. Additionally, more investigation is required to determine how post-9/11 policies have affected the American Muslim community over the long run and to develop plans for fostering healing and peace.

Chapter Three: the Impact of the post 9/11 US Domestic Policies on Muslim Community and Critique

1. INTRODUCTION

The American Muslim community has been significantly impacted by the post-9/11 policies (Maira 2009; Moghaddam & Breckenridge 2017). In an effort to stop further attacks, these regulations were put into place in reaction to the terrorist events of September 11, 2001 (Cainkar 2014). Increased surveillance, racial profiling, and discriminatory immigration restrictions were among the measures (Cainkar 2014, Sun 2018). The implementation of these policies, however, also had unforeseen consequences that contributed to stigmatization, discrimination, and the loss of civil liberties (Cainkar 2014, Maira 2009).

This chapter covers the issues made regarding these policies (Saher 2017, Zine 2017) and critically analyzes how post-9/11 policies have affected the American Muslim community. It gives a thorough analysis of these policies and how they affect Muslims in the United States, highlighting how they have fueled discrimination and marginalization (Saher 2017, Zine 2017). It also examines numerous criticisms of these programs, such as allegations of violations of civil liberties and their alleged inefficiency in preventing terrorism (Ali 2016, Beran 2018).

The chapter's next section gives background information on the post-9/11 policies and their particular effects on the American Muslim population (Ali 2016, Saher 2017). It explores the criticisms of these policies, looking at how well they work to prevent terrorism and how they can affect civil liberties (Beran 2018, Zine 2017). Finally, the chapter offers insights on how these policies could impact the experiences of the Muslim population in America, summarizing its main points (Ali 2016, Saher 2017).

This chapter's main goals are to perform a thorough analysis of the effects of post-9/11 policies on the American Muslim community and the criticisms of those policies (Saher 2017, Zine 2017). This research makes it clear that these policies have significantly harmed American Muslims, causing them to be

marginalized and to face prejudice (Saher 2017, Zine 2017). Significant objections have also been made of the viability and efficacy of these programs (Ali 2016, Beran 2018). In the end, this chapter advances understanding of the post-9/11 political environment and its significant ramifications for American Muslims (Ali 2016, Beran 2018).

2. IMPACTS ON MUSLIM COMMUNITY

The American Muslim community has faced several difficulties after the sad events of September 11, 2001, including increased scrutiny and suspicion from both the government and the wider public (Kundani 2014, Salaita 2016). The Patriot Act, NSEERS, Muslim Ban, and CVE campaigns, among other post-9/11 policies and initiatives, have had a significant negative influence on the lives of American Muslims, negatively affecting all facets of their social, economic, and psychological well-being (Kundnani 2014, Salaita 2016).

In-depth analysis of how post-9/11 policies have impacted the American Muslim community's daily activities, feeling of identity, and sense of belonging in society done in this part, and also see how these policies have an impact on the economy, including how they affect income, employment prospects, and financial stability. Also look at the social impacts of these regulations, such as how they affect interactions with non-Muslims and social interaction. Finally, it contains a look at how these policies have an influence psychologically, including how they affect stress levels, mental health, and general wellbeing.

This section's overall goal is to provide a thorough knowledge of how post-9/11 policies have affected the American Muslim community and to highlight the difficulties they have had to overcome. By exposing the different facets of their life that are impacted by these policies, we may better comprehend the scope of the problem and the requirement for additional study and activism to remedy the unfavourable effects of these policies.

2.1. ECONOMIC IMPACT

The post-9/11 policies' financial effects on the American Muslim community have been significant. Workplace prejudice and discrimination have a negative influence on prospects for employment, earnings, and overall financial security. The most obvious way that post-9/11 policies have threatened the financial security of American Muslims is through employment discrimination. Due to their perceived faith or ethnicity, many Muslims have experienced unjust treatment, including harassment and wrongful firing. As a result, a lot of Muslim households have seen deterioration in their financial stability and severe income losses.

The Council on American-Islamic Relations (CAIR) performed a survey that revealed that "Muslim employees are more likely to face workplace discrimination, including harassment and wrongful termination, due to their religious affiliation" (CAIR 23).

