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CITE

# Travel Ban List

## United States

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The first—and thus far only—major federal legislation to explicitly suspend [immigration](#) to the [United States](#) for a specific nationality was the [Chinese Exclusion Act](#) of 1882. Since then, immigration and travel to the United States have been restricted to various groups at various times through a mixture of legislative and executive action. The Immigration and Nationality Act of 1952 (INA; also called the McCarran-Walter Act) sought to standardize the patchwork of region- or [race](#)-based quotas that were in place at the time.

Section 212(f) of the [Immigration and Nationality Act](#) states:

*Whenever the President finds that the entry of any aliens or of any class of aliens into the United States would be [detrimental](#) to the interests of the United States, he may by proclamation, and for such period as he shall deem necessary, suspend the entry of all aliens or any class of aliens as immigrants or nonimmigrants, or impose on the entry of aliens any restrictions he may deem to be appropriate.*

This passage (which appears under [Title 8 of the U.S. Code in §1182: Inadmissible aliens](#) ) was cited as the legal foundation for the so-called “Muslim ban” during the first presidency of [Donald Trump](#). On January 27, 2017, a week after his inauguration, Trump issued an [executive order](#) banning immigration from seven Muslim-majority countries (Iran, Iraq, Libya, Somalia, Sudan, Syria, and Yemen). The ban was immediately challenged in court, and Trump responded with two more orders. The last of these, commonly referred to as “Travel Ban 3.0,” blocked almost all travelers from five primarily Muslim countries—Iran, Libya, Somalia, Syria, and Yemen—as well as [North Korea](#). Certain Venezuelan government

officials and their families were also included in the third ban. On June 26, 2018, in a 5–4 decision, the Supreme Court ruled that Travel Ban 3.0 was “squarely within the scope of Presidential authority under the INA,” and it remained in effect for the remainder of Trump’s term. On Pres. [Joe Biden](#)’s first day in office in 2021, he issued a [proclamation](#)  [revoking](#) the Trump-era travel bans.

Trump returned to the presidency in 2025, and on June 4 he issued a [proclamation](#)  banning travel to the United States from 19 countries. On December 16 Trump issued a [second proclamation](#) , adding 20 more countries as well as the [Palestinian Authority](#) to the original list

## President Trump’s international travel ban

As of December 16, 2025

**Countries facing a full ban:** [Afghanistan](#), [Burkina Faso](#), [Chad](#), [Republic of the Congo](#), [Equatorial Guinea](#), [Eritrea](#), [Haiti](#), [Iran](#), [Laos](#), [Libya](#), [Myanmar](#) (Burma), [Niger](#), [Sierra Leone](#), [Somalia](#), [South Sudan](#), [Sudan](#), [Syria](#), and [Yemen](#)

**Countries facing a partial ban:** [Angola](#), [Antigua and Barbuda](#), [Benin](#), [Burundi](#), [Côte d’Ivoire](#), [Cuba](#), [Dominica](#), [Gabon](#), [The Gambia](#), [Malawi](#), [Mauritania](#), [Nigeria](#), [Senegal](#), [Tanzania](#), [Togo](#), [Tonga](#), [Turkmenistan](#), [Venezuela](#), [Zambia](#), and [Zimbabwe](#)

Michael Ray

Politics, Law & Government > Politics & Political Systems

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### state

sovereign political entity

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What is a state in political terms? ▼

What makes a state 'sovereign'? ▼

What are the main features of a sovereign state? ▼

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**state**, political organization of society, or the [body politic](#), or, more narrowly, the institutions of [government](#). The state is a form of human association distinguished from other social groups by its purpose, the [establishment of order and security](#); its methods, the laws and their enforcement; its territory, the area of jurisdiction or geographic boundaries; and finally by its [sovereignty](#). The state consists, most broadly, of the agreement of the individuals on the means whereby disputes are settled in the form of laws. In such countries as the [United States](#), [Australia](#), [Nigeria](#), [Mexico](#), and [Brazil](#), the term *state* (or a cognate) also refers to political units that are not [sovereign](#) themselves but subject to the authority of the larger state, or federal union.

## Historical conceptions

### Greek and Roman precedents

The history of the Western state begins in [ancient Greece](#). [Plato](#) and [Aristotle](#) wrote of the [polis](#), or [city-state](#), as an ideal form of association, in which the whole community's religious, cultural, political, and economic needs could be satisfied. This city-state, characterized primarily by its self-sufficiency, was seen by Aristotle as the means of developing [morality](#) in the human character. The Greek idea corresponds more accurately to the modern concept of the nation—i.e., a population of a fixed area that shares a common language, [culture](#), and



**Detail from *School of Athens* by Raphael**  
Plato (center left) and Aristotle, detail from *School of Athens*, fresco by Raphael, 1508...(more)

history—whereas the Roman *res publica*, or [commonwealth](#), is more similar to the modern concept of the state. The *res publica* was a legal system whose jurisdiction extended to all Roman citizens, securing their rights and determining their responsibilities. With the fragmentation of the Roman system, the question of authority and the need for order and security led to a long period of struggle between the warring feudal lords of Europe.

## Machiavelli and Bodin

It was not until the 16th century that the modern concept of the state emerged, in the writings of [Niccolò Machiavelli](#) (Italy) and [Jean Bodin](#) (France), as the centralizing force whereby stability might be regained. In *The Prince*, Machiavelli gave prime importance to the durability of government, sweeping aside all [moral](#) considerations and focusing instead on the strength—the vitality, courage, and independence—of the ruler. For Bodin, his contemporary, power was not sufficient in itself to create a sovereign; rule must comply with [morality](#) to be durable, and it must have continuity—i.e., a means of establishing succession. Bodin’s theory was the forerunner of the 17th-century doctrine known as the [divine right of kings](#), whereby [monarchy](#) became the predominate form of government in Europe. It created a climate for the ideas of the 17th-century reformers like [John Locke](#) in England and [Jean-Jacques Rousseau](#) in [France](#), who began to reexamine the origins and purposes of the state.



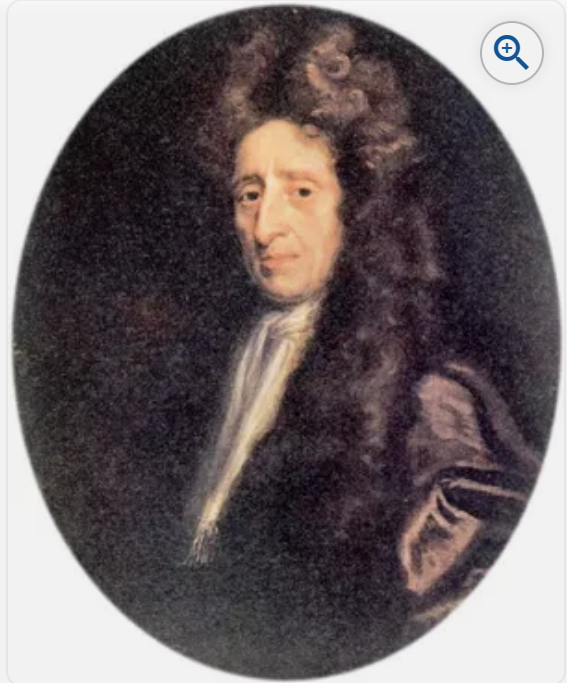
**Niccolò Machiavelli** Niccolò Machiavelli, oil on canvas by Santi di Tito; in the Palazzo Vecchio, Florence.

## Hobbes, Locke, and Rousseau

For Locke and Rousseau, as well as for Locke’s English predecessor [Thomas Hobbes](#), the state reflected the nature of the human beings who created it. The “natural condition” of man, said Hobbes, is self-seeking and competitive. Man subjects himself to the rule of the state as the only means of self-preservation whereby he can escape the brutish cycle of mutual destruction that is otherwise the result of his contact with others.

For Locke, the human condition is not so gloomy, but the state again springs from the need for protection—in this case, of [inherent](#) rights. Locke said that the state is the [social contract](#) by which individuals agree not to infringe on each other’s “natural rights” to life, liberty, and property, in exchange for which each man secures his own “sphere of liberty.”

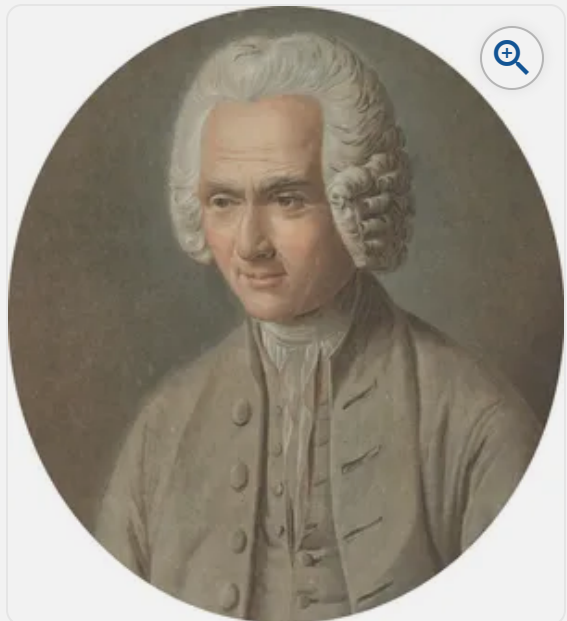
Rousseau’s ideas reflect an attitude far more positive in respect of [human nature](#) than either Hobbes or Locke. Rather than the right of a monarch to rule, Rousseau proposed that the state owed its authority to the [general will](#) of the governed. For him, the nation itself is sovereign, and the [law](#) is none other than the will of the people as a whole. Influenced by Plato, Rousseau recognized the state as the [environment](#) for the moral development of humanity. Man, though corrupted by his civilization, remained basically good and therefore capable of assuming the moral position of aiming at the [general welfare](#). Because the result of aiming at individual purposes is disagreement, a healthy (noncorrupting) state can exist only when the common good is recognized as the goal.



**Michael Dahl: John Locke** English philosopher John Locke, oil on canvas by Michael Dahl, c. 1693; in the National Por...(more)

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**Jean-Jacques Rousseau** Jean-Jacques Rousseau, undated aquatint.

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