

## TECHNOLOGY, SECURITY, AND ISLAMOPHOBIA: HUMAN RIGHTS CONCERNS IN NON-MUSLIM JURISDICTIONS

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### **Abstract**

*The intersection of technology, law, and governance in perpetuating human rights violations against Muslim communities across diverse jurisdictions is exacerbating. While Islamophobia is often understood as a matter of prejudice or societal bias, this study situates it as a structural and transnational phenomenon sustained by discriminatory policies, surveillance systems, and exclusionary legal frameworks. Different sort of technological advancement, such as deepfakes, dehumanization memes and false flag terrorism attribution fueling Islamophobia narratives, raises security and human rights concern for Muslims in non-Muslim jurisdiction. In connection with, country's specific study of the utilization of these technology and human rights violations such as equality, freedom of religion, privacy, due process, and the right to life have been systematically undermined. Therefore, study focuses upon reasons behind persistent Islamophobia violating human rights in non-Muslim jurisdiction. For instance, in France and Belgium, bans on religious attire translate state-enforced secularism into structural inequality, in the United States and China, technologically driven surveillance programs target Muslims through profiling, eroding both privacy and freedom of movement. In Myanmar, Israel/Palestine, and India, discriminatory laws and practices enforce political exclusion, while violent campaigns ranging from Rohingya displacement to the Christchurch Mosque attack underscored the threat to life and security. As a result, the cumulative effects encompassing trauma, cultural erasure, economic marginalization, and forced displacement, which together weaken community resilience and global human rights norms. By tracing these multidimensional impacts, the article argues that Islamophobia must be recognized not only as a sociopolitical challenge but as an urgent international human rights concern.*

**Keywords:** *Technology, Islamophobia, Surveillance systems, human rights violations, non-Muslim jurisdiction, Muslim minority.*

### **Introduction**

Human rights are the set of principles laid down by universal instinct of being human. Human rights are the rights which are guaranteed protections against any kind of violations in the form of inequality, discrimination and any behavior threatening to dignity of any human. Human rights are the rights ensuring equal treatment among humans irrespective of race, gender, language, color or nationality. Moreover, Islam has provided the complete set of protection of human rights and comprehensive code of conduct through different sources such Holy Quran and Sunnah of Holy Prophet (PBUH). Muslims are obligated and guided to follow certain principles in daily lives; however, it does not mean that non-Muslims have nothing to follow or guided by this religion. In Islam, non-Muslims have been discussed as a significant part of society and even a protected part of Muslim society if not fighting against Muslims.

However, Human rights of Muslim community are equally important in non-Muslim jurisdictions. Unfortunately, human rights of Muslims have been violating in non-Muslim jurisdiction, not from today but traced back from history and this violation of human rights are constituting violation of internationally recognized norms. For instance, history provide the evidences of persecution of Muslim by the pagans, their malicious resistance towards spread of

Islam, extreme hatred against Muslims and violation of basic human rights.<sup>1</sup> In contrast, these ill-practices were countered through peaceful resolutions by practicing morals and perseverance such as migration to Madina and treaty of Hudaibiyah. Establishment of the state of Madina set practiced example for protection of non-Muslims' rights living in Muslim state. By the enactment of Madina's Charter or Constitution of Madina instituted by Holy Prophet (PBUH) guaranteed generous inclusion, representation and recognition of Jewish tribes of Madina. The Constitution of Madina has set a significant example of a peaceful resolution, inclusion of non-Muslims by protecting their rights as minorities in a newly established state which is the core reason to refer Madina as a successful state model.<sup>2</sup>

Nevertheless, this study examines the intersection of technology, law, and governance in perpetuating human rights violations against Muslim communities across diverse jurisdictions. While Islamophobia is often reduced to prejudice or societal bias, this research situates it as a structural and transnational phenomenon reinforced by discriminatory policies, surveillance mechanisms, and exclusionary legal frameworks. Technological advancements, including deepfakes, dehumanizing memes, and false-flag terrorism attributions, have amplified Islamophobic narratives, raising profound concerns for security and human rights in non-Muslim jurisdictions.

Country-specific practices reveal how these technologies intersect with systemic violations of fundamental rights such as equality, freedom of religion, privacy, due process, and the right to life. In France and Belgium, bans on religious attire transform state-enforced secularism into structural inequality. In the United States and China, surveillance programs enabled by advanced profiling technologies undermine both privacy and freedom of movement. In contexts such as Myanmar, Israel/Palestine, and India, discriminatory laws and state practices enforce political exclusion, while violent campaigns—from the displacement of the Rohingya to the Christchurch Mosque attacks—underscore threats to life and collective security. The cumulative impacts include trauma, cultural erasure, economic marginalization, and forced displacement, all of which erode community resilience and weaken international human rights norms. By tracing these multidimensional effects, the article argues that Islamophobia must be recognized not merely as a sociopolitical challenge but as a pressing international human rights concern.

### **Kinds of Technological Advancements as cause of Islamophobia 2.0**

The rapid evolution of technology has intensified Islamophobia in new and complex ways, giving rise to what some scholars term "Islamophobia 2.0."<sup>3</sup> Unlike traditional forms of discrimination rooted in social and political prejudice, contemporary technological tools amplify and normalize anti-Muslim narratives on a global scale.<sup>4</sup> Among the most alarming developments is the use of artificial intelligence to generate deepfakes, the fabricated images and videos that misrepresent

<sup>1</sup> "The persecution of Muslims by the pagans," Rafed: For cultural development, accessed: May, 16, 2025, <https://en.rafed.net/article/---The-Persecution-Of-The-Muslims-By-The-Pagans>.

<sup>2</sup> Hafiz Muhammad Arif Siddiqi, et.al, "Common Attributes of the Constitution of Madina And Magna Carta: Analytical Study from a Historical Perspective," *Russian Law Journal* 11, no 10 (2023): 663.

<sup>3</sup> Farid Hafez and Enes Bayrakli, eds., *European Islamophobia Report 2021* (Ankara: SETA, 2022).

<sup>4</sup> Nida Kirmani, "Digital Islamophobia: The Online Struggle for Muslim Representation," *Journal of Media and Religion* 19, no. 2 (2020): 85–100.

