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Arab Spring Adds to Global Restrictions on Religion

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Preface

This is the fourth in a series of reports by the Pew Research Center analyzing the extent to which governments and societies around the world impinge on religious beliefs and practices. As part of the original study, published in 2009, Pew Research developed two indexes – a Government Restrictions Index and a Social Hostilities Index – that were used to gauge government restrictions on religion and social hostilities involving religion in nearly 200 countries and territories.

The initial report established a baseline for each country and five major geographic regions. Two follow-up reports looked at changes in restrictions and hostilities in these countries and regions.

The new report looks at the extent and direction of change in government restrictions on religion and social hostilities involving religion during calendar year 2011. Where appropriate, it also compares the situation in 2011 with the situation in the baseline year of the study (mid-2006 to mid-2007).

This is the first time Pew Research has analyzed restrictions on religion in a calendar year. Previous reports analyzed 12-month periods from July 1–June 30 (e.g., July 1, 2009–June 30, 2010). The shift to calendar years was made, in part, because most of the primary sources used in this study now are based on calendar years.

Because of the shift in time frame, this study does not report directly on incidents that occurred from July 1 to Dec. 31, 2010. But events that had an ongoing impact – such as a change in a country’s constitution or the outbreak of a religion-related war – were captured by the coding. Researchers also reviewed the situation in each country and territory during this six-month period, making sure that changes in restrictions were not overlooked.

As we have noted in previous reports, it is important to keep in mind some limitations of this study. The indexes of government restrictions and social hostilities that serve as the basis of the study are designed to measure obstacles to religious expression and practice. As a result, the report focuses on the constraints on religion in each country and does not look at the other side of the coin: the amount of free or unhindered religious activity that takes place in particular countries. The study also does not attempt to determine whether restrictions are justified or unjustified, nor does it attempt to analyze the many factors – historical, demographic, cultural, religious, economic and political – that might explain why restrictions have arisen. It simply seeks to measure the restrictions that exist in a quantifiable,

transparent and reproducible way, based on published reports from numerous governmental and nongovernmental organizations.

As was the case in the three previous reports, North Korea is not included in this study. The primary sources used in this study indicate that North Korea's government is among the most repressive in the world, including toward religion. But because independent observers lack regular access to the country, the sources are unable to provide the kind of specific, timely information that formed the basis of this analysis.

The Pew Research Center's work on global restrictions on religion is part of the Pew-Templeton Global Religious Futures project, which analyzes religious change and its impact on societies around the world. In addition to the three previous religious restrictions reports, other reports produced under this initiative, funded by The Pew Charitable Trusts and the John Templeton Foundation, include "The Global Religious Landscape: A Report on the Size and Distribution of the World's Major Religious Groups as of 2010" (December 2012), "The World's Muslims: Unity and Diversity" (August 2012), "Faith on the Move: The Religious Affiliation of International Migrants" (March 2012), "Global Christianity: A Report on the Size and Distribution of the World's Christian Population" (December 2011), "Global Survey of Evangelical Protestant Leaders" (June 2011), "The Future of the Global Muslim Population: Projections for 2010-2030" (January 2011), "Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa" (April 2010), and "Mapping the Global Muslim Population: A Report on the Size and Distribution of the World's Muslim Population" (October 2009).

The principal researcher for this report was Brian J. Grim, a senior researcher and director of cross-national data at the Pew Research Center's Forum on Religion & Public Life. He was assisted by associate director for editorial Sandra Stencel, research assistant Angelina Theodorou and data manager Juan Carlos Esparza Ochoa, as well as by several Georgetown University graduate and undergraduate students. For helping to recruit these very capable students, we are grateful to Georgetown's Berkley Center for Religion, Peace, and World Affairs and its director, Professor Thomas Banchoff.

Luis Lugo, Director

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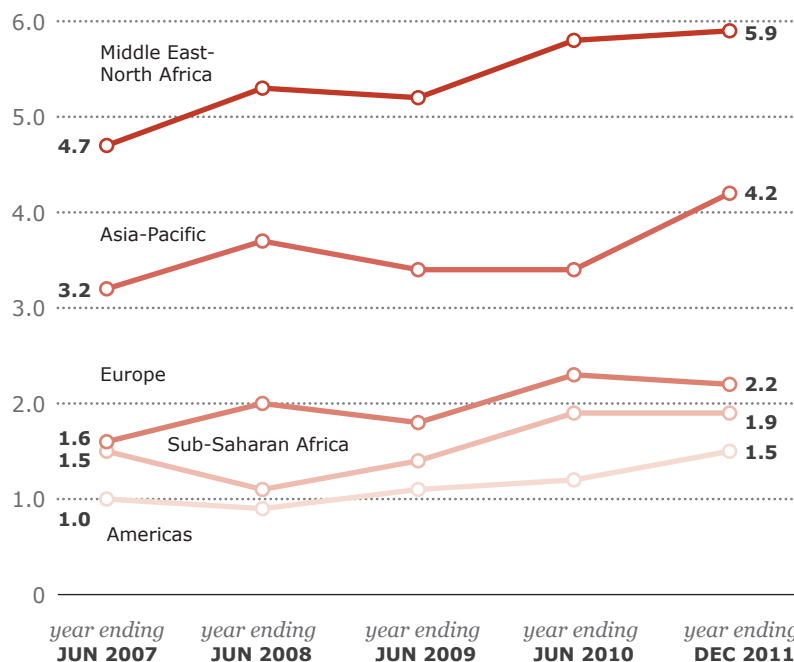
Summary of Findings

At the onset of the Arab Spring in late 2010 and early 2011, many world leaders, including U.S. President Barack Obama, expressed hope that the political uprisings in the Middle East and North Africa would lead to greater freedoms for the people of the region, including fewer restrictions on religious beliefs and practices. But a new study by the Pew Research Center finds that the region's already high overall level of restrictions on religion – whether resulting from government policies or from social hostilities – continued to increase in 2011.

Before the Arab Spring, government restrictions on religion and social hostilities involving religion were higher in the Middle East and North Africa than in any other region of the world.¹ Government restrictions in the region remained high in 2011, while social hostilities markedly increased.

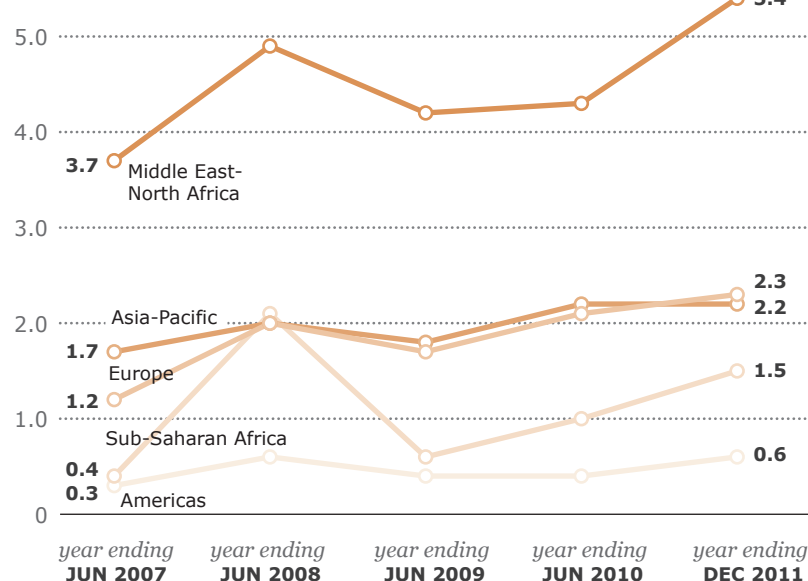
Government Restrictions on Religion, by Region

Median scores on the Government Restrictions Index



Social Hostilities Involving Religion, by Region

Median scores on the Social Hostilities Index



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1 See the Pew Research Center's September 2012 report "[Rising Tide of Restrictions on Religion](#)."

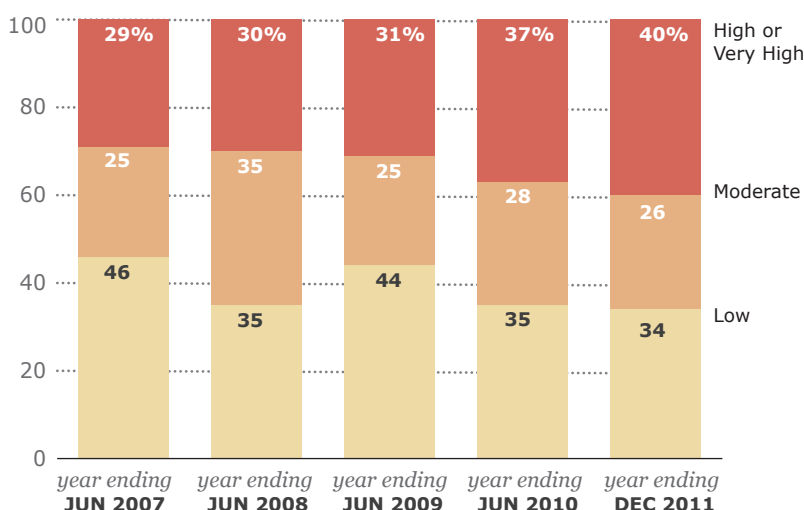
For instance, the number of countries in the region experiencing sectarian or communal violence between religious groups doubled from five to 10. (See sidebar on the Middle East-North Africa region on page 15.)

The Americas, Europe, sub-Saharan Africa and the Asia-Pacific region all had increases in overall restrictions on religion in 2011. Government restrictions declined slightly in Europe, but social hostilities increased. Asia and the Pacific had the sharpest increase in government restrictions, though the level of social hostilities remained roughly the same. By contrast, social hostilities edged up in sub-Saharan Africa, but government restrictions stayed about the same. Both government restrictions and social hostilities increased slightly in the Americas.