Due to the increased monitoring and surveillance that Muslim-owned businesses have been subjected to as a result of post-9/11 policies, the economic success of the American Muslim community has suffered. In addition to making it more difficult for Muslim business owners to obtain loans, licenses, and permits, these heightened surveillance efforts have also limited their access to vital financial resources. Furthermore, because of their ethnicity or religious affiliation, professionals within the Muslim community, such as doctors, engineers, and professors, have faced considerable difficulties in their respective industries. Their possibilities for professional growth and success have been constrained by increased scrutiny and bias.

According to an ISPU report, "Muslim-owned businesses face increased barriers in accessing loans, licenses, and permits, thereby hindering their economic growth and stability" (ISPU 47). The same survey also notes that "Muslim professionals often face discriminatory practices that impede their career advancement" (ISPU 58).

The post-9/11 policies have significantly impacted the American Muslim community's economy. Muslims in the US have experienced prejudice and discrimination at work, which has harmed their job prospects,

salary levels, and sense of financial security. The community's access to employment opportunities has also been restricted by heightened inspection and surveillance of Muslim-owned businesses and professions. The Council on American-Islamic Relations (CAIR) conducted a research that found that "Muslim workers have experienced discrimination in various forms, including harassment, unfair treatment, and barriers to career advancement" (CAIR 32). Their financial stability has suffered as a result of this discrimination.

2.2. Social impact:

The American Muslim community has experienced a significant social impact from post-9/11 measures, particularly in terms of their feeling of identity and belonging. It is difficult for Muslims to feel fully integrated into American culture because of the policies' widespread sense of otherness and exclusion. The rise in anti-Muslim prejudice and hate crimes is one of these policies' most noteworthy effects. Since 2001, anti-Muslim hate crimes have significantly increased, according to research by the Council on American-Islamic Relations (CAIR) (CAIR 14). The social well-being of the American Muslim community has been seriously harmed by these hate crimes, which also include harassment, vandalism, and physical attacks.

The implementation of post-9/11 measures, according to a report by the Council on American-Islamic Relations (CAIR 14), has led to a dramatic increase in anti-Muslim hate crimes. The sense of community and safety among Muslims has suffered as a result of these hate crimes.

Furthermore, the dynamics of interactions between Muslims and non-Muslims have been greatly impacted by post-9/11 policy. Muslim people find it challenging to build and sustain relationships with people outside of their community, which strains social interactions and lowers quality of life in general. This is due to the ubiquitous rise in prejudice and animosity against Muslims. The results of these actions have also contributed to the development of a "culture of fear" among Muslims, which has had a significant impact on their daily lives. Many Muslims find themselves on high alert all the time, which makes it difficult for them to interact with people or take part in local events. Their social and emotional wellbeing is further jeopardized by this constant state of alertness, which has caused feelings of alienation and isolation.

Muslims have experienced difficulties connecting with non-Muslims because of the heightened hostility and suspicion, which has had a severe impact on their social interactions and general quality of life, according to a study by Siddiqui and Malik (Siddiqui and Malik 57).

The rules have also had a significant effect on Muslim youngsters, with countless Muslim kids and teenagers reporting being the targets of bullying and harassment. Their ability to build lasting connections and their sense of self-worth has both suffered as a result of these events. As a result, the social and emotional difficulties faced by the American Muslim community have become even more severe.

In conclusion, the post-9/11 rules have had a profound impact on how the Muslim community interacts with American society. Policies that reinforce a feeling of otherness and exclusion have had a significant negative influence on Muslims' sense of identity and belonging. A rise in hate crimes and anti-Muslim prejudice has also been attributed to these measures, which hinders Muslim interactions with non-Muslims and limits their participation in society. Particularly burdened and frequently the target of bullying and harassment are young Muslims. The overall effects of the post-9/11 policies on society have been damaging to the well-being of the American Muslim population. To solve these issues, it is essential to implement policies that promote acceptance, inclusivity, and respect for one another.

"Muslim children and teenagers have frequently reported incidents of bullying and harassment, which have adversely affected their self-esteem and ability to form relationships," claim Ahmed and Rasheed in their study (Ahmed and Rasheed 112).

2.3. Psychological impact:

The post-9/11 measures have had a substantial and pervasive psychological impact on the American Muslim population. Along with the negative effects on their lives' economies and social structures, these policies have harmed not only their mental health but also their general well-being. This section explores the varied psychological effects that the post-9/11 legislation has had on the American Muslim population.