Muslims are considered as threats to security or cultural stability.<sup>5</sup> These manipulated digital products are widely circulated across social media platforms, reinforcing stereotypes, spreading disinformation, and eroding the credibility of Muslim communities.<sup>6</sup> Hence, such weaponization of technology not only perpetuates harmful biases but also challenges existing human rights frameworks, as individuals and groups struggle to protect their dignity, privacy, and freedom of religion in increasingly digital societies.<sup>7</sup> Below is the detailed review of modern sort of technology plays a crucial role in spreading persistent Islamophobia:

### **1. Artificial Intelligence Generated Deepfakes**

Artificial intelligence generated deepfakes represent one of the most pressing technological threats to human rights and minority protections in the digital era. By creating fabricated images and videos that appear authentic, deepfakes blur the line between truth and falsehood, making it increasingly difficult to challenge misinformation.<sup>8</sup> For Muslim communities living in non-Muslim jurisdictions, such technologies have often been weaponized to reinforce stereotypes and propagate Islamophobic narratives.<sup>9</sup> Deepfake videos portraying Muslims as extremists or fabricated images linking them to acts of violence circulate widely on social media, influencing public opinion and fueling discrimination. Beyond reputational damage, these manipulations can lead to heightened surveillance, social exclusion, and even legal repercussions for targeted individuals.<sup>10</sup> The phenomenon thus exemplifies how technological advancements, when misused, can undermine fundamental rights to dignity, equality, and freedom of religion, calling for stronger international regulatory frameworks.

### **2. Social Media and Dehumanization Memes**

Social media platforms have become fertile ground for the circulation of dehumanization memes that target Muslims and reinforce harmful stereotypes. Unlike traditional hate speech, memes rely on humor, satire, and visual cues to normalize prejudice in subtle but powerful ways.<sup>11</sup> Dehumanizing imagery especially portraying Muslims as violent, backward, or inherently threatening are widely shared in online spaces, often under the guise of “free expression” or “dark

<sup>5</sup> Alessandro Mantelero, “AI and Human Rights: The Artificial Intelligence Act and Beyond,” *Computer Law & Security Review* 45 (2022): 1–11.

<sup>6</sup> Izaz ullah, et al, “Muslim’s Portrayal in International Media: A Case Study of Islamophobia” *Pakistan Research Journal of Social Sciences* 3, no. 2 (2024): 330-339.

<sup>7</sup> Sander van der Linden et al., “The Rise of Deepfakes and the Threat to Truth in Politics,” *Global Discourse* 11, no. 3 (2021): 375–392.

<sup>8</sup> Robert Chesney and Danielle Citron, “Deep Fakes: A Looming Challenge for Privacy, Democracy, and National Security,” *California Law Review* 107, no. 6 (2019): 1753–1819.

<sup>9</sup> Cristian Vaccari and Andrew Chadwick, “Deepfakes and Disinformation: Exploring the Impact of Synthetic Political Video on Deception, Uncertainty, and Trust in News,” *Social Media + Society* 6, no. 1 (2020): 1–13.

<sup>10</sup> Farid Hafez and Enes Bayrakli, eds., *European Islamophobia Report 2021* (Ankara: SETA, 2022).

<sup>11</sup> Roland Imhoff and Julia Recker, “Dehumanization as a Response to Islamist Terrorism: Evidence from a Panel Study,” *International Review of Social Psychology* 25, no. 1 (2012): 67–85.

humor.”<sup>12</sup> Such content not only desensitizes audiences to Islamophobia but also frames Muslims as outsiders unworthy of empathy or equal rights.<sup>13</sup> This process of symbolic degradation contributes to real-world marginalization, influencing public attitudes, policy debates, and even justifying discriminatory practices against Muslim communities.<sup>14</sup> In this sense, the viral spread of dehumanizing memes exemplifies how social media technologies transform old prejudices into digital artifacts, amplifying Islamophobia on a global scale.

### **3. Misinformation and Disinformation via Manipulated Statistics**

A less visible but equally damaging form of digital Islamophobia emerges through the manipulation of statistics, where misinformation and disinformation distort public perceptions of Muslim communities.<sup>15</sup> Unlike fabricated images or memes, numerical data carries an aura of credibility, making manipulated figures particularly persuasive. Selective presentation of crime statistics, exaggerated reports of Muslim population growth, or misrepresented polling data are frequently circulated to construct a narrative of Muslims as demographic or security threats.<sup>16</sup>

Although the original sources often provide accurate and balanced information, disinformation campaigns extract figures out of context or alter them to fit Islamophobic agendas.<sup>17</sup> Such statistical distortions shape policy debates, justify restrictive immigration laws, and normalize surveillance measures in non-Muslim jurisdictions.<sup>18</sup> In this way, misinformation weaponizes the authority of “objective data” to undermine human rights, highlighting the urgent need for transparency, fact-checking mechanisms, and critical media literacy.

### **4. Fake News through False Flag Terrorism Attribution**

One of the most pernicious forms of fake news in non-Muslim jurisdictions is the false attribution of terrorist attacks to Muslims, often before credible investigations are completed.<sup>19</sup> This phenomenon, sometimes described as “false flag attribution,” exploits the global association of Islam with terrorism to circulate misleading narratives that criminalize entire communities.<sup>20</sup>

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<sup>12</sup> Angela Nagle, *Kill All Normies: Online Culture Wars from 4chan and Tumblr to Trump and the Alt-Right* (Winchester: Zero Books, 2017).

<sup>13</sup> Imran Awan, “Islamophobia on Social Media: A Qualitative Analysis of the Facebook’s Walls of Hate,” *International Journal of Cyber Criminology* 10, no. 1 (2016): 1–20.

<sup>14</sup> Milan Obaidi, Nour Kteily, Jonas R. Kunst, and Jim Sidanius, “Living Under Threat: Mutual Threat Perception Drives Anti-Muslim and Anti-Western Hostility in the Age of Terrorism,” *European Journal of Social Psychology* 48, no. 5 (2018): 567–84.

<sup>15</sup> Caroline Jack, *Lexicon of Lies: Terms for Problematic Information* (New York: Data & Society Research Institute, 2017).

<sup>16</sup> Claire Wardle and Hossein Derakhshan, *Information Disorder: Toward an Interdisciplinary Framework for Research and Policy Making* (Strasbourg: Council of Europe, 2017).

<sup>17</sup> Johan Farkas and Jannick Schou, *Post-Truth, Fake News and Democracy: Mapping the Politics of Falsehood* (New York: Routledge, 2020).