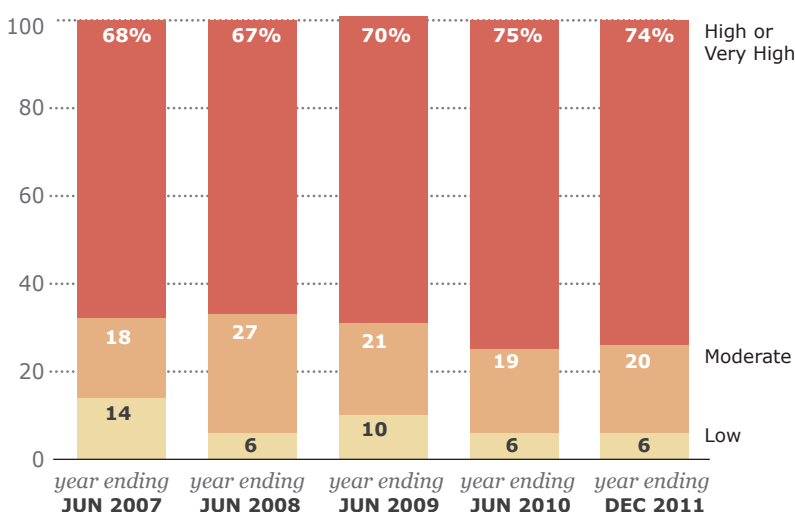
Globally, the share of countries with high or very high restrictions on religion rose from 37% in the year ending in mid-2010 to 40% in 2011, a five-year high. Because some of the most restrictive countries are very populous, more than 5.1 billion people (74%) were living in countries with high government restrictions on religion or high social hostilities involving religion, the brunt of which often falls on religious minorities.

Overall Restrictions on Religion

Percentage of **countries** where levels of restrictions are ...



Percentage of **global population** living where levels of restrictions are ...



Percentages may not add to 100 due to rounding.

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Among the world's 25 most-populous countries, Egypt, Indonesia, Russia and Pakistan had the most restrictions on religion in 2011. (See chart on page 39.) Two countries had record high levels of restrictions or hostilities. Egypt – the most populous country in the Middle East-North Africa region – had a higher level of government restrictions in 2011 than any country in the world previously had in the five years covered by this study. (For details, see page 26.) Similarly, Pakistan had the highest level of social hostilities in the world across the five years of the study. Indeed, Pakistan was the first country to score 10 out of 10 points on either of the restrictions indexes, signifying the presence of all 13 types of hostilities measured by the study. (For details, see page 27.)

This is the fourth time the Pew Research Center has reported on religious restrictions around the globe. The new study scores 198 countries and territories on the same two indexes used in the previous studies:²

- The Government Restrictions Index (GRI) measures government laws, policies and actions that restrict religious beliefs or practices. The GRI is comprised of 20 measures of restrictions, including efforts by governments to ban particular faiths, prohibit conversions, limit preaching or give preferential treatment to one or more religious groups.
- The Social Hostilities Index (SHI) measures acts of religious hostility by private individuals, organizations and social groups. This includes religion-related armed conflict or terrorism, mob or sectarian violence, harassment over attire for religious reasons and other religion-related intimidation or abuse. The SHI includes 13 measures of social hostilities.

In this report, references to changes in overall restrictions reflect changes in either of the indexes after taking into account any offsetting change on the other index. (See page 29 for more details.)

A number of factors contributed to increases in overall religious restrictions in 2011, particularly increases in social hostilities, including violence resulting from religious tensions. In Egypt, for instance, attacks on Coptic Christian communities went up during the year.³ In China, increasing numbers of Buddhist monks, nuns and laypeople protested government policies toward Tibet by setting themselves on fire.⁴ And in Nigeria, there was rising violence between

² The 2012 report included 197 countries. This new report includes separate index scores for South Sudan, which separated from Sudan in July 2011.

³ See U.S. Department of State. July 30, 2012. "Egypt." 2011 Report on International Religious Freedom. <http://www.state.gov/j/drl/rls/irf/2011/nea/192881.htm>.

⁴ See United States Commission on International Religious Freedom. "China." Annual Report 2012. [http://www.uscifr.gov/images/Annual%20Report%20of%20USCIRF%202012\(2\).pdf](http://www.uscifr.gov/images/Annual%20Report%20of%20USCIRF%202012(2).pdf).

Muslims and Christians, including attacks by the Islamist group Boko Haram.⁵

The new study also finds that reports of harassment or intimidation of Muslims increased worldwide during 2011. Muslims were harassed by national, provincial or local governments or by individuals or groups in society in 101 countries, up from 90 countries the year before. Christians continued to be harassed in the largest number of countries (105), although this represented a decrease from the previous year (111 countries). Jews were harassed in 69 countries, about the same as the year before (68). (For details, see page 30.)

The number of countries with overall increases in restrictions compared with the previous year outnumbered those with decreases. However, a larger share of countries (35%) had a decrease in at least one of the 20 types of government restrictions or 13 types of social hostilities measured by the study compared with the previous year (28%). Examples include a relaxation of registration requirements for religious groups in Austria; efforts to overturn a centuries-old law barring the British monarch from marrying a Catholic; and elimination of a requirement in Jordan that groups, including religious groups, obtain prior permission from the government before holding public meetings or demonstrations.⁶ (See sidebar on initiatives aimed at reducing religious restrictions on page 42.)

There also was a decrease in the number of countries in which governments used force against religious groups (including force that resulted in individuals being killed, physically abused, imprisoned, detained or displaced from their homes, or having their personal or religious property damaged or destroyed), which dropped from 108 in the year ending in mid-2010 to 82 in 2011. Nevertheless, the number of countries in which governments used lethal force against religious groups remained unchanged, at 23. In China, for instance, two Tibetan lay people, ages 60 and 65, were beaten and killed by police in April 2011 at the Kirti monastery, where they stood in protest against the harsh treatment of Tibetan monks.⁷

⁵ See U.S. Department of State. May 24, 2012. "Country Reports on Human Rights Practices for 2011." <http://www.state.gov/j/drl/rls/hrrpt/humanrightsreport/index.htm?dld=186229>.

⁶ For more information, see U.S. Department of State. July 30, 2012. "Austria." 2011 Report on International Religious Freedom. <http://www.state.gov/j/drl/rls/irf/2011/eur/192783.htm>; U.S. Department of State. July 30, 2012. "United Kingdom." 2011 Report on International Religious Freedom. <http://www.state.gov/j/drl/rls/irf/2011/eur/192875.htm>; and Human Rights Watch. January 2012. "Jordan." World Report 2012. <http://www.hrw.org/world-report-2012/world-report-2012-jordan>.

⁷ See Human Rights Without Frontiers. "China." 2011 Freedom of Religion or Belief newsletter. <http://www.hrwf.org/images/forb-news/2011/china%202011.pdf>. Also see Wong, Edward. April 23, 2011. "Reports of 2 Tibetans Killed by Chinese Officers." The New York Times. http://www.nytimes.com/2011/04/24/world/asia/24tibet.html?_r=2&.

Countries with Very High Restrictions

Over the five years studied, the number of countries with very high government restrictions on religion doubled, increasing from 10 as of mid-2007 to 20 in 2011, as a total of 11 countries (Afghanistan, Algeria, Indonesia, Malaysia, Maldives, Pakistan, Russia, Somalia, Sudan, Syria and Yemen) were added to the “very high” category, while just one (Turkey) was removed. (See table at right.) Meanwhile, 100 countries (51%) had low levels of government restrictions in 2011, down from 117 (59%) in the first year of the study. (For a complete list of all countries in each category, see the Government Restrictions Index table on page 72.)

Countries with Very High Government Restrictions on Religion

Scores of 6.6 or higher on the 10-point Government Restrictions Index

| <i>baseline year, ending</i> JUN 2007 | <i>latest year, ending</i> DEC 2011 |
|---|---|
| Saudi Arabia | Egypt |
| Iran | Saudi Arabia |
| Burma (Myanmar) | Iran |
| China | China |
| Uzbekistan | Indonesia |
| Brunei | Maldives |
| Egypt | Afghanistan |
| Eritrea | Algeria |
| Turkey | Syria |
| Vietnam | Somalia |
| | Burma (Myanmar) |
| | Eritrea |
| | Pakistan |
| | Malaysia |
| | Russia |
| | Uzbekistan |
| | Yemen |
| | Brunei |
| | Vietnam |
| | Sudan |

Light gray text indicates a country that had very high government restrictions in the year ending in mid-2007 but not in calendar year 2011. Bold indicates a country that had very high government restrictions in calendar year 2011 but not in the year ending in mid-2007.

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The number of countries with very high social hostilities also rose, from 10 as of mid-2007 to 14 in 2011, as seven countries (Egypt, Kenya, Nigeria, the Palestinian territories, Russia, Sudan and Yemen) were added to the “very high” category and three were removed (Bangladesh, Saudi Arabia and Sri Lanka). (See table at right.) Meanwhile, 87 countries (44%) had low levels of social hostilities in 2011, down from 114 (58%) in mid-2007. (For a complete list of all countries in each category, see the Social Hostilities Index table on page 75.)

Countries with Very High Social Hostilities Involving Religion

Scores of 7.2 or higher on the 10-point Social Hostilities Index

| <i>baseline year, ending</i> JUN 2007 | <i>latest year, ending</i> DEC 2011 |
|---|---|
| Iraq | Pakistan |
| Pakistan | India |
| India | Russia |
| Afghanistan | Israel |
| Bangladesh | Indonesia |
| Indonesia | Iraq |
| Israel | Nigeria |
| Sri Lanka | Somalia |
| Somalia | Sudan |
| Saudi Arabia | Palestinian territories |
| | Egypt |
| | Yemen |
| | Afghanistan |
| | Kenya |

Light gray text indicates a country that had very high social hostilities in the year ending in mid-2007 but not in calendar year 2011. Bold indicates a country that had very high social hostilities in calendar year 2011 but not in the year ending in mid-2007.