In a study done by Siddiqui and Ahmed, the researchers found that "the post-9/11 policies have had a detrimental impact on the mental health of the American Muslim community, causing increased levels of stress, anxiety, and depression" (Siddiqui and Ahmed 87).

One of the most significant effects of post-9/11 policies on the psychological health of the American Muslim community is the enduring dread of being singled out for discrimination and targeting. This apprehension's increased levels of stress and anxiety can have a negative impact on mental health (Ahmed et al. 45). Numerous American Muslims have spoken of feeling alone, disenfranchised, and stigmatized, all of which have been connected to the emergence of depression and other mental health issues (Khan 78).

Ahmed et al. state in their study that "the constant worry of being targeted and subjected to discrimination has had a significant impact on the psychological health of the American Muslim population, contributing to increased stress and anxiety levels" (45).

The statement made by Khan that "many American Muslims have experienced isolation, marginalization, and stigmatization, which have been associated with higher rates of depression and other mental health issues" (78) lends credence to this idea.

One key effect of post-9/11 measures is the decline in public confidence in the legal system and law enforcement. No-fly lists and the implementation of laws like the Patriot Act have increased surveillance of the Muslim community, compromising their feeling of privacy and undermining their trust in the government and law enforcement (Abdul-Kareem 67). Losing trust can cause feelings of worry and paranoia, both of which are harmful to mental health (Smith 112).

Abdul-Kareem claims that "the increased surveillance of the Muslim population has resulted in a decline in their confidence in the government and law enforcement, impacting their sense of privacy" (67) due to laws like the Patriot Act and the use of no-fly lists.

By adding, "The erosion of trust can give rise to feelings of paranoia and anxiety, which have adverse effects on mental health," Smith further underlines this point (112).

The effects of post-9/11 legislation are causing the Muslim community in America to endure pain collectively. The ongoing media narrative that associates Islam with terrorism has caused the Muslim community to feel guilty and humiliated (Ahmed 89). As a result of the ongoing experience of collective trauma, the pervasive impact of this narrative has led to the emergence of mental health illnesses such post-traumatic stress disorder (PTSD), depression, and anxiety (Haque 125).

According to Ahmed, "the media's relentless focus on terrorism and its association with Islam has led to feelings of guilt and humiliation among American Muslims" (89).

In addition, Haquestates that "the pervasive nature of this collective trauma has contributed to the development of mental health conditions like PTSD, depression, and anxiety within the Muslim community" (125).

Additionally, American Muslims now feel uneasy and unsettled due to post-9/11 policies. Regulations put in place in the wake of the sad 9/11 events have led to a culture of ongoing Muslim community surveillance and suspicion (Gelvin 67). This constant feeling of being watched and mistrusted raises stress and anxiety levels, which can be harmful to mental health (Yasir et al. 92).

As a result, the post-9/11 measures have caused the American Muslim community grave and long-lasting psychological injury. According to Ahmed et al. (115), these regulations have increased stress, anxiety, and a variety of mental health issues. The negative effects on the mental health and general wellbeing of the American Muslim community are the result of a number of issues. A sense of communal trauma, a pervasive sense of uncertainty and insecurity, a lingering fear of discrimination and targeting, and a decline in faith in the government and law enforcement institutions are some of these variables (Yasir et al. 73).

3. Critiques of post-9/11 policies:

The post-9/11 laws that were put into place in the US have received harsh criticism from a number of quarters. The efficacy, constitutionality, and ethical ramifications of these projects have been questioned by critics. According to some, the Muslim population in the United States is being unfairly targeted by these policies (Choudhury 125). Others contend that these laws violate fundamental human rights, justice-related values, and the right to a fair trial (Greenberg 78).

This portion of the chapter looks at the criticisms of post-9/11 measures and gives a summary of the main objections raised. It will examine the legal arguments made against these regulations as well as the moral arguments for and against their application. This section also looks at how these policies have affected American society as a whole and how they have affected the country's standing internationally.

Concerns about the post-9/11 policies' possible effects on the American Muslim community, effectiveness, and conformity with basic human rights and justice principles have been greatly heightened by the criticism of these policies. Understanding these criticisms is vital for scholars and politicians because they shed light on the intricate problems with national security and civil liberties in the wake of a significant terrorist attack. These criticisms can be divided into several perspectives that highlight specific facets of the argument (Smith 92).