<sup>18</sup> Imran Awan, “Islamophobia and Twitter: A Typology of Online Hate against Muslims on Social Media,” *Policy & Internet* 6, no. 2 (2014): 133–50.

<sup>19</sup> Elizabeth Poole, *Reporting Islam: Media Representations and British Muslims* (London: I.B. Tauris, 2002).

<sup>20</sup> Liz Fekete, “The Muslim Conspiracy Theory and the Oslo Massacre,” *Race & Class* 53, no. 3 (2012): 30–47.

Media outlets and online networks frequently rush to frame Muslims as culprits, only to retract or correct reports after the damage has already been done.<sup>21</sup>

Therefore, these premature attributions fuel Islamophobia by reinforcing stereotypes of Muslims as inherently violent and by legitimizing discriminatory security policies.<sup>22</sup> Even when corrected, the initial false narrative lingers in public memory, shaping perceptions and deepening prejudice.<sup>23</sup> In this way, fake news weaponizes fear and uncertainty, transforming isolated acts of violence into collective indictments of Muslim identity, with severe consequences for civil liberties and intercommunal relations.

### 5. Targeted Surveillance and Profiling

Surveillance and profiling represent some of the most systematic ways in which technological advances have been weaponized against Muslim communities in non-Muslim jurisdictions.<sup>24</sup> Through targeted policing, data monitoring, and predictive algorithms, Muslims are disproportionately scrutinized as “high-risk” groups.<sup>25</sup> Counter-terrorism programs in North America and Europe, for example, have normalized the use of mass surveillance technologies, including facial recognition, biometric databases, and online activity tracking, that frequently single out Muslim populations.<sup>26</sup>

As a consequence, these practices not only compromise privacy but also reinforce narratives of collective suspicion, effectively treating Muslims as potential security threats rather than equal citizens. Profiling undermines fundamental rights such as freedom of religion, association, and expression, while also eroding trust between Muslim communities and state institutions.<sup>27</sup> The expansion of such surveillance regimes illustrates how digital tools can perpetuate structural discrimination under the guise of national security, creating an enduring climate of exclusion and fear.

### 6. Islamophobic Narratives (“Islam=violence” tropes)

At the heart of contemporary Islamophobia lies the persistent narrative that equates Islam with violence, a trope that has been repeatedly amplified through hate speech and incitement in both political and media discourses.<sup>28</sup> This framing casts Muslims as predisposed to terrorism, intolerance, and aggression, thereby legitimizing discriminatory laws, restrictive immigration

<sup>21</sup> Amir Saeed, “Media, Racism and Islamophobia: The Representation of Islam and Muslims in the Media,” *Sociology Compass* 1, no. 2 (2007): 443–62.

<sup>22</sup> Richard Jackson, *Writing the War on Terrorism: Language, Politics and Counter-Terrorism* (Manchester: Manchester University Press, 2005).

<sup>23</sup> Deepa Kumar, *Islamophobia and the Politics of Empire* (Chicago: Haymarket Books, 2012).

<sup>24</sup> David Lyon, *Surveillance after September 11* (Cambridge: Polity Press, 2003).

<sup>25</sup> Christina Pantazis and Simon Pemberton, “From the ‘Old’ to the ‘New’ Suspect Community: Examining the Impacts of Recent UK Counter-Terrorist Legislation,” *British Journal of Criminology* 49, no. 5 (2009): 646–66.

<sup>26</sup> Arun Kundnani, *The Muslims Are Coming! Islamophobia, Extremism, and the Domestic War on Terror* (London: Verso, 2014).

<sup>27</sup> Saher Selod, *Forever Suspect: Racialized Surveillance of Muslim Americans in the War on Terror* (New Brunswick: Rutgers University Press, 2018).

<sup>28</sup> Christopher Allen, *Islamophobia* (Farnham: Ashgate, 2010).

policies, and societal exclusion.<sup>29</sup> Hate speech that portrays Islam as inherently violent not only stigmatizes entire communities but also creates a fertile ground for incitement, where individuals and groups are encouraged to act upon these prejudices.<sup>30</sup> Political leaders, pundits, and extremist networks exploit this trope to rally support for exclusionary agendas, normalizing Islamophobia as a form of public discourse.<sup>31</sup> Such narratives not only undermine human rights protections—such as the rights to dignity, equality, and religious freedom—but also foster an environment in which anti-Muslim violence and harassment become socially acceptable or even justified.<sup>32</sup>

### Literature Review

The disintegration of Soviet Union resulted in many new unstable Central Asian states around Chinese border. The Xinjiang Uighur Autonomous region (XUAR) consists upon eight million Muslim Inhabitants.<sup>33</sup> The Uighurs face severe economic, racial, social, and cultural discrimination by the Chinese government.<sup>34</sup> The Chinese government launched a campaign against suspected separatists, subjecting many Uighurs to arbitrary arrest, detention, imprisonment, torture, unfair trials, and summary executions. Despite the fact that the Chinese government signed the International Covenant on Civil and Political Rights (ICCPR) and ratified the UN Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment (CAT), it continues to perpetrate massive human rights abuses against the Uighur population, directly in violation of its international human rights obligations under these two treaties.<sup>35</sup> Despite ratifying the CAT, in 1988, China continues to practice torture against the Uighurs. Many of the detained Uighurs are political prisoners, often arrested for merely discussing politics openly.<sup>36,37</sup>

Long-standing religious or ethnic tensions, often made worse by colonial “divide and rule” tactics. Discussing historical conflicts and colonial legacies would provide that in Myanmar and British colonial policies favored certain ethnic groups, creating deep resentment toward others like the Rohingya resulting generations of mistrust, leading to violent propaganda and mass atrocities.<sup>38</sup>

<sup>29</sup> Edward W. Said, *Covering Islam: How the Media and the Experts Determine How We See the Rest of the World*, rev. ed. (New York: Vintage, 1997).

<sup>30</sup> Peter Morey and Amina Yaqin, *Framing Muslims: Stereotyping and Representation after 9/11* (Cambridge, MA: Harvard University Press, 2011).

<sup>31</sup> Nathan Lean, *The Islamophobia Industry: How the Right Manufactures Fear of Muslims* (London: Pluto Press, 2012).

<sup>32</sup> Paul Baker, Costas Gabrielatos, and Tony McEnery, *Discourse Analysis and Media Attitudes: The Representation of Islam in the British Press* (Cambridge: Cambridge University Press, 2013).