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Sidebar: Religious Restrictions and Hostilities in the Middle East and North Africa During the Arab Spring

During the Arab Spring, many world leaders, including U.S. President Barack Obama, expressed hope that “this season of change” would lead to greater freedoms for the people of the Middle East and North Africa, including fewer restrictions on religion.¹ But a new study by the Pew Research Center finds that hopes for greater religious freedom in the region did not materialize, at least in the short term. On the contrary, in 2011, when most of the political uprisings known as the Arab Spring occurred, the Middle East and North Africa experienced pronounced increases in social hostilities involving religion, while government restrictions on religion remained exceptionally high.

Although the upheavals were greater in some countries than in others, each country in the region was – at least to some extent – affected by the events associated with the Arab Spring.² Accordingly, this analysis looks at restrictions and hostilities in all 20 countries and territories in the region.³

Government Restrictions on Religion

A previous Pew Research study found that as of mid-2010, before the Arab Spring, the median level of government restrictions on religion was higher in the Middle East and North Africa than in any other region demarcated by the study.⁴ There were widespread expectations, therefore, that the political uprisings in the region in late 2010 and early 2011 would lead to fewer government restrictions on religion. But the new analysis by the Pew Research Center’s Forum on Religion & Public Life finds that the level of restrictions on religion remained higher in the Middle East and North Africa than elsewhere in the world. The region’s already high median score on the Government Restrictions Index (GRI) remained high (5.9 on a 10-point scale at the end of 2011, compared with 5.8 as of mid-2010), and most of the restrictions present in the region before the Arab Spring were still in place after the political uprisings, as shown in the table on page 16.

1 For more information, see President Obama’s remarks at the U.S. Department of State: The White House, Office of the Press Secretary. May 19, 2011. “Remarks of President Barack Obama – As Prepared for Delivery – A Moment of Opportunity.” <http://www.whitehouse.gov/the-press-office/2011/05/19/remarks-president-barack-obama-prepared-delivery-moment-opportunity>

2 The Arab Spring began in Tunisia in December 2010 and led to major uprisings in such countries as Bahrain, Egypt, Libya, Syria and Yemen, as well as unrest, protests and demonstrations in many other countries in the region. Its effects are still being felt in Egypt, Syria and elsewhere. This analysis looks at the events that took place in the Middle East and North Africa in calendar year 2011. See page 63 for an explanation of how the latter half of 2010 is accounted for in this study.

3 The 20 countries and territories are Algeria, Bahrain, Egypt, Iraq, Israel, Jordan, Kuwait, Lebanon, Libya, Morocco, Oman, Palestinian territories, Qatar, Saudi Arabia, Sudan, Syria, Tunisia, United Arab Emirates, Western Sahara and Yemen.

4 See the Pew Research Center’s September 2012 report “[Rising Tide of Restrictions on Religion](#).”

Government Restrictions on Religion in the Middle East and North Africa Before and After the Arab Spring

Number and percentage of countries with each type of restriction

| GRI QUESTION | TYPE OF GOVERNMENT RESTRICTION | year ending JUN 2010 | | year ending DEC 2011 | |
|-----------------|---|-------------------------|------|-------------------------|------|
| | | No. | % | No. | % |
| 11 | Government intimidation of religious groups | 20 | 100% | 20 | 100% |
| 2 | Constitution qualifies or contradicts concept of religious freedom | 20 | 100 | 20 | 100 |
| 3 | Some lack of government respect for religious freedom in practice | 20 | 100 | 20 | 100 |
| 14 | Government organization manages religious affairs | 19 | 95 | 20 | 100 |
| 20 | High government favoritism of religion | 19 | 95 | 19 | 95 |
| 1 | Constitution does not provide for religious freedom | 19 | 95 | 19 | 95 |
| 7 | Government limits on religious conversion | 16 | 80 | 19 | 95 |
| 4 | Government interferes with worship or certain religious practices | 19 | 95 | 18 | 90 |
| 8 | Government limits on religious literature or broadcasting | 18 | 90 | 18 | 90 |
| 9 | Government limits on foreign missionaries | 17 | 85 | 18 | 90 |
| 18 | Government registration requirements for religious groups | 17 | 85 | 18 | 90 |
| 19 | Government force used toward religious groups | 17 | 85 | 17 | 85 |
| 6 | Government limits on proselytizing | 16 | 80 | 17 | 85 |
| 5 | Government limits on public preaching | 15 | 75 | 16 | 80 |
| 12 | National government violence toward minority religious groups | 11 | 55 | 13 | 65 |
| 13 | No national government intervention in religious discrimination cases | 12 | 60 | 12 | 60 |
| 10 | Government limits on wearing of religious symbols | 8 | 40 | 8 | 40 |
| 16 | National government bans certain religious groups | 6 | 30 | 8 | 40 |
| 17 | National government attempts to eliminate a religious group | 5 | 25 | 4 | 20 |
| 15 | National government denunciation of religious groups as "sects" | 2 | 10 | 2 | 10 |

The types of government restrictions on religion are ordered by the share of the 20 countries in the Middle East and North Africa that had the particular restriction at the end of 2011.

See Summary of Results for full question wording.

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Of the 20 types of government restrictions that comprise the GRI, all but four were present in at least half of the region's 20 countries in the latest year studied; 14 of the 20 restrictions were present in at least 80% of the countries. Four types of restrictions, including government intimidation of religious groups, were present in all 20 countries in the region.

Among countries where Arab Spring uprisings occurred, government restrictions took various forms. In Egypt, for instance, the government continued to permit people to convert to

Islam but prohibited them from abandoning Islam for another faith.⁵ In Bahrain, the Sunni-dominated government used high levels of force against Arab Spring demonstrators, most of whom were Shia Muslims.⁶ And in Libya, Mustafa Abdel Jalil, then chairman of the National Transitional Council, declared in October 2011 that Libya in the post-Moammar Gadhafi era would be run as an Islamic state with sharia law forming the basis of legislation.⁷

Certain types of restrictions on religion were much more prevalent in the Middle East and North Africa than in other parts of the world. For instance, as shown in the table on page 18, the share of countries that have government policies that clearly favor one religion over another was nearly eight times greater in the Middle East and North Africa than in the rest of the world. Moreover, there was a five-fold difference in the share of countries with constitutions that do not specifically protect religious freedom (95% of the countries in the Middle East-North Africa region fell in this category in 2011, compared with 19% of countries elsewhere). In addition, the share of countries in the Middle East and North Africa in which violence toward minority religious groups occurred (65%) was nearly four times higher than elsewhere (17%).

Restrictions related to free speech and religious choice also were widespread across the region in 2011. At least 80% of the governments in the Middle East-North Africa region limited conversion (95%), religious literature or broadcasting (90%), proselytizing (85%) and public preaching (80%). The only type of government restriction that was less common in the Middle East and North Africa than elsewhere in the world during the latest period studied was government denunciation of religious groups as “sects,” which tended to occur more often in Europe.

5 U.S. Department of State. July 30, 2012. “Egypt.” 2011 Report on International Religious Freedom. <http://www.state.gov/j/drl/rls/irf/2011/nea/192881.htm>.

6 U.S. Department of State. July 30, 2012. “Bahrain.” 2011 Report on International Religious Freedom. <http://www.state.gov/j/drl/rls/irf/2011/nea/192879.htm>.

7 Mustafa Abdel Jalil stepped down in 2012 and the constitution of Libya has not yet been ratified. See Tenety, Elizabeth. Oct. 24, 2011. “Sharia Law for Libya?” The Washington Post. http://www.washingtonpost.com/blogs/under-god/post/sharia-law-for-libya/2011/10/24/gIQATDrhCM_blog.html. News reports indicate that support for sharia law having a central place in the eventual constitution is strong. See Dettmer, Jamie. Dec. 11, 2012. “Libyans Say Sharia Will Be Law of the Land.” The Daily Beast. <http://www.thedailybeast.com/articles/2012/12/11/libyans-say-sharia-will-be-law-of-the-land.html>. For more information on how Muslims in countries around the world view sharia, see the Pew Research Center’s April 2013 report “The World’s Muslims: Religion, Politics and Society.”

Government Restrictions 2011: Comparing the Middle East and North Africa With the Rest of the World

| GRI QUES- TION | TYPE OF GOVERNMENT RESTRICTION | Percentage of the 20 countries in the Middle East- North Africa region with the restriction | Percentage of the 178 countries in the rest of the world with the restriction | Ratio of the difference between Middle East- North Africa and the rest of the world |
|----------------------|---|---|---|---|
| 20 | High government favoritism of religion | 95% | 12% | 7.9 |
| 7 | Government limits on religious conversion | 95 | 15 | 6.3 |
| 1 | Constitution does not provide for religious freedom | 95 | 19 | 5.0 |
| 12 | National government violence toward minority religious groups | 65 | 17 | 3.9 |
| 5 | Government limits on public preaching | 80 | 25 | 3.2 |
| 6 | Government limits on proselytizing | 85 | 27 | 3.2 |
| 13 | No national government intervention in religious discrimination cases | 60 | 25 | 2.4 |
| 19 | Government force used toward religious groups | 85 | 37 | 2.3 |
| 9 | Government limits on foreign missionaries | 90 | 39 | 2.3 |
| 8 | Government limits on religious literature or broadcasting | 90 | 40 | 2.3 |
| 14 | Government organization manages religious affairs | 100 | 53 | 1.9 |
| 16 | National government bans certain religious groups | 40 | 21 | 1.9 |
| 11 | Government intimidation of religious groups | 100 | 61 | 1.6 |
| 10 | Government limits on wearing of religious symbols | 40 | 25 | 1.6 |
| 3 | Some lack of government respect for religious freedom in practice | 100 | 64 | 1.6 |
| 17 | National government attempts to eliminate a religious group | 20 | 13 | 1.5 |
| 4 | Government interferes with worship or certain religious practices | 90 | 66 | 1.4 |
| 2 | Constitution qualifies or contradicts concept of religious freedom | 100 | 78 | 1.3 |
| 18 | Government registration requirements for religious groups | 90 | 88 | 1.0 |
| 15 | National government denunciation of religious groups as "sects" | 10 | 13 | 0.7 |

* The types of government restrictions on religion are ordered by the ratio of the difference in their prevalence among the 20 countries in the Middle East and North Africa compared with the prevalence among the 178 countries in the rest of the world in 2011. For instance, 95% of governments in the Middle East and North Africa limit conversion compared with 15% of countries elsewhere in the world (95 divided by 15 = 6.3). Therefore, the share of countries with limits on conversion is 6.3 times higher in the Middle East and North Africa than elsewhere in the world.