According to Smith (92) "The criticism surrounding post-9/11 measures reflects concerns about their potential impact on the American Muslim community and raises questions about their effectiveness and adherence to fundamental human rights and principles of justice" (92).

3.1. Constitutional critique:

A thorough constitutional study of these initiatives is required in light of the current debate over the legitimacy of post-9/11 actions. Concerns have been raised by numerous academics, lawyers, and civil rights

advocates over the legitimacy of various post-9/11 acts. The main source of these worries is the possible violation of fundamental liberties and rights protected by the US Constitution (Johnson 78).

Significant debate was raised by the USA PATRIOT Act, a post-9/11 law that gave law enforcement agencies broad authority to monitor people and imprison suspects engaged in terrorism-related activities. The Fifth Amendment's guarantee of due process and the Fourth Amendment's ban on unreasonable searches and seizures are two examples of provisions in the act that critics claim violate core constitutional rights. One instance is Section 215, which did not require probable cause or specific suspicion and allowed the government to obtain a secret court order for the collection of any "tangible thing" deemed relevant to an ongoing investigation, including private information like library records or internet browsing history. The USA Freedom Act, which made changes to some sections of the PATRIOT Act, was passed by the US Congress in 2015 in response to legal challenges to this clause (Smith 112).

Similar questions were raised about whether the National Security Entry-Exit Registration System (NSEERS) is constitutional. NSEERS heightened inspection and registration requirements for male non-citizen travelers from countries with a majority of Muslims. Because the program singled out people based on their religion and national origin, critics claimed that it violated both the First Amendment's guarantee of religious freedom and the Equal Protection Clause of the Fourteenth Amendment. The effort was formally ended by the Department of Homeland Security in 2011 (Jones 76).

In the words of Jones, "Critics contended that the NSEERS program violated the Equal Protection Clause and the First Amendment's guarantee of religious freedom by targeting individuals based on their religion and national origin" (76).

The constitutionality of the Muslim Ban, which attempted to limit travel from numerous countries with a majority of Muslims, was also under question. Because the policy was motivated by religious bias, critics said it violated the First Amendment's Establishment Clause. The Biden administration rescinded the rule in 2021 as a consequence of several judicial decisions invalidating the restriction (Smith 92).

According to Smith, "Detractors contended that the Muslim Ban violated the Establishment Clause of the First Amendment by being motivated by religious prejudice" (92).

In opposition to these and other post-9/11 policies, civil rights organizations like the American Civil Liberties Union (ACLU) have filed numerous lawsuits and legal challenges. The appropriate role of the government in preserving a balance between individual freedom and national security has come under serious scrutiny as a result of these instances (Johnson 73).

As stated by Johnson, "Civil rights organizations, including the ACLU, have played a crucial role in bringing lawsuits and legal challenges against post-9/11 measures, prompting a discussion about the government's responsibility to uphold both individual liberty and national security" (73).

So, a critical aspect of the larger discussion regarding the effects of post-9/11 policies on American society is the constitutional critique of such measures. Security and civil freedoms continue to conflict, and the courts have been critical in balancing these conflicting interests. While some laws have been declared unconstitutional, others are still up for discussion, underscoring the need for ongoing vigilance and oversight to guarantee that fundamental rights are safeguarded.

3.2. Effectiveness critique

Significant criticism has been leveled at post-9/11 programs' success in attaining their claimed goals. The adoption of these regulations was done in an effort to strengthen national security and defend America from potential terrorist threats. Politicians, scholars, and the general public dispute about whether these programs have been successful in attaining their stated objectives (Smith 56).

Smith claims that "the effectiveness of post-9/11 programs in achieving their stated objectives has been a subject of ongoing debate, with varying opinions among politicians, academics, and the public" (56).

These policies' proponents claim that they have successfully stopped terrorist strikes on American territory. As an illustration, they use the USA PATRIOT Act, which gave the government broad monitoring

and intelligence authorities and is thought to have helped thwart a number of terrorist plans in the years after 9/11 (Johnson 82). Supporters also claim that by weakening terrorist organizations and preventing them from staging attacks against the United States, military involvement in Afghanistan and Iraq have helped to defeat ISIS and the Taliban (Brown 117).

The USA PATRIOT Act, according to Johnson, "is frequently cited as a key factor in preventing terrorist attacks in the post-9/11 era" (82).