<sup>33</sup> Natasha Parassram Concepcion, "Human Rights Violations Against Muslims in the Xinjiang Uighur Autonomous Region of Western China," *Human Rights Brief* 8, no. 1 (2000): 19.

<sup>34</sup> Ibid 20.

<sup>35</sup> Ibid 19.

<sup>36</sup> Ibid 21.

<sup>37</sup> United Nations, *Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment*, adopted December 10, 1984, entered into force June 26, 1987, United Nations Treaty Series, vol. 1465, p. 85, <https://www.ohchr.org/en/instruments-mechanisms/instruments/convention-against-torture-and-other-cruel-inhuman-or-degrading>.

<sup>38</sup> Francis Wade, *Myanmar's Enemy Within: Buddhist Violence and the Making of a Muslim "Other"* (London: Zed Books, 2017), 34–47.

The recent past has witnessed an exponential growth in the anti-Islam discourse – the notions of Islam as violent, corrupt, deceitful, tyrannical, and perverse – in Western Europe. Consequently, Muslims are projected as fanatic, barbaric, extremists, backward, and uncivilized.<sup>39</sup> As a result, violence, discrimination, surveillance, public profiling against domestic Muslim population in particularly in the US and the UK have increased at a tremendous rate.<sup>40</sup> However, an article lacks the reference towards other non-Muslim jurisdiction and the exacerbating hatred with the technological advancements that this research would identify and provide comprehensively.

The Western hostility toward Islam and Muslims is not just a post 9/11 phenomenon rather its seeds have been sown in the Middle Ages as ample precedents and evidences point that the Crusades and Europe's imperialist ventures are important historical points of intersection between the West and Islam, encounters that led to exaggerated stereotypes and caricatures of a violent Islam.<sup>41</sup> However, it was the launch of Pope Urban's Crusade in 1095 A.D. that marked the beginning of Islam becoming the "normative, fundamental, quintessential, universal enemy."<sup>42</sup> The socio-political context of the eleventh century Europe was quite dark; the Pope needed an enemy to divert the conflicting groups; to claim and maintain the Papal supremacy by reuniting the Latin and Greek Church, in the East.<sup>43</sup>

This study lacks the notion of human rights violation at the face of Islamophobia. This article does provide with one main cause but lack the effects of that; thus, that lacking gap to be filled by this research study. It only discusses one reason only out of many causing human rights violations of Muslim community in non-Muslim jurisdiction. This research study would contribute to prove that perception was build overtime against Muslims causes human rights violations then and now and will prove that this perception has been negatively exacerbated with different kind of developments in technological advancements.

Moreover, the establishment media, eagerly portrays every angry reaction to foreign aggression by every child anywhere in the Muslim world as a manifestation of Islamic fundamentalism, it rarely points out the fact that powerful fundamentalist Christian and Jewish forces support the more destructive military operations or geopolitical policies that trigger such violent reactions in the first place.<sup>44</sup>

The ramifications of the attacks of September 11, 2001 are felt throughout the United States. However, no minority community is as deeply affected as the American-Muslim minority. Since the attacks on the World Trade Center, Muslims residing in the United States have experienced violations of economic and political liberties, as well as ongoing social discrimination.

<sup>39</sup> Muhammad Yaseen Gada, "Islamophobia and its Historical roots: Content, Context and Consequences," *Hamdard Islamicus* 40, no.2, 36.

<sup>40</sup> Ibid 37.

<sup>41</sup> Ibid 38.

<sup>42</sup> Steven Runciman, *A History of the Crusades, Volume I: The First Crusade and the Foundation of the Kingdom of Jerusalem* (Cambridge: Cambridge University Press, 1951), 73–75; Thomas Asbridge, *The First Crusade: A New History* (New York: Oxford University Press, 2004), 45.

<sup>43</sup> Tomaz Mastnak, "Western Hostility toward Muslims: A History of the Present," in *Islamophobia/Islamophilia: Beyond the Politics of Enemy and Friend*, ed. Andrew Shryock (Bloomington and Indianapolis: Indiana University Press, 2010), 29–52.

<sup>44</sup> Ismael Hossein-Zadeh, "The Muslim World and the West: The Roots of Conflict", *Arab Studies Quarterly* 27, no. 3 (2005): 9.

Media stereotypes and government legislation continually exacerbate these human rights abuses and entrench institutional, social, and economic discrimination deeper in American society. At the heart of this discrimination are clear misunderstandings about Islam and those who practice the faith. In an effort to combat these challenges, Islamic organizations are fighting to protect the community's civil liberties.<sup>45</sup> However, a proper framework is required to be followed at the global level to minimize the human rights violation against every minority including Muslims residing in non-Muslim jurisdiction.

In an article, "A worshipper is murdered in a French mosque. How can this be 'just another crime'?" Rokhaya Diallo critically examines the French state's response to the brutal killing of Aboubakar Cissé, a 22-year-old Malian-born carpenter, inside a mosque in La Grand-Combe, southern France. The assailant, Olivier H., stabbed Cissé 57 times during prayers and shared a video of the attack on Snapchat, accompanied by anti-Islamic remarks. Despite the overtly Islamophobic nature of the crime, French authorities and media outlets were initially reluctant to classify the incident as a hate crime or act of terrorism. Instead, it was portrayed as an isolated event devoid of ideological motivation. This framing sparked widespread criticism and protests, highlighting a perceived pattern of institutional Islamophobia within France.<sup>46</sup> Diallo argues that the official reluctance to acknowledge the Islamophobic elements of the attack reflects a broader societal issue. She points to the frequent political and media debates surrounding Islamic practices, such as the regulation of religious attire and the passing of laws with Islamophobic consequences, as evidence of systemic marginalization of Muslim communities. Furthermore, the delayed and muted responses from political leaders, including President Macron and Prime Minister Bayrou, underscore a double standard in addressing anti-Muslim violence compared to other forms of hate crimes.<sup>47</sup>

The article concludes that the French government's failure to promptly and adequately address the Islamophobic dimensions of Cissé's murder exemplifies a deeper, systemic issue of institutional denial and marginalization of Muslims in France. This case serves as a stark reminder of the need for comprehensive and equitable recognition of all forms of hate crimes to ensure justice and social cohesion.<sup>48</sup> For example, France has almost nine to ten percent of Muslim population.<sup>49</sup> Despite of the constitutional obligation in Art. 1 stating Secularism and equality<sup>50</sup>

<sup>45</sup> Ashley Moore, "American Muslim Minorities: The New Human Rights Struggle," *Human Rights & Human Welfare* 11, no. 1 (2011): Article 21.