See Summary of Results for full question wording.

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Rising Social Hostilities Involving Religion

During the period of the Arab Spring, social hostilities involving religion increased markedly in the Middle East and North Africa. The region's median score on the Social Hostilities Index (SHI) rose from 4.3 as of mid-2010 to 5.4 at the end of 2011, a five-year high. As shown in the table below, 10 types of social hostilities were present in a greater number of countries across the region in 2011, while just two types of hostilities occurred in fewer countries. One type of hostility (violence or public tensions between religious groups) occurred in the same number of countries in both years.

Social Hostilities Involving Religion in the Middle East and North Africa Before and After the Arab Spring

Number and percentage of countries with each type of social hostility

| SHI QUES- TION | TYPE OF SOCIAL HOSTILITY | year ending JUN 2010 | | year ending DEC 2011 | |
|----------------------|--|-------------------------|-----|-------------------------|-----|
| | | No. | % | No. | % |
| 1 | Crimes and malicious acts motivated by religious hatred | 18 | 90% | 19 | 95% |
| 6 | Violence or public tensions between religious groups | 18 | 90 | 18 | 90 |
| 4 | Religion-related terrorist activities or violence | 16 | 80 | 17 | 85 |
| 13 | Incidents of hostility over conversions from one religion to another | 14 | 70 | 13 | 65 |
| 9 | Violence or the threat of violence to enforce religious norms | 10 | 50 | 13 | 65 |
| 7 | Groups attempt to dominate public life with their perspective on religion | 10 | 50 | 12 | 60 |
| 8 | Religious groups prevent other religious groups from being able to operate | 10 | 50 | 11 | 55 |
| 10 | Abuse of religious minorities for acts perceived offensive to majority | 10 | 50 | 11 | 55 |
| 3 | Acts of sectarian or communal violence between religious groups | 5 | 25 | 10 | 50 |
| 5 | Religion-related war or armed conflict | 9 | 45 | 8 | 40 |
| 11 | Harassment of women for violating religious dress codes | 7 | 35 | 8 | 40 |
| 12 | Incidents of hostility over proselytizing | 5 | 25 | 8 | 40 |
| 2 | Mob violence related to religion | 4 | 20 | 7 | 35 |

The types of social hostilities involving religion are ordered by the share of the 20 countries in the Middle East and North Africa that had the particular hostility at the end of 2011.

See Summary of Results for full question wording.

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In addition, the number of countries in the region experiencing sectarian or communal violence doubled from five to 10 between mid-2010 and the end of 2011. In Bahrain, for instance, sectarian violence erupted between Shia and Sunni Muslims during a months-long period of civil unrest that began in February 2011.⁸ The ongoing civil war in Syria, which began as a protest against the regime of President Bashar al-Assad, now falls largely along sectarian lines.⁹

Among the other types of religious hostilities that spread to a greater number of Middle East-North African countries in 2011 were: violence or the threat of violence to enforce religious norms; hostility over proselytizing; mob violence related to religion; and attempts by groups in society to dominate public life with their perspective on religion. Religious minorities in the region were often the target of the hostilities.

In Egypt, for instance, the Coptic Orthodox Christian community was repeatedly attacked before and after the February 2011 fall of President Hosni Mubarak. In January 2011, a Coptic church in the city of Alexandria was bombed, leaving 23 dead and scores injured.¹⁰ In May, 15 people were killed and more than 200 injured in clashes between Muslims and Copts that began outside a church in the Imbaba neighborhood of Cairo.¹¹ And in October, a Coptic church in Aswan province in southern Egypt was burned down.¹²

Religious minorities also were attacked in other countries in the region. In December 2011, for instance, hundreds of rioters in Dohuk province in northern Iraq attacked local Chaldean- (Catholic), Syriac- and Yezidi-owned businesses, allegedly at the urging of an imam who denounced the establishments as immoral.¹³ In Libya, groups of Salafi Muslims, who oppose the veneration of saints, reportedly have removed bodies from Sufi Muslim shrines and reburied them in other cemeteries.¹⁴ In March 2011, a bomb went off at St. Mary's Syrian Orthodox church in Zahle, Lebanon, causing political and religious leaders to express concerns

8 U.S. Department of State. July 30, 2012. "Bahrain." 2011 Report on International Religious Freedom. <http://www.state.gov/j/drl/rls/irf/religiousfreedom/index.htm?dliid=192879>. Also see Voice of America. March 3, 2011. "New Sectarian Violence Erupts in Bahrain Protests." <http://www.voanews.com/content/new-sectarian-violence-erupts-in-bahrain-protests-117398278/135969.html>.

9 U.S. Department of State. July 30, 2012. "Syria." 2011 Report on International Religious Freedom. <http://www.state.gov/j/drl/rls/irf/2011/nea/192907.htm>.

10 U.S. Department of State. July 30, 2012. "Egypt." 2011 Report on International Religious Freedom. <http://www.state.gov/j/drl/rls/irf/2011/nea/192881.htm>.

11 Ibid.

12 For more information, see BBC. Oct. 10, 2011. "Egypt Clashes: Copts Mourn Victims of Cairo Unrest."

13 U.S. Department of State. July 30, 2012. "Iraq." 2011 Report on International Religious Freedom. <http://www.state.gov/j/drl/rls/irf/2011/nea/192885.htm>.

14 See Freedom House. "Libya." Freedom in the World 2012. <http://www.freedomhouse.org/report/freedom-world/2012/libya-0>

about rising terrorist violence.¹⁵ And in Sudan, extremists threatened several Christian pastors. One pastor reported receiving a warning that the attackers would “kill the infidels and destroy their churches all over Sudan” so that the country would be “purely an Islamic state.”¹⁶

In comparison with the rest of the world, a considerably higher share of countries in the Middle East and North Africa experienced social hostilities involving religion. For instance, the percentage of countries experiencing communal or sectarian violence was more than four times greater in this region than elsewhere, as shown in the table on page 22. The share of countries with social hostilities over conversions from one religion to another was about three times greater in the Middle East-North Africa region than in other parts of the world. And religion-related war or religion-related terrorism occurred in three times the share of countries in the region as elsewhere.

Even with respect to religious hostilities that are fairly common in the rest of the world, the Middle East-North Africa region stands out. For instance, although crimes and malicious acts motivated by religious hatred and tensions or violence resulting from strains between religious groups were present in at least seven-in-ten countries in the rest of the world, the rates were even higher in the Middle East and North Africa, where upwards of nine-in-ten countries experienced such hostilities.

15 For more information, see Human Rights Without Frontiers. “Lebanon.” 2011 Freedom of Religion or Belief Newsletter. <http://www.hrwf.org/images/forbnews/2011/lebanon%202011.pdf>. Also see AsiaNews. March 28, 2011. “Bomb against church in Zahle as fear of a resurgence in terrorism grows in Lebanon.” <http://www.asianews.it/news-en/Bomb-against-church-in-Zahle-as-fear-of-a-resurgence-in-terrorism-grows-in-Lebanon-21140.html>.

16 See U.S. Commission on International Religious Freedom. March 2012. “Annual Report 2012.” [http://www.uscifr.gov/images/Annual%20Report%20of%20USCIRF%202012\(2\).pdf](http://www.uscifr.gov/images/Annual%20Report%20of%20USCIRF%202012(2).pdf).

Social Hostilities 2011: Comparing the Middle East and North Africa With the Rest of the World

| SHI QUES- TION | TYPE OF SOCIAL HOSTILITY | Percentage of the 20 countries in the Middle East- North Africa region with the hostility | Percentage of the 178 countries in the rest of the world with the hostility | Ratio of the difference between Middle East- North Africa and the rest of the world |
|----------------------|--|---|---|---|
| 3 | Acts of sectarian or communal violence between religious groups | 50% | 11% | 4.5 |
| 13 | Incidents of hostility over conversions from one religion to another | 65 | 20 | 3.2 |
| 5 | Religion-related war or armed conflict | 40 | 13 | 3.1 |
| 4 | Religion-related terrorist activities or violence | 85 | 30 | 2.8 |
| 9 | Violence or the threat of violence to enforce religious norms | 65 | 29 | 2.2 |
| 12 | Incidents of hostility over proselytizing | 40 | 18 | 2.2 |
| 2 | Mob violence related to religion | 35 | 16 | 2.1 |
| 8 | Religious groups prevent other religious groups from being able to operate | 55 | 30 | 1.8 |
| 11 | Harassment of women for violating religious dress codes | 40 | 24 | 1.7 |
| 7 | Groups attempt to dominate public life with their perspective on religion | 60 | 39 | 1.5 |
| 10 | Abuse of religious minorities for acts perceived offensive to majority | 55 | 37 | 1.5 |
| 1 | Crimes and malicious acts motivated by religious hatred | 95 | 75 | 1.3 |
| 6 | Violence or public tensions between religious groups | 90 | 72 | 1.3 |

* The types of social hostilities involving religion are ordered by the ratio of the difference in their prevalence among the 20 countries in the Middle East and North Africa compared with the prevalence among the 178 countries in the rest of the world in 2011. For instance, sectarian violence occurred in 50% of countries in the Middle East and North Africa compared with 11% of countries elsewhere in the world (50 divided by 11 = 4.5). Therefore, the share of countries with sectarian violence is 4.5 times higher in the Middle East and North Africa than elsewhere in the world.

See Summary of Results for full question wording.

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Patterns Among Religious Restrictions and Hostilities in the Region

As noted in previous Pew Research studies on religious restrictions, higher scores on the Government Restrictions Index are associated with higher scores on the Social Hostilities Index and vice versa. This means that, in general, it is rare for countries or regions that score high on one index to be low on the other.