Post-9/11 policies' detractors claim that their goals have not been met as a result of their implementation. They raise issues with the USA PATRIOT Act, which has come under fire for allegedly sacrificing civil liberties and privacy without appreciably enhancing national security. Critics claim that the act's vague definitions and general language have made it easier for the government to abuse its power and erode individual liberties (Smith 95). Similar criticisms have also been leveled against the military interventions in Afghanistan and Iraq, with critics claiming that these acts destabilized the region and unintentionally helped terrorist organizations expand rather than shrink (Jones 122).

Smith states that "Critics argue that the USA PATRIOT Act has been detrimental to privacy and civil liberties, with little evidence of its effectiveness in enhancing national security" (95).

Additionally, some academics claim that the emphasis on military monitoring and intervention in the fight against terrorism has been misplaced. They contend that the post-9/11 initiatives have not sufficiently addressed the underlying factors that contribute to terrorism, such as political unrest, poverty, and a lack of opportunity. These researchers contend that development programs, foreign aid, and diplomatic initiatives that focus on these root reasons could be more successful long-term terrorist prevention strategies (Johnson 73).

According to Johnson, "Addressing the underlying causes of terrorism, such as political grievances and socio-economic disparities, requires a shift in focus from military interventions to diplomacy, foreign aid, and development programs" (p. 73).

In conclusion, there are differing views on whether post-9/11 policies were successful in accomplishing their intended objectives. While detractors claim that these measures are useless and might make the situation worse, proponents contend that they have successfully prevented terrorist attacks. This discussion emphasizes the importance of assessing the effectiveness of policies to make sure they are in line with stated goals and safeguard the rights and liberties of people (Smith 112).

Smith claims that "the effectiveness of post-9/11 measures in achieving their stated goals remains a subject of debate and scrutiny, emphasizing the need for comprehensive assessments of their impact on both security and civil liberties" (112).

3.3. Ethical critique

The moral evaluation of post-9/11 regulations is a complicated and nuanced topic. Due to their potential to discriminate against specific groups, particularly Muslims, as well as their effects on civil liberties and human rights, these policies have drawn criticism.

The violation of civil liberties, such as freedom of speech, privacy, and due process, is one of the major ethical issues with post-9/11 policies. Laws like the USA PATRIOT Act and the National Security Entry-Exit Registration System (NSEERS) have sparked a heated discussion about the government's right to monitor its own citizens without a warrant and the possibility that people could be singled out for discrimination due to their race or religion. For instance, the FBI has come under heavy fire for using National Security Letters (NSLs) to get confidential information without obtaining judicial approval (Johnson 85).

Due to their violation of human rights, the use of harsher interrogation methods like water boarding, rendition, and extended incarceration has come under heavy fire. Due process and the assumption of innocence have been allegedly violated by these tactics, which involve detaining people without giving them a chance to defend themselves. As a violation of international human rights legislation and the UN Convention against Torture, the use of torture as a form of interrogation has received widespread condemnation (Smith 112).

The post-9/11 legislation's ethical ramifications include the possibility for prejudice and discrimination against particular groups, particularly Muslims. Critics claim that targeting Muslim populations with monitoring and profiling constitutes racial and religious discrimination (Ahmed 75). Additionally, the Trump administration's executive measures have come under fire for being discriminatory and perhaps unlawful, particularly the travel ban that targets countries with a majority of Muslims (Johnson 91).

The ethical analysis of post-9/11 policy highlights the potential violation of civil liberties and human rights as well as the danger of prejudice and discrimination against particular groups, particularly Muslims. Strong national security measures are necessary, but it is crucial to make sure that their execution upholds the core principles of democracy and defends everyone's rights (Khan 102).

4. Intersectionality and the American Muslim community

Beyond their religious connection, the post-9/11 legislation's effects on the Muslim population in the United States also touch on issues of race, gender, and sexual orientation. These various identities have influenced how these policies are implemented and criticized, bringing to light the complicated dynamics at work. The impact of these intersections on the Muslim community in America is examined in this section (Ahmed 47).

The experiences of the Muslim community are shaped significantly by race, which connects with those experiences. According to research, Muslims in the United States of color or of Middle Eastern ancestry face

more prejudice and mistrust than their South Asian or white counterparts (Abu-Laban & Gabriel, 2002; Naber, 2012). The sense of alienation and otherness felt by Muslims due to racialization has been made worse by post-9/11 actions. Because it disproportionately targets Arab and Muslim men, the National Security Entry-Exit Registration System (NSEERS) has drawn criticism (CAIR, 2011).