<sup>46</sup> Rokhaya Diallo, "A Worshipper Is Murdered in a French Mosque. How Can This Be 'Just Another Crime'?" *The Guardian*, May 13, 2025, <https://www.theguardian.com/commentisfree/2025/may/13/worshipper-murdered-french-mosque-politicians-crime-islamophobia>.

<sup>47</sup> Ibid.

<sup>48</sup> Ibid.

<sup>49</sup> Ümit Dönmez, "Muslims represented 10% of French population in 2019-2020: Report," *Anadolu Agency AA*, January 4, 2023, accessed: May 16, 2025, <https://www.aa.com.tr/en/europe/muslims-represented-10-of-french-population-in-2019-2020-report/2860769>.

<sup>50</sup> "Article 1 of Constitution of 4 October, 1958," Constitutional Council, accessed: May 5, 2025, <https://www.conseil-constitutionnel.fr/en/constitution-of-4-october-1958#:~:text=The%20maxim%20of%20the%20Republic,Article%205>.

and international obligations of France under ICCPR Art. 18,<sup>51</sup> ECHR Art. 9,<sup>52</sup> CEDAW<sup>53</sup> which provide to protect religious rights without discrimination, yet the France has a long-standing ban on the wearing of religious symbols, including the hijab, in public schools and has also implemented a ban on full face veils in public.<sup>54</sup> Similarly, despite these legal provisions and international binding obligations, non-Muslim jurisdictions lack the implementation of religious freedom.

This research study will highlight various forms of human rights violations that Muslims face in non-Muslim Jurisdictions, highlighting the severity and scope of such abuses. Legal discrimination refers to the creation or enforcement of laws that explicitly or implicitly target Muslim communities.<sup>55</sup> These laws may restrict religious practices, dress, or community activities, and as a result, they violate fundamental rights such as equality before the law and freedom of religion.<sup>56</sup> Moreover, surveillance and profiling are common in countries where Muslims are often viewed through a lens of suspicion, particularly under the guise of national security.<sup>57</sup> Consequently, this leads to invasive monitoring, travel restrictions, and biased law enforcement, which collectively breach rights to privacy, freedom of movement, and due process.<sup>58</sup>

In addition to, police abuse and arbitrary detention involve the use of excessive force, arrests without proper legal grounds, and prolonged detention without trial.<sup>59</sup> As a result, these practices not only disregard the presumption of innocence but also deny individuals the right to a

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<sup>51</sup> United Nations, *International Covenant on Civil and Political Rights*, adopted December 16, 1966, entered into force March 23, 1976, United Nations Treaty Series, vol. 999, p. 171, art. 18, <https://www.ohchr.org/en/instruments-mechanisms/instruments/international-covenant-civil-and-political-rights>.

<sup>52</sup> Council of Europe, *European Convention on Human Rights*, opened for signature November 4, 1950, entered into force September 3, 1953, European Treaty Series No. 5, art. 9, [https://www.echr.coe.int/documents/convention\\_eng.pdf](https://www.echr.coe.int/documents/convention_eng.pdf).

<sup>53</sup> United Nations, *Convention on the Elimination of All Forms of Discrimination Against Women*, adopted December 18, 1979, entered into force September 3, 1981, United Nations Treaty Series, vol. 1249, p. 13, <https://www.un.org/womenwatch/daw/cedaw/>.

<sup>54</sup> “France to ban wearing abaya dress in schools: Minister,” Aljazeera, assessed: May 16, 2025, <https://www.aljazeera.com/news/2023/8/27/france-to-ban-wearing-abaya-dress-in-schools-minister>.

<sup>55</sup> UN Human Rights Council, *Report of the Special Rapporteur on Contemporary Forms of Racism, Racial Discrimination, Xenophobia and Related Intolerance*, A/HRC/44/57 (Geneva: United Nations, 2020), <https://www.ohchr.org>.

<sup>56</sup> Amnesty International, *The State of the World's Human Rights 2020/21* (London: Amnesty International, 2021), <https://www.amnesty.org>.

<sup>57</sup> Amna Akbar, “National Security and the Muslim Narrative,” *Columbia Law Review* 120, no. 6 (2020): 1295–1361, <https://columbialawreview.org>.

<sup>58</sup> Open Society Foundations, *Eroding Trust: The UK's Prevent Counter-Extremism Strategy in Health and Education* (New York: Open Society Foundations, 2014), <https://www.opensocietyfoundations.org>.

<sup>59</sup> Human Rights Watch, *World Report 2022: Events of 2021* (New York: Human Rights Watch, 2022), <https://www.hrw.org>.

fair and impartial legal process.<sup>60</sup> Furthermore, hate crimes and physical violence directed at Muslims, whether by individuals, groups, or sometimes even state forces, pose direct threats to their safety, security, and right to life.<sup>61</sup> These incidents are often driven by prejudice and go unpunished, creating an atmosphere of fear and exclusion.<sup>62</sup>

Additionally, discrimination in employment and education severely limits the ability of Muslims to access fair opportunities.<sup>63</sup> Consequently, this kind of systemic bias often leads to lower economic and social outcomes, infringing on the rights to work, education, and equal treatment.<sup>64</sup> In this respect, cultural erasure which includes banning Islamic attire, suppressing native languages, or discouraging religious expression are forcing Muslims to conform to dominant cultural norms,<sup>65</sup> thereby violating their cultural rights and freedom of expression.<sup>66</sup> In more extreme cases, Muslims may experience statelessness or forced displacement, where they are denied citizenship or forcibly removed from their homes.<sup>67</sup> As a consequence, this deprives them of identity documents, access to public services, and the right to seek asylum or safe refuge.<sup>68</sup>

In connection with human rights violations against Muslim, torture and abuse in detention facilities or conflict areas represent the most egregious violations, stripping individuals of their dignity and causing lasting physical and psychological harm.<sup>69</sup> Together, these violations reveal a troubling pattern of societal discrimination against Muslim communities.<sup>70</sup> Overall, these forms of oppression do not occur in isolation; rather, they often intersect and reinforce one another, painting

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<sup>60</sup> International Commission of Jurists, *The Right to a Remedy and Reparation for Gross Human Rights Violations: A Practitioners' Guide* (Geneva: ICJ, 2016), <https://www.icj.org>.