Some government restrictions have a stronger association with social hostilities than others. The Pew Research Center's 2012 study found that of the 20 types of restrictions comprising the GRI, government policies or actions that clearly favor one religion over another have the strongest association with social hostilities involving religion.¹⁷ As noted above, the share of countries in the Middle East and North Africa that clearly favor one religion over others was nearly eight times greater than the share in the rest of the world during the latest year studied. (See chart on page 18.)

Likewise, certain types of social hostilities involving religion are more likely to be associated with higher government restrictions on religion. The Pew Research Center's 2012 study found that of the 13 types of hostilities comprising the SHI, sectarian or communal violence between religious groups has the strongest association with government restrictions on religion. As mentioned above, the share of countries in the Middle East and North Africa that experienced sectarian violence was more than four times greater than the share of countries elsewhere. (See chart on page 22.)

17 See the Pew Research Center's September 2012 report "[Rising Tide of Restrictions on Religion](#)," page 19.

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Changes in Government Restrictions

In addition to scoring countries on both indexes, the study looks at the extent and direction of change in government restrictions on religion within each country between the year ending in mid-2010 and the end of calendar year 2011.

Just two countries (1%) had large changes (2.0 points or more) in their scores on the 10-point Government Restrictions Index, and both (Bahrain and Somalia) were in the direction of higher restrictions. In Bahrain, the government's spring 2011 crackdown in response to the Arab Spring uprising included the destruction of Shia mosques, religious centers and shrines.⁸ In areas of Somalia controlled by the Islamic extremist group al-Shabaab, the population faced restrictions on activities deemed un-Islamic. Penalties for violations included detention, flogging, amputation and stoning.⁹

Among countries with modest changes (1.0 to 1.9 points), 10 had increases (5%) and three had decreases (2%).¹⁰ And among countries with small changes (less than 1.0 point), 84 had increases (43%) and 75 had decreases (38%).

Considering all changes in government restrictions from mid-2010 to the end of 2011, regardless of magnitude, 49% of countries had increases and 40% of countries had decreases.

Changes in Government Restrictions

Changes on the Government Restrictions Index (GRI) from the previous year (ending in mid-2010) to the latest year (calendar year 2011)

| POINT CHANGE | NUMBER OF COUNTRIES | PERCENTAGE OF COUNTRIES | |
|----------------------|---------------------|-------------------------|-----|
| 2.0 or more increase | 2 | 1% | 49% |
| 1.0 to 1.9 increase | 10 | 5 | |
| 0.1 to 0.9 increase | 84 | 43 | |
| No change | 23 | 12 | 12% |
| 0.1 to 0.9 decrease | 75 | 38 | 40% |
| 1.0 to 1.9 decrease | 3 | 2 | |
| 2.0 or more decrease | 0 | 0 | |
| Total | 197 | 100 | |

Point changes are calculated by comparing GRI scores from year to year.

Percentages may not add exactly due to rounding.

South Sudan was coded only for 2011, so it is not included in the year-to-year comparisons.

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⁸ See Freedom House. "Bahrain." *Freedom in the World* 2012. <http://www.freedomhouse.org/report/freedom-world/2012/bahrain-0>.

⁹ See United States Commission on International Religious Freedom. "Somalia." *Annual Report* 2012. [http://www.uscirf.gov/images/Annual%20Report%20of%20USCIRF%202012\(2\).pdf](http://www.uscirf.gov/images/Annual%20Report%20of%20USCIRF%202012(2).pdf).

¹⁰ The 10 countries that had increases of 1.0 to 1.9 points were: Pakistan, Sudan, Ivory Coast, Armenia, Angola, Cameroon, United Arab Emirates, Mongolia, Antigua and Barbuda, and Malawi (ordered from larger to smaller change). The three countries with modest decreases were: Tunisia, the United Kingdom and Tuvalu (also ordered from larger to smaller change).

The level of increase in government restrictions during the latest year studied was not as large as the increase in the previous year (from mid-2009 to mid-2010), when 63% of countries had increases and 25% had decreases.

In some cases, even a small change is notable. For instance, although Egypt's score on the GRI increased only slightly, from 8.7 as of mid-2010 to 8.9 in 2011, this represented the highest score on this index by any country during the five years covered by the study. Not only was each of the 20 types of government restrictions present in Egypt in 2011, but the level of the restrictions was relatively high. Government restrictions in Egypt included active use of force against religious groups; lack of intervention in religious discrimination; very high favoritism of one religion above others; prohibitions on Muslims converting from Islam to other religions; stigmatization of some religious groups as dangerous sects or cults; and restrictions on religious literature or broadcasting. "Despite the ouster of former president Hosni Mubarak, the government's respect for religious freedom remained poor," the U.S. State Department noted in its 2011 Report on International Religious Freedom.¹¹

11 See U.S. Department of State. July 30, 2012. "Egypt." 2011 Report on International Religious Freedom. <http://www.state.gov/j/drl/rls/irf/2011/nea/192881.htm>.

Changes in Social Hostilities

This study also looks at the extent and direction of change in social hostilities involving religion within each country between the year ending in mid-2010 and calendar year 2011.

Nine countries (5%) had large changes (2.0 points or more) in their scores on the 10-point Social Hostilities Index, and all nine (Senegal, Sudan, Tunisia, Swaziland, Bulgaria, Syria, Maldives, Samoa and Norway) were in the direction of higher hostilities. In Norway, for example, Anders Behring Breivik killed 77 people on July 22, 2011, in a mass shooting at a youth camp and a bomb attack on government buildings. Before the attack, he accused the government of “treason” for supporting Muslim immigration.¹² In Syria, the ongoing civil war has increased sectarian violence between religious groups in the country.¹³

Among countries with modest changes (1.0 to 1.9 points), 18 had increases (9%) and four had decreases (2%).¹⁴ For example, Pakistan’s score on the SHI increased from 9.0 as of mid-2010 to 10.0 in 2011, making it the first country to score 10 out of 10 points on either index during the five years covered in this study. Not only was each of the 13 types of social hostilities involving religion present in Pakistan in 2011, but each was present at the highest level measured by the index. This includes religion-related war and terrorism, mob violence and sectarian conflict, hostility over religious conversion,

Changes in Social Hostilities

Changes on the Social Hostilities Index (SHI) from the previous year (ending in mid-2010) to the latest year (calendar year 2011)

| POINT CHANGE | NUMBER OF COUNTRIES | PERCENTAGE OF COUNTRIES | |
|----------------------|---------------------|-------------------------|-----|
| 2.0 or more increase | 9 | 5% | 49% |
| 1.0 to 1.9 increase | 18 | 9 | |
| 0.1 to 0.9 increase | 69 | 35 | |
| No change | 38 | 19 | 19% |
| 0.1 to 0.9 decrease | 59 | 30 | 32% |
| 1.0 to 1.9 decrease | 4 | 2 | |
| 2.0 or more decrease | 0 | 0 | |
| Total | 197 | 100 | |

Point changes are calculated by comparing SHI scores from year to year.

Percentages may not add exactly due to rounding.

South Sudan was coded only for 2011, so it is not included in the year-to-year comparisons.

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12 See U.S. Department of State. July 30, 2012. “Norway.” 2011 Report on International Religious Freedom. <http://www.state.gov/j/drl/rls/irf/2011/eur/192847.htm>.

13 See U.S. Department of State. July 30, 2012. “Syria.” 2011 Report on International Religious Freedom. <http://www.state.gov/j/drl/rls/irf/2011/nea/192907.htm>.

14 The 18 countries that had increases of 1.0 to 1.9 points were: Kuwait, Azerbaijan, Ethiopia, Malaysia, Russia, Libya, Kosovo, Sweden, Moldova, Indonesia, Cyprus, Ivory Coast, Montenegro, Finland, Austria, Mali, Pakistan and Israel (ordered from larger to smaller change).

harassment of women for violating religious dress codes, and all six types of malicious acts and crimes inspired by religious bias: harassment and intimidation; displacement from homes; destruction of religious property; abductions; physical abuse; and killings.

In the four countries with decreases of 1.0 to 1.9 points (Bangladesh, New Zealand, Sri Lanka and the United States), some hostilities that occurred in the year ending in mid-2010 did not reoccur in 2011. In the United States, for instance, multiple religion-related terrorist attacks occurred in the year ending in mid-2010, but none occurred in 2011.¹⁵

Among countries with small changes on the Social Hostilities Index (less than 1.0 point), 69 had increases (35%) and 59 had decreases (30%).

Considering all changes in social hostilities from mid-2010 to the end of 2011, regardless of magnitude, 49% of countries had increases and 32% of countries had decreases. The level of increase in social hostilities during the latest year studied remained unchanged from the previous year (from mid-2009 to mid-2010).

¹⁵ For background, see "Sidebar: Situation in the United States" in the Pew Research Center's 2012 report "[Rising Tide of Restrictions on Religion](#)."

Changes in Overall Restrictions

Considering government restrictions and social hostilities together, increases outnumbered decreases in each point range during the latest year studied.

Among countries whose scores went up or down by 2.0 points or more on either of the indexes after taking into account any offsetting change on the other index, eight increased and none decreased.¹⁶

Overall, restrictions increased at least somewhat in 60% of countries and decreased in 35% between the year ending in mid-2010 and calendar year 2011. As was the case when the two indexes were considered separately, this is a slightly smaller margin of difference than during the preceding year, when 66% of countries had increases and 28% had decreases.