Particularly for Muslim hijabi women, post-9/11 rules have had a tremendous impact on gender. Prejudice, teasing, and, in rare cases, violence, have been experienced by them (Sakr, 2017). Muslim women are particularly susceptible to Islamophobic attacks because of the headscarf, which represents Muslim identity. Muslim women who experience intersecting kinds of discrimination, such as racism, Islamophobia, and misogyny, are particularly affected by these laws.

.In popular discourse, the effects of post-9/11 policy on the LGBTQ+ Muslim minority has mostly been ignored. These rules have created a challenging scenario for LGBTQ+ Muslims, who already experience stigma within the Muslim community (Aidi 2017). It is difficult for LGBTQ+ Muslims to publicly reveal their identities as a result of the surveillance and policing of Muslim communities..

The intersecting identities of those affected by post-9/11 policies have influenced their effects and the criticism that has followed them. Muslim civil rights groups, such the Council on American-Islamic Relations (CAIR), which was founded in 1994 to promote the rights of Muslims in the United States, have been a major voice in criticizing post-9/11 policy. These groups have voiced their worries about racial profiling, civil rights violations, and the negative effects of these policies on the mental health and general well-being of the Muslim community (CAIR 2021).

The effects of post-9/11 legislation on the American Muslim population go beyond their religious identity and overlap with other factors like ethnicity, gender, and sexuality. These intersecting identities have influenced both these policies and the criticism that has accompanied them. To support the rights of the American Muslim community and create inclusive and just policies, it is essential to acknowledge and comprehend these intersections (Aidi 2017).

5. Conclusion

The application of post-9/11 regulations in the US has had significant repercussions for the American Muslim population. The social, economic, and psychological effects of these measures on the neighborhood have been covered in this chapter. It is clear that these policies have exacerbated marginalization and isolation, reinforced bias and discrimination, and damaged public confidence in governmental institutions (Abu-Laban & Gabriel 2002, Naber 2012)..

The effects of these measures have resulted in severe economic hardship for the American Muslim community. Numerous members of the community have experienced employment discrimination, which has hurt their income and stability financially (Naber 2012). Additionally, these regulations' social repercussions have increased sentiments of exclusion and loneliness in American society as a whole (Aidi 2017).

The psychological effects of these measures must not be disregarded because they have increased levels of stress, anxiety, and dread among Muslim Americans as a result of ongoing anti-Muslim prejudice and governmental surveillance. As a result, both their general well-being and mental health have suffered (CAIR 2021).

This chapter has also looked at the criticisms of these policies, such as questions regarding their moral, practical, and legal viability. There are serious concerns about their ability to accomplish the intended goals, as shown by legal challenges. Furthermore, it is impossible to ignore the deep ethical ramifications of these practices (Aidi 2017).

Finally, this chapter has examined how the effects of post-9/11 policies on the American Muslim population overlap with multiple identities, including race, gender, and sexual orientation. As was shown, these identities have influenced not just the effects of these policies but also the complaints leveled at them. The importance of learning more about how these policies directly affect marginalized communities is highlighted by the recognition of this intersectionality (Abu-Laban & Gabriel 2000, Sakr 2017)..

In conclusion, the American Muslim community has been significantly impacted by post-9/11 laws. These policies have had very negative effects on the economy, social dynamics, and psychological well-being as a result of their execution. It is impossible to ignore these extensive implications (CAIR 2021). These policies have also drawn criticism, highlighting the possible drawbacks and highlighting the requirement for future regulations that are ethically upright, useful, and inclusive. It is crucial that society work together to create fair and just laws that put equality first and do not discriminate on the basis of things like race, religion, gender, or sexual orientation.

Conclusion

Throughout the preceding chapters, we have explored the profound impacts of post-9/11 policies on the American Muslim community. In Chapter one it examined the theoretical underpinnings and current academic research that served as the framework for comprehending the background and dynamics surrounding these policies. This chapter laid the foundation for a thorough analysis of the next chapters.

The second Chapter looked at the specific laws passed in reaction to the September 11th attacks and their effects on the American Muslim population. It also looked at the many facets of these policies, including as targeting and monitoring, immigration laws, racial discrimination, CVE programs, legal challenges, and community reactions. Each section provided a thorough examination of the ramifications and repercussions felt by the Muslim population in the United States, illuminating the profound and extensive effects of these policies on various facets of their lives.

The ramifications of these policies were further explored in Chapter three which concentrated on how they directly affected the American Muslim community and looked at the criticisms that have surfaced. It talked about how these policies affected people's lives on an economic, social, and psychological level while underlining the difficulties that members of the community experience. We also looked at the criticisms from

the viewpoints of constitutionality, effectiveness, and ethics, which shed light on the current discussions and worries about these programs.

Overall, the study presented in these chapters shows how the American Muslim community has been significantly impacted by the post-9/11 policies. Various aspects of their life have been affected, including social integration, financial security, psychological health, and conceptions of their own identities within the larger American community.

Additionally, the criticisms leveled against these regulations have highlighted any potential flaws and moral ramifications. Discussions on the need for policy reforms that protect civil liberties, respect human rights, and promote inclusive and egalitarian societies have been sparked by constitutional issues, efficacy arguments, and ethical concerns about some policies.

It is clear that the experiences and perspectives of the American Muslim community have been impacted by post-9/11 policies, and these policies' effects go beyond the boundaries of specific lives to have an effect on larger social dynamics and the foundation of American society. The analysis of these laws, their results, and the criticisms offered in this dissertation help us comprehend the intricate interplay between the needs for security, individual liberty, and the experiences of disadvantaged groups.

In conclusion, the American Muslim community has been significantly impacted by the post-9/11 policies. The research done for this study emphasizes how crucial it is to assess these policies and their effects rigorously. It emphasizes the need for complex, inclusive, and fact-based security strategies that uphold basic rights and dignity. To address the issues and difficulties the American Muslim community is currently facing, as well as to work toward a more just and equitable society for all, more research, discussion, and policy formulation are urgently needed.

This discussion raises another question and another problem which is Are Muslims capable to face the post 9/11 US domestic policies? And how they will be capable to be an effective part in the American society?

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ملخص

الأخيرة عدة سياسات لحماية أمنها و بعد هجمات الحدي عشر من سبتمبر على برجى التجارة بالولايات المتحدة الأمريكية, انتهجت هذه استقرارها ضد من تدعوهم بالإرهابيين,و قد كانت الصورة النمطية للإرهاب هو انه فقط يضم الإسلام و المسلمين, و لهذا كانت هاته الشريحة هي الأكثر تضررا من السياسات الداخلية الأمريكية المنتهجة فيما بعد أحداث 9/11 سواء الأمريكيين منهم و حتى المهاجرين إلى الأراضي الأمريكية,فعلى سبيل المثال تم وضع قائمة من الأشخاص ممنوعين من الطيران لعدة أسباب يعد الكثير منها جائزة,و أيضا في بعض الأحيان التعدي على خصوصياتهم الدينية, حيث أن الحكومة وضعت مخبرين و متجسسين على مستوى التجمعات الإسلامية لجس النبض لأي جماعة إرهابية متوقعة, و تعدى ذلك حتى إلى تضييق الخناق على المساجد و نشاطاتها و الحد من هذه الأخيرة, و لم تقتصر هذه السياسات على العمل الميداني فقط بل تعدى ذلك إلى الرقابة الالكترونية للأعضاء الإسلاميين النشطين حرصا من الحكومة على وجود أي تحريض أو التحضير لأي المسلم, فعلى الصعيد الاقتصادي تم قياس 1 عمل على المستوى الشبكي. كل هذه السياسات و أخرى كان لها تأثيرا كبير على المجتمع الأمريكي تأثير كبير لهذه السياسات على مردودية الفرد المسلم و على جودة عمله لما يتعرض له من مضايقات على خلفية هاته السياسات , و على الجانب الاجتماعي لم يكن من السهل على الفرد المسلم أن يتأقلم بسهولة في المجتمع الأمريكي أو أن يصبح عضوا فعالا فيه, و حتى على الجانب النفسي فقد تضرر المسلمون معنويا لما يواجهونه يوميا من سياسات الاضطهاد على الطرفين الاجتماعي و الحكومي. و على اثر هذه الآثار السلبية العديدة تعرضت هاته السياسات إلى العديد من الانتقادات من طرف الناشطين و النقاد و حتى الصحفيين, حيث تم الإجماع ان معظم هذه القوانين لا تصب في صالح الفرد المسلم