<sup>61</sup> OSCE Office for Democratic Institutions and Human Rights (ODIHR), *Hate Crime Reporting: Annual Report 2021* (Warsaw: OSCE/ODIHR, 2021), <https://hatecrime.osce.org>.

<sup>62</sup> European Union Agency for Fundamental Rights, *Second European Union Minorities and Discrimination Survey – Muslims – Selected Findings* (Luxembourg: Publications Office of the European Union, 2017), <https://fra.europa.eu>.

<sup>63</sup> Pew Research Center, *Muslims and Islam: Key Findings in the U.S. and Around the World* (Washington, DC: Pew Research Center, 2017), <https://www.pewresearch.org>.

<sup>64</sup> United Nations Development Programme (UNDP), *Human Development Report 2016: Human Development for Everyone* (New York: UNDP, 2016), <http://hdr.undp.org>.

<sup>65</sup> Tariq Modood, *Essays on Secularism and Multiculturalism* (London: Rowman & Littlefield International, 2019).

<sup>66</sup> UNESCO, *World Report on Cultural Diversity* (Paris: UNESCO, 2020), <https://unesdoc.unesco.org>.

<sup>67</sup> Refugees International, *Rohingya Crisis: Ongoing Displacement and Statelessness* (Washington, DC: Refugees International, 2021), <https://www.refugeesinternational.org>.

<sup>68</sup> UNHCR, *Global Trends: Forced Displacement in 2017* (Geneva: United Nations High Commissioner for Refugees, 2017), <https://www.unhcr.org>.

<sup>69</sup> Physicians for Human Rights, *Documenting Torture in Conflict Zones: Forensic and Legal Tools for Accountability* (New York: Physicians for Human Rights, 2022), <https://phr.org>.

<sup>70</sup> UN Committee Against Torture, *Concluding Observations on the Seventh Periodic Report of the United Kingdom of Great Britain and Northern Ireland* (Geneva: United Nations, 2019), <https://tbinternet.ohchr.org>.

a broader picture of systemic injustice.<sup>71</sup> Therefore, addressing these issues requires not only legal reforms but also a societal shift toward inclusivity, accountability, and the universal application of human rights principles.

### **Contribution of Technology in Human Rights Violations Against Muslims in Non-Muslim Countries**

Technological development has often been celebrated as a driver of efficiency, connectivity, and governance. Yet in practice, technology has also been harnessed to entrench systemic discrimination and exacerbate human rights violations. For Muslim minorities in non-Muslim countries, the misuse of surveillance, digital platforms, biometric systems, and automated bureaucratic tools has contributed to infringements on rights ranging from equality and religious freedom to privacy, due process, education, security, and even life itself. This part of paper discusses these violations across diverse jurisdictions, illustrating how technology has become a powerful enabler of Islamophobia.

#### **1. Violation of Right to Equality and Religious Freedom in France and India**

France has pursued aggressive secularism through laws banning religious symbols in schools and public spaces. The 2004 law on conspicuous religious symbols in schools effectively excluded Muslim girls wearing hijabs, while the 2010 full-face covering ban criminalized the burqa in public spaces.<sup>72</sup> These policies, enforced through policing and institutional regulation, limit Muslim women's visibility in education, employment, and public life. In 2023, French lawmakers even attempted to ban headscarves in sports, condemned by Amnesty International as discriminatory and in violation of religious freedom.<sup>73</sup> In France and Belgium, bans on headscarves have deprived young Muslim women of equal access to education and employment. Exclusionary school policies and workplace discrimination reflect how state-enforced secularism, mediated through institutions and surveillance, produces structural inequality.<sup>74</sup>

In the same way, in India, the Citizenship Amendment Act (CAA) of 2019 explicitly excluded Muslim migrants from neighboring countries from accelerated citizenship. Combined with India's biometric identification system (Aadhaar), digital verification tools have been weaponized to exclude Muslims from citizenship rolls.<sup>75</sup> Scholars warn that Aadhaar's integration with welfare, health, and surveillance systems creates privacy risks and enables discriminatory

<sup>71</sup> Office of the High Commissioner for Human Rights (OHCHR), *Call to Action for Human Rights: Renewing the Social Contract* (Geneva: OHCHR, 2021), <https://www.ohchr.org>.

<sup>72</sup> Associated Press, "French Lawmakers Mull Banning Headscarves in Sport; Amnesty International Says It's Discriminatory," *AP News*, March 2023, <https://apnews.com/article/590489d0ed21b970a6c43c2ea6e255cb>.

<sup>73</sup> Aala Abdelgadir and Vicky Fouka, "France's Headscarf Ban: Effects on Muslim Integration in the West," *Economic Research Forum*, May 14, 2019 (on educational attainment and labor outcomes)

<sup>74</sup> Human Rights Watch, "France: Headscarf Ban Violates Religious Freedom," *Human Rights Watch*, February 26, 2004 (on educational discrimination)

<sup>75</sup> Vrinda Bhandari and Karan Lahiri, "The Surveillance State, Privacy and Criminal Investigation in India: Possible Futures in a Post-Puttaswamy World", *University of Oxford Human Rights Hub Journal* 3, no. 2 (2020): 15-46, <https://ohrh.law.ox.ac.uk/wp-content/uploads/2021/04/U-of-OxHRH-J-The-Surveillance-State-Privacy-and-Criminal-Investigation-1-1.pdf>.

state control.<sup>76</sup> India's Supreme Court has recognized privacy as a fundamental right, yet oversight of digital surveillance remains weak.<sup>77</sup> These systems, coupled with communal narratives, have created a technological architecture for exclusion.

## 2. Violation of Privacy, Movement, and Due Process in United States and China

In the United States, surveillance programs after 9/11 disproportionately targeted Muslims. The NYPD Muslim Surveillance Program mapped neighborhoods, infiltrated mosques with "mosque crawlers," and spied on businesses and student associations.<sup>78</sup> Lawsuits later established these practices as unconstitutional, violating privacy and due process rights.<sup>79</sup> The FBI also recruited informants to record sermons and private conversations, eroding trust within Muslim communities and compromising freedom of religion.<sup>80</sup>

Likewise, in China, surveillance against Uyghur Muslims in Xinjiang has reached unprecedented scale. Authorities use the Integrated Joint Operations Platform (IJOP) to aggregate biometric data, communications metadata, and movement records for predictive policing.<sup>81</sup> Hikvision and Dahua cameras, combined with facial recognition, create a pervasive panopticon.<sup>82</sup> The UN Office of the High Commissioner for Human Rights (OHCHR) concluded in 2022 that these practices may constitute crimes against humanity.<sup>83</sup> Uyghurs are also forced to install spyware like *Jingwang Weishi* on their phones, allowing the state to scan for religious content.<sup>84</sup>

Technology here functions as a tool of totalitarian control, stripping Muslims of autonomy, privacy, and freedom of movement. In Xinjiang, Uyghur students and graduates face systemic barriers to employment. Biometric profiling and digital background checks record religious

<sup>76</sup> Vijayaprasad Gopichandran, et.al, "Ethical Challenges of Digital Health Technologies: Aadhaar, India," *Bulletin of the World Health Organization* 98, no. 4 (2019): 277–81, <https://doi.org/10.2471/BLT.19.237123>.

<sup>77</sup> Sangeeta Mahapatra, "Digital Surveillance and the Threat to Civil Liberties in India," *GIGA Focus Asia*, no. 3 (2021): page numbers if available, German Institute for Global and Area Studies, accessed August 17, 2025, <https://www.giga-hamburg.de/en/publications/giga-focus/digital-surveillance-and-the-threat-to-civil-liberties-in-india>.

<sup>78</sup> American Civil Liberties Union, *Factsheet: The NYPD Muslim Surveillance Program*, June 2013, <https://www.aclu.org/documents/factsheet-nypd-muslim-surveillance-program>.

<sup>79</sup> The Guardian, "NYPD Settles Lawsuit after Illegally Spying on Muslims," *The Guardian*, April 5, 2018, <https://www.theguardian.com/world/2018/apr/05/nypd-muslim-surveillance-settlement>.

<sup>80</sup> *Fazaga v. FBI*, 965 F.3d 1015 (9th Cir. 2020).

<sup>81</sup> Human Rights Watch, *China's Algorithms of Repression: Reverse Engineering a Xinjiang Police Mass Surveillance App*, May 2019, <https://www.hrw.org/report/2019/05/01/chinas-algorithms-repression/reverse-engineering-xinjiang-police-mass>.

<sup>82</sup> Bethany Allen-Ebrahimian, "Hikvision Cameras Power Xinjiang Surveillance," *Axios*, June 14, 2022, <https://www.axios.com/2022/06/14/report-hikvision-cameras-xinjiang-police-uyghurs>.

<sup>83</sup> United Nations Office of the High Commissioner for Human Rights, *Assessment of Human Rights Concerns in the Xinjiang Uyghur Autonomous Region, People's Republic of China*, August 31, 2022.

<sup>84</sup> Human Rights Watch, "China: Phone Search Program Tramples Uyghur Rights," *Human Rights Watch*, May 4, 2023, <https://www.hrw.org/news/2023/05/04/china-phone-search-program-tramples-uyghur-rights>.

behavior, which can disqualify individuals from jobs or higher education.<sup>85</sup> State surveillance thus directly conditions educational opportunity and professional advancement on cultural assimilation.

### **3. Abuse in Israel/Palestine and restriction on fair trial in Guantánamo Bay**

Specifically, in Israel and the Occupied Palestinian Territories, technologies such as facial recognition at checkpoints, digital databases, and predictive monitoring facilitate arrests without due process and restricts Palestinian Muslims' freedom of movement.<sup>86</sup> On the other hand, at Guantánamo Bay, detainees that primarily Muslim men were held for years without trial, often based on intelligence gathered via opaque digital monitoring systems. Despite legal challenges, many prisoners were denied fair trials, subjected to torture, and deprived of legal protections.<sup>87</sup> Technology here played a role in rationalizing indefinite detention under a framework of counterterrorism.

### **4. Violated right to life and Security in New Zealand and Myanmar**

The Christchurch Mosque shootings in New Zealand in 2019 illustrate the deadly convergence of extremism and technology. The attacker livestreamed the massacre on Facebook, and despite takedowns, the footage spread widely across YouTube, Twitter, and Telegram.<sup>88</sup> Studies suggest that algorithmic recommendations on YouTube contributed to his radicalization.<sup>89</sup> In response, the "Christchurch Call to Action" was launched by New Zealand's Prime Minister Jacinda Ardern and French President Emmanuel Macron, urging platforms to prevent the use of social media for terrorist content.<sup>90</sup> Technology, in this case, both facilitated atrocity and spurred global reform.

In Myanmar, social media played a central role in inciting violence against Rohingya Muslims. UN investigators confirmed that Facebook was used to spread hate speech, coordinate attacks, and justify ethnic cleansing campaigns by the military.<sup>91</sup> In parallel, internet shutdowns and phone tracking obstructed Rohingya escape and documentation efforts, directly endangering their right to life and security.

### **5. Discrimination towards Refugee and asylum seeker across Europe**

Across Europe, Muslim refugees, particularly Syrians and Rohingya, have faced discriminatory treatment in asylum processes. Automated databases and digital screening systems often flag Muslim applicants as "security risks," producing higher rejection rates. Reports also document

<sup>85</sup> Darren Byler, *In the Camps: China's High-Tech Penal Colony* (New York: Columbia Global Reports, 2021).

<sup>86</sup> Human Rights Watch, "Israel: New Facial Recognition System in Hebron," *Human Rights Watch*, May 6, 2021, <https://www.hrw.org/news/2021/05/06/israel-new-facial-recognition-system-hebron>.

<sup>87</sup> Andy Worthington, *The Guantánamo Files: The Stories of the 774 Detainees in America's Illegal Prison* (London: Pluto Press, 2007).

<sup>88</sup> Rashid R., "Christchurch Mosque Shootings: Lessons for Trauma Management," *Trauma Case Reports* 34 (2021), <https://pmc.ncbi.nlm.nih.gov/articles/PMC8547820/>.

<sup>89</sup> Zeynep Tufekci, "YouTube, the Great Radicalizer," *The New York Times*, March 10, 2018.

<sup>90</sup> "New Zealand Shooting Video Shows the Dark Side of Social Media," *Time*, March 2019, <https://time.com/5552367/new-zealand-shooting-video-facebook-youtube-twitter/>.

<sup>91</sup> United Nations Human Rights Council, *Report of the Independent International Fact-Finding Mission on Myanmar*, A/HRC/39/64, September 12, 2018, <https://digitallibrary.un.org/record/1646356>.

discriminatory denial of housing and integration support.<sup>92</sup> In these contexts, digital bureaucracy and algorithmic bias serve as gatekeepers, undermining the right to nationality, asylum, and shelter.

Technology has become a double-edged sword in global governance. For instance, in non-Muslim countries, it is frequently deployed not as a neutral tool but as a mechanism for profiling, exclusion, and control of Muslim minorities. From France's bans on religious dress to India's Aadhaar-linked exclusions, from the NYPD's infiltration of mosques to China's biometric surveillance of Uyghurs, from New Zealand's livestreamed massacre to Myanmar's Facebook-driven genocide, technology has amplified human rights violations. These cases highlight an urgent need for global regulation of surveillance systems, algorithmic transparency, and stronger legal protections to prevent the technological institutionalization of Islamophobia.

### **Impacts of Islamophobia on Muslim community in specific jurisdictions**

Islamophobia, when entrenched in state policies and societal discourse, manifests in profound harms to Muslim communities across different jurisdictions, generating physical, cultural, economic, and political consequences. In this, respect, in China, Uyghur Muslims have been subjected to systemic surveillance, arbitrary detention, and forced "re-education" programs, leading to severe trauma, depression, and long-term health complications among detainees and their families. The psychological scars extend beyond individuals, eroding communal well-being. Furthermore, in Myanmar, waves of military-led violence have not only displaced hundreds of thousands of Rohingya Muslims but also caused irreparable cultural loss through the systematic destruction of villages, mosques, and heritage sites, erasing collective memory and identity.

Similarly, in India, Islamophobia has materialized through targeted economic violence, with Muslim-owned businesses and properties attacked during communal riots, pushing communities into cycles of poverty and insecurity. In fact, the crisis extends across borders as displaced Rohingya are forced into overcrowded refugee camps in Bangladesh, where limited resources, poor sanitation, and statelessness perpetuate humanitarian suffering. Political exclusion compounds these hardships as in Myanmar, the 1982 Citizenship Law denies the Rohingya recognition as citizens, while in India, policies like the Citizenship Amendment Act marginalize Muslims from full participation in civic life. In Western Europe, the normalization of Islamophobic rhetoric, whether through media portrayals, political campaigns, or discriminatory laws such as hijab bans, deepens social divisions by casting Muslims as outsiders, threatening pluralism and reinforcing structural inequalities. Collectively, these manifestations reveal that Islamophobia not only violates fundamental human rights but also fractures the social fabric of diverse societies.

### **Conclusion**

The examination of Islamophobia across diverse jurisdictions reveals that technological, political, and cultural mechanisms of exclusion have converged to produce a systematic violation of Muslim communities' fundamental human rights. From the surveillance of Uyghurs in Xinjiang<sup>93</sup> to the statelessness of the Rohingya in Myanmar,<sup>94</sup> from France's restrictions on religious expression<sup>95</sup> to India's discriminatory citizenship policies, these practices expose how Islamophobia is not

<sup>92</sup> European Union Agency for Fundamental Rights, *Migration: Fundamental Rights Issues at Land Borders*, (Vienna: FRA, 2020).

<sup>93</sup> Human Rights Watch, *China: Phone Search Program Tramples Uyghur Rights*.

<sup>94</sup> United Nations Human Rights Council, *Report of the Independent International Fact-Finding*.

<sup>95</sup> Amnesty International, *France: Submission to the UN Committee on the Elimination of Racial Discrimination*, July 2022, <https://www.amnesty.org/en/documents/eur21/5906/2022/en/>.

merely a set of prejudicial attitudes but a structural phenomenon embedded within law, policy, and governance. Its impacts are multidimensional: the erosion of privacy, equality, and freedom of religion; the undermining of economic security, education, and mobility; and the perpetuation of trauma, displacement, and cultural erasure.<sup>96</sup>

Collectively, these violations weaken not only the resilience of Muslim communities but also the credibility of international human rights norms, which profess universality yet are undermined when applied selectively.<sup>97</sup> Moreover, Islamophobic practices destabilize broader societies by entrenching social divisions and legitimizing exclusionary politics, thereby jeopardizing pluralism and democratic ideals. Addressing these challenges requires more than legal reform or condemnation; it demands a critical engagement with the role of technology, securitization, and state power in amplifying structural discrimination. For scholarship and policy alike, the imperative lies in recognizing Islamophobia as a transnational human rights concern, one that must be met with sustained advocacy, inclusive governance, and renewed commitment to the indivisibility of rights. Only then can international society move toward a framework that upholds dignity and equality for all, including its most marginalized communities.

To respond effectively, states and international institutions must adopt comprehensive strategies. First, legal protections for religious freedom and equality should be reinforced by revisiting exclusionary laws, such as bans on religious attire in Europe or discriminatory citizenship frameworks in South Asia, which institutionalize inequality. Second, oversight mechanisms must be established to regulate technology-driven surveillance systems, ensuring that artificial intelligence, spyware, and biometric tools are not misused against religious or ethnic minorities. Third, refugee and asylum frameworks require revitalization: the plight of Rohingya and Syrian Muslims demonstrates the urgency of burden-sharing, humane living conditions, and durable solutions including pathways to resettlement and citizenship. Finally, combating Islamophobia must be treated as a cross-border human rights priority, pursued through international cooperation, interfaith engagement, and inclusive narratives that counter the social divisions fueling political exclusion and violence. Only by combining legal reform, technological accountability, humanitarian protection, and inclusive dialogue can international society uphold the indivisibility of rights and secure dignity and equality for all communities.

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<sup>96</sup> United Nations High Commissioner for Refugees (UNHCR), *Global Report 2022*, Geneva: UNHCR, 2023, <https://reporting.unhcr.org/globalreport2022>.

<sup>97</sup> European Union Agency for Fundamental Rights, *Second European Union Minorities and Discrimination Survey: Muslims – Selected Findings*, 2017, <https://fra.europa.eu/en/publication/2017/eumidis-ii-muslims-selected-findings>.

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