Overall Changes in Global Restrictions on Religion

Changes on the Government Restrictions Index (GRI) or Social Hostilities Index (SHI) from the previous year (ending in mid-2010) to the latest year (calendar year 2011)

| POINT CHANGE | NUMBER OF COUNTRIES | PERCENTAGE OF COUNTRIES | |
|----------------------|---------------------|-------------------------|-----|
| 2.0 or more increase | 8 | 4% | 60% |
| 1.0 to 1.9 increase | 22 | 11 | |
| 0.1 to 0.9 increase | 89 | 45 | |
| No change | 9 | 5 | 5% |
| 0.1 to 0.9 decrease | 65 | 33 | 35% |
| 1.0 to 1.9 decrease | 4 | 2 | |
| 2.0 or more decrease | 0 | 0 | |
| Total | 197 | 100 | |

Categories of overall changes in restrictions are calculated by comparing a country's unrounded scores on the GRI and the SHI from year to year. When a country's scores on the GRI and the SHI changed in the same direction (both increased or both decreased), the greater amount of change determined the category. For instance, if the country's GRI score increased by 0.8 and its SHI score increased by 1.5, the country was put into the "1.0-1.9 increase" category. When a country's score increased on one index but decreased on the other, the difference between the amounts of change determined the grouping. For example, if the country's GRI score increased by 2.0 and its SHI score decreased by 1.5, the country went into the "0.1-0.9 increase" category. When a country's score on one index stayed the same, the amount of change on the other index was used to assign the category.

Percentages may not add exactly due to rounding.

South Sudan was coded only for 2011, so it is not included in the year-to-year comparisons.

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¹⁶ The eight countries that had an increase of 2.0 points or more were: Bahrain, Bulgaria, Maldives, Norway, Senegal, Sudan, Swaziland and Syria.

Harrassment of Specific Groups

The Government Restrictions Index and Social Hostilities Index each include a question about the harassment of specific religious groups (GRI Q.11 and SHI Q.1a). Harassment and intimidation by governments or social groups take many forms, including physical assaults, arrests and detentions, the desecration of holy sites and discrimination against religious groups in employment, education and housing. Harassment and intimidation also include such things as verbal assaults on members of one religious group by other groups or individuals.

Harassment or intimidation of specific religious groups occurred in 160 countries in 2011, the same number as in the year ending in mid-2010. In 2011, government or social harassment of Muslims was reported in 101 countries; the previous high was 96 countries in the first year of the study. Jews were harassed in 69 countries in 2011, about the same as the year before (68 countries, which was the previous high). As noted above, harassment of Christians continued to be reported in the largest number of countries (105), although this represented a decrease from the previous year (111).

Number of Countries Where Religious Groups Were Harassed, by Year

| | year ending ... | | | | |
|-------------------------|-----------------|-------------|-------------|-------------|-------------|
| | JUN 2007 | JUN 2008 | JUN 2009 | JUN 2010 | DEC 2011 |
| Christians | 107 | 95 | 96 | 111 | 105 |
| Muslims | 96 | 91 | 82 | 90 | 101 |
| Jews | 51 | 53 | 63 | 68 | 69 |
| Others* | 33 | 34 | 39 | 52 | 42 |
| Folk religionists** | 24 | 19 | 24 | 26 | 23 |
| Hindus | 21 | 18 | 11 | 16 | 12 |
| Buddhists | 10 | 11 | 7 | 15 | 9 |
| Any of the above | 152 | 135 | 147 | 160 | 160 |

* Includes Sikhs, members of ancient faiths such as Zoroastrianism and newer faiths such as Baha'i.

** Includes followers of African traditional religions, Chinese folk religions, Native American religions and Australian aboriginal religions.

This measure does not assess the severity of the harassment. Numbers do not add to total because multiple religious groups can be harassed in a single country.

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Overall, across the five years of this study, religious groups were harassed in a total of 185 countries at one time or another. Adherents of the world's two largest religious groups, Christians and Muslims – who together comprise more than half of the global population – were harassed in the largest number of countries, 145 and 129 respectively.¹⁷ Jews, who comprise less than 1% of the world's population, experienced harassment in a total of 90 countries, while members of other world faiths were harassed in a total of 75 countries.

Number of Countries Where Religious Groups Were Harassed, Across All Years

Any time between mid-2006 and end of 2011

| | |
|-------------------------|------------|
| Christians | 145 |
| Muslims | 129 |
| Jews | 90 |
| Others* | 75 |
| Folk religionists** | 47 |
| Hindus | 32 |
| Buddhists | 23 |
| Any of the above | 185 |

* Includes Sikhs, members of ancient faiths such as Zoroastrianism and newer faiths such as Baha'i.

** Includes followers of African traditional religions, Chinese folk religions, Native American religions and Australian aboriginal religions.

This measure does not assess the severity of the harassment.

Numbers do not add to total because multiple religious groups can be harassed in a single country.

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¹⁷ For estimates of the size of each of the religious groups, see the Pew Research Center's 2012 report "[The Global Religious Landscape](#)."

In 2011, some religious groups were more likely to be harassed by governments, while others were more likely to be harassed by individuals or groups in society. Jews, for instance, experienced social harassment in many more countries (63) than they faced government harassment (28). Similarly, followers of folk and traditional faiths faced social harassment in four times the number of countries (21) as they faced government harassment (5). By contrast, members of other world faiths, such as Sikhs and Baha'is, were harassed by some level of government in about twice as many countries (39) as they were by groups or individuals in society (18).

Number of Countries Where Religious Groups Were Harassed, by Type of Harassment

| <i>Government harassment in the year ending ...</i> | | | | | | <i>Social harassment in the year ending ...</i> | | | | | |
|---|-------------|-------------|-------------|-------------|-------------|---|-------------|-------------|-------------|-------------|-------------|
| | JUN 2007 | JUN 2008 | JUN 2009 | JUN 2010 | DEC 2011 | | JUN 2007 | JUN 2008 | JUN 2009 | JUN 2010 | DEC 2011 |
| Muslims | 77 | 74 | 58 | 74 | 78 | Muslims | 64 | 53 | 58 | 64 | 82 |
| Christians | 79 | 80 | 71 | 95 | 78 | Christians | 74 | 72 | 70 | 77 | 81 |
| Jews | 11 | 16 | 14 | 21 | 28 | Jews | 46 | 48 | 60 | 64 | 63 |
| Others* | 25 | 28 | 29 | 40 | 39 | Others* | 15 | 13 | 19 | 28 | 18 |
| Folk religionists** | 13 | 10 | 9 | 10 | 5 | Folk religionists** | 16 | 13 | 19 | 20 | 21 |
| Hindus | 12 | 11 | 9 | 13 | 9 | Hindus | 12 | 9 | 8 | 10 | 6 |
| Buddhists | 7 | 7 | 6 | 11 | 5 | Buddhists | 4 | 4 | 4 | 7 | 5 |
| Any of the above | 118 | 112 | 103 | 124 | 125 | Any of the above | 127 | 110 | 124 | 135 | 147 |

* Includes Sikhs, members of ancient faiths such as Zoroastrianism and members of newer faiths such as Baha'is and other religious groups.

** Includes followers of African traditional religions, Chinese folk religions, Native American religions and Australian aboriginal religions.

This measure does not assess the severity of the harassment.

Numbers do not add to total because multiple religious groups can be harassed in a single country.

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Regions and Countries

Looking at the extent and direction of change on the Government Restrictions Index and the Social Hostilities Index together, increases of one point or more outnumbered decreases of that magnitude in all five regions. The Middle East-North Africa region had the largest share of countries with increases of one point or more (30%) and the largest share of countries showing any increase (75%). The Americas and sub-Saharan Africa had the lowest proportion of countries where overall restrictions increased by one point or more (3% and 15%, respectively). Asia and the Pacific and Europe were the only regions where decreases of one point or more occurred.

Overall Changes in Restrictions on Religion by Region

Changes on the Government Restrictions Index (GRI) or Social Hostilities Index (SHI) from the year ending in mid-2010 to calendar year 2011

| POINT CHANGE | AMERICAS | | ASIA-PACIFIC | | EUROPE | | MIDDLE EAST-NORTH AFRICA | | SUB-SAHARAN AFRICA | |
|----------------------|-----------|------------|--------------|------------|-----------|------------|--------------------------|------------|--------------------|------------|
| | No. | % | No. | % | No. | % | No. | % | No. | % |
| 2.0 or more increase | 0 | 0% | 1 | 2% | 2 | 4% | 3 | 15% | 2 | 4% |
| 1.0 to 1.9 increase | 1 | 3 | 7 | 14 | 6 | 13 | 3 | 15 | 5 | 11 |
| 0.1 to 0.9 increase | 24 | 69 | 21 | 42 | 21 | 47 | 9 | 45 | 14 | 30 |
| No change | 1 | 3 | 1 | 2 | 2 | 4 | 0 | 0 | 5 | 11 |
| 0.1 to 0.9 decrease | 9 | 26 | 17 | 34 | 13 | 29 | 5 | 25 | 21 | 45 |
| 1.0 to 1.9 decrease | 0 | 0 | 3 | 6 | 1 | 2 | 0 | 0 | 0 | 0 |
| 2.0 or more decrease | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| Total | 35 | 100 | 50 | 100 | 45 | 100 | 20 | 100 | 47 | 100 |

Categories of overall changes in restrictions are calculated by comparing a country's scores on the GRI and the SHI from year to year. When a country's scores on the GRI and the SHI changed in the same direction (both increased or both decreased), the greater amount of change determined the category. For instance, if the country's GRI score increased by 0.8 and its SHI score increased by 1.5, the country was put into the "1.0-1.9 increase" category. When a country's score increased on one index but decreased on the other, the difference between the amounts of change determined the grouping. For example, if the country's GRI score increased by 2.0 and its SHI score decreased by 1.5, the country went into the "0.1-0.9 increase" category. When a country's score on one index stayed the same, the amount of change on the other index was used to assign the category.

Percentages may not add exactly due to rounding.

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Government Restrictions by Region

In the latest year studied, the Middle East and North Africa had the highest median level of government restrictions. (See line graph on page 9.) The median score on the Government Restrictions Index for the 20 countries in the region in 2011 (5.9) was about the same as in the previous year (5.8).

Government restrictions on religion remained high or very high in most of the countries that experienced the political uprisings known as the Arab Spring in late 2010 and early 2011.¹⁸ (See sidebar on page 15.) For instance, Egypt's score on the GRI edged up from 8.7 as of mid-2010 to 8.9 in 2011. Eleven other countries in the Middle East-North Africa region also experienced increases in government restrictions: Algeria, Bahrain, Iraq, Kuwait, Libya, Oman, the Palestinian territories, Qatar, Sudan, Syria and the United Arab Emirates. Of the countries in the region, Bahrain had the largest increase in its score on the GRI, which rose from 4.2 to 6.2.

The increase in Bahrain's score stemmed largely from discrimination against Shia Muslims, while Sunni Muslims received favored status. In response to mass demonstrations calling for political reforms, for instance, the government instituted a "State of National Safety" law from March through June 2011, during which time security forces detained and tortured mostly Shia protesters. Shia Muslims were vilified in the state-run media, and thousands were dismissed from public- and private-sector jobs. The government also destroyed Shia mosques and other places of worship.¹⁹

Government restrictions on religion remained in the high category in Tunisia (5.8) – the country where the Arab Spring began – but they were considerably lower than they had been as of mid-2010 (7.7). After the ouster of former Tunisian President Zine El Abidine Ben Ali, the interim government relaxed restrictions on religion in several ways. The new leaders gave conservative Muslims more freedom to express their beliefs without state interference, eased registration procedures for religious groups and allowed women to wear headscarves in their national identity card photos.²⁰

18 Only two countries in the Middle East-North Africa region had moderate levels of government restrictions in 2011: Lebanon and the Palestinian territories. (The score for the Palestinian territories primarily reflects the actions of the Palestinian Authority in the West Bank.)

19 For more information, see U.S. Department of State. July 30, 2012. "Bahrain." 2011 Report on International Religious Freedom. <http://www.state.gov/j/drl/rls/irf/2011/nea/192879.htm>.

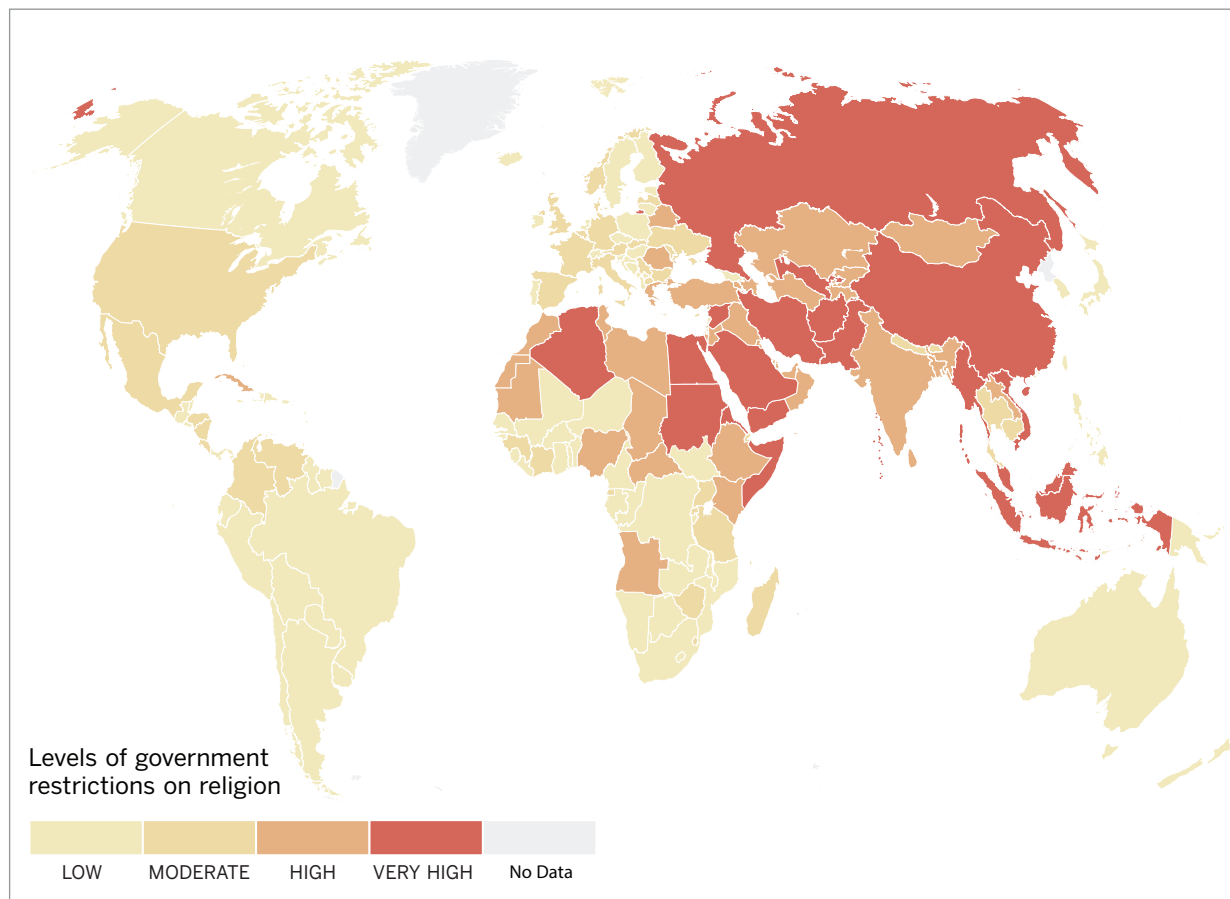
20 For more information, see Freedom House. "Tunisia." Freedom in the World 2012. <http://www.freedomhouse.org/report/freedom-world/2012/tunisia-0>. Also see Amnesty International. "Tunisia." Annual Report 2012. <http://www.amnesty.org/en/region/tunisia/report-2012>. And U.S. Department of State. July 30, 2012. "Tunisia." 2011 Report on International Religious Freedom. <http://www.state.gov/j/drl/rls/irf/religiousfreedom/index.htm?dliid=192909>.

The median GRI score for the 50 countries in the Asia-Pacific region increased from 3.4 in mid-2010 to 4.2 in 2011. In part, this was because three countries had increases of one point or more (Armenia, Mongolia and Pakistan), while only one country – the island nation of Tuvalu – decreased by that amount.

Median scores on the Government Restrictions Index declined slightly in Europe and stayed the same in sub-Saharan Africa. And, continuing a three-year trend, government restrictions in the Americas rose during the latest year studied. Although the median level of government restrictions in the Americas was relatively low in 2011 (1.5), one country, Cuba, had high and rising restrictions. Cuba's GRI score increased from 4.8 as of mid-2010 to 5.3 in 2011. Eight other countries in the region, including the United States, were in the moderate category.

Government Restrictions Around the World

Level of government restrictions in each country as of December 2011



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Social Hostilities by Region

The median level of social hostilities involving religion increased in four of the five regions (the Middle East and North Africa, Europe, sub-Saharan Africa and the Americas). It stayed roughly the same in Asia and the Pacific. (See the line graph on page 9.)

As with government restrictions, social hostilities involving religion were highest in the Middle East and North Africa. Indeed, the region's median score on the Social Hostilities Index rose substantially, from 4.3 as of mid-2010 to 5.4 in 2011, a five-year high. Social hostilities increased in 14 of the 20 countries in the region and declined in only four. The largest increases were in Sudan (whose score rose from 5.0 in the year ending in mid-2010 to 7.8 in 2011), Tunisia (1.0 as of mid-2010 to 3.5 in 2011) and Syria (3.3 as of mid-2010 to 5.8 in 2011).

In Europe, social hostilities involving religion increased in more than twice as many countries (27) as they decreased (12). Social hostilities in Russia were very high as of mid-2010 and remained very high in 2011. Six countries in the region went from having moderate to high levels of social hostilities: Bulgaria, Italy, Moldova, Montenegro, Norway and Sweden. Two countries had large increases of 2.0 points or more: Bulgaria and Norway. Some of the increase in Norway was attributable to the mass shooting and bombing by Anders Behring Breivik in July 2011.

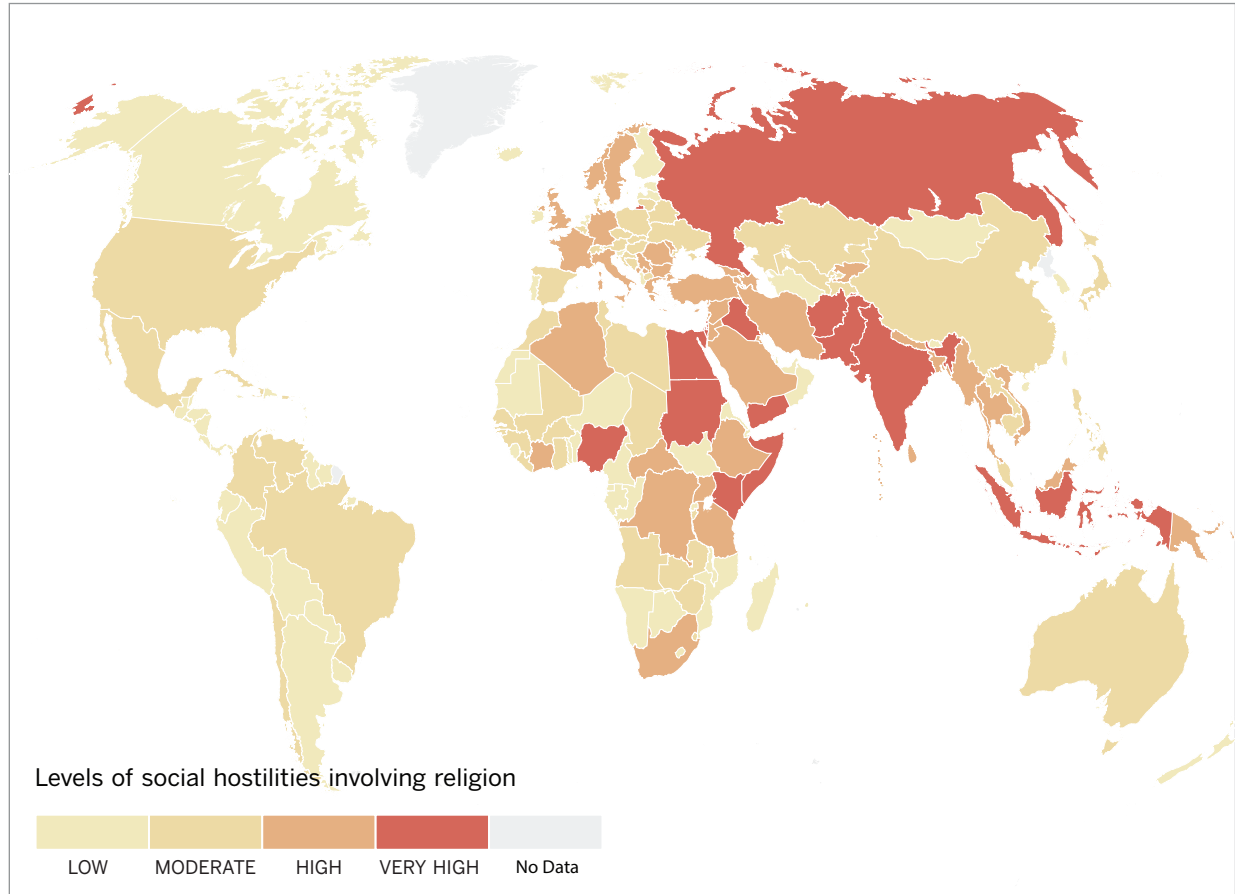
In sub-Saharan Africa, approximately the same number of countries had increases (18) as had decreases (19) in social hostilities involving religion. However, countries that had increases tended to do so by much larger margins on average than countries that had decreases. Between the year ending in mid-2010 and calendar year 2011, four sub-Saharan countries went from having low to moderate social hostilities (Guinea Bissau, Mali, Senegal and Swaziland); one increased from moderate to high (the Democratic Republic of Congo); and one increased from high to very high (Kenya). Nigeria and Somalia had very high social hostilities in both periods.²¹

The median level of social hostilities increased slightly in the Americas (from 0.4 to 0.6) but remained relatively low. None of the 35 countries in the region had high social hostilities, but in 2011, eight countries (Brazil, Chile, Colombia, Cuba, Haiti, Mexico, the United States and Venezuela) had moderate hostilities, a slight increase from mid-2010, when five were in the moderate category.

21 The spike in social hostilities in sub-Saharan Africa in the year ending in mid-2008 was attributable to incidents such as post-election violence in Kenya in December 2007 that included mob attacks on religious gatherings, and an upsurge in communal violence in Nigeria during the period.

Social Hostilities Around the World

Level of social hostilities in each country as of December 2011



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Restrictions and Hostilities in the Most Populous Countries

Among the world's 25 most populous countries, Egypt, Indonesia, Russia and Pakistan stand out as having the most restrictions on religion (as of the end of 2011) when both government restrictions and social hostilities are taken into account. Brazil, the Philippines, Japan, the United States and Mexico have the least restrictions and hostilities.

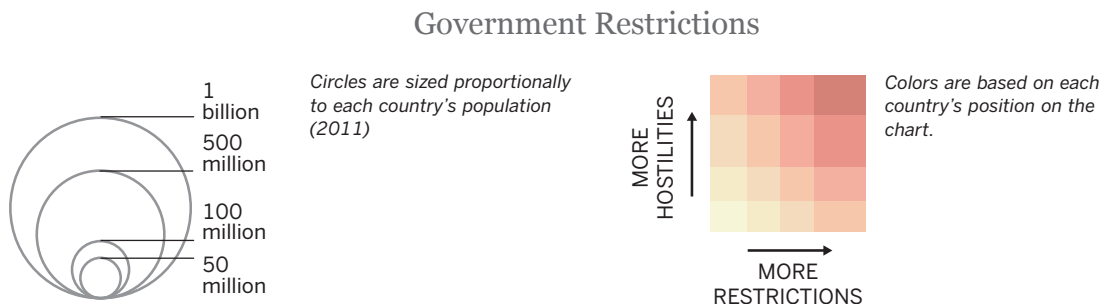
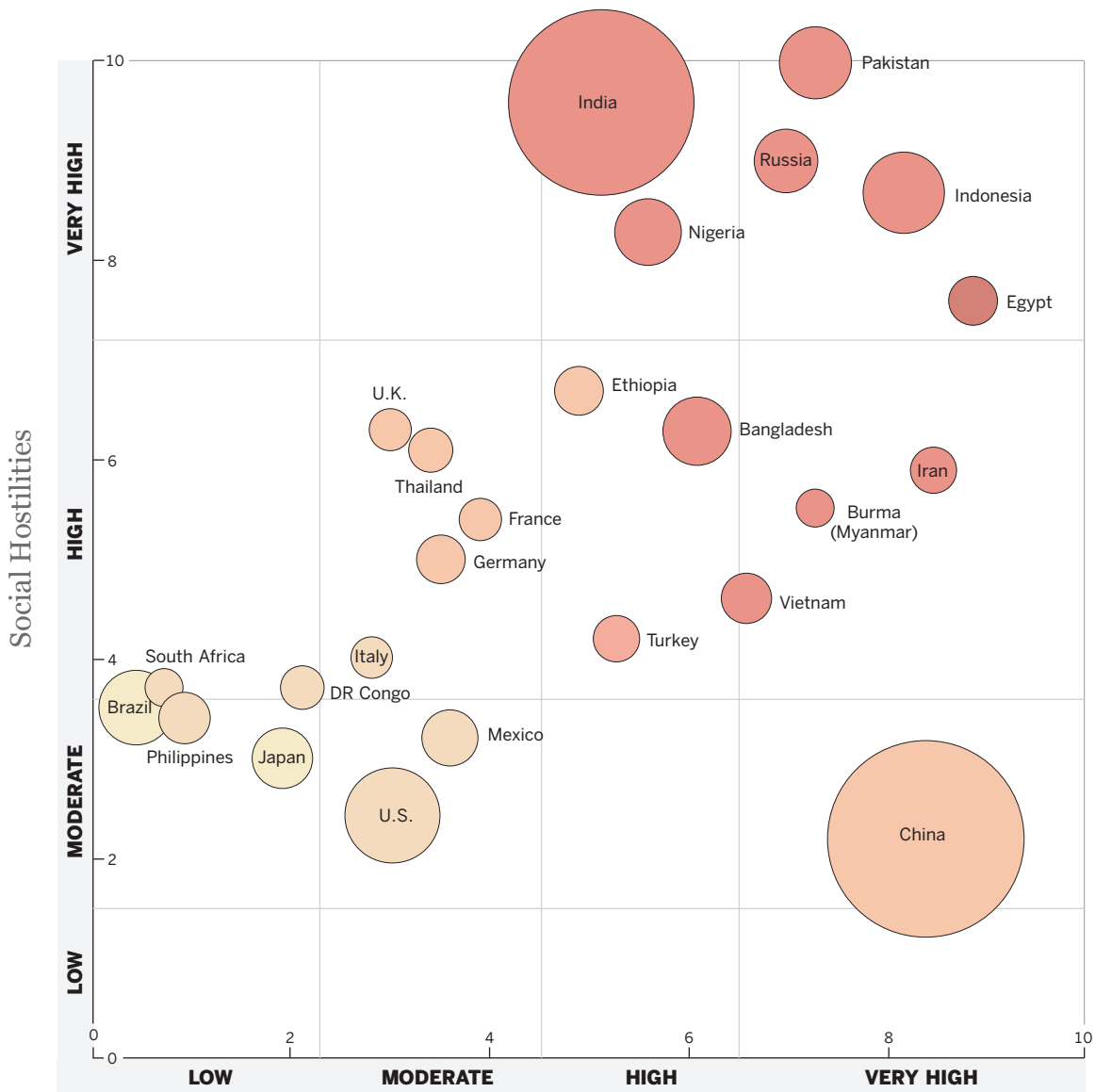
None of the 25 most populous countries had low social hostilities involving religion in 2011, while five had low government restrictions on religion: Brazil, South Africa, the Philippines, Japan and the Democratic Republic of Congo. As discussed in a previous report, the United States moved from the low category of government restrictions as of mid-2009 to the moderate category in 2010, where it remained in 2011.²²

Among the 25 most populous countries, Pakistan was the only one in which government restrictions increased by one full point or more, and the United Kingdom was the only one in which government restrictions decreased by one point or more. Social hostilities increased by one point or more in four countries: Ethiopia, Indonesia, Pakistan and Russia. Bangladesh and the United States were the only countries among the 25 most populous whose social hostilities score decreased by one or more points during the same time period. (See Government Restrictions Index table on page 72 and Social Hostilities Index table on page 75.)

²² See "Sidebar: Situation in the United States" in the Pew Research Center's September 2012 report "[Rising Tide of Restrictions on Religion](#)."

Restrictions on Religion Among the 25 Most Populous Countries

Among the world's 25 most populous countries, Egypt, Indonesia, Russia and Pakistan stand out as having the most restrictions on religion when both government restrictions and social hostilities are taken into account. (Countries in the upper right of the chart have the most restrictions and hostilities.) Brazil, the Philippines, Japan, the United States and Mexico have the least restrictions and hostilities. (Countries in the lower left have the least restrictions and hostilities.) Scores are for calendar year 2011.



About the Study

These are among the key findings of the Pew Research Center's assessment of global restrictions on religion in calendar year 2011. The 198 countries and self-administering territories covered by the study contain more than 99.5% of the world's population. They include 192 of the 193 member states of the United Nations as of 2011 (including South Sudan) plus six self-administering territories — Kosovo, Hong Kong, Macau, the Palestinian territories, Taiwan and Western Sahara.²³ Each country or territory was scored on a total of 33 measures phrased as questions about government restrictions or social hostilities involving religion. (For the full question wording, see the Summary of Results on page 85.) The Government Restrictions Index is comprised of 20 questions; there are 13 questions on the Social Hostilities Index.

To answer the questions that make up the indexes, researchers from the Pew Research Center's Forum on Religion & Public Life combed through 19 widely cited, publicly available sources of information, including reports by the U.S. State Department, the U.S. Commission on International Religious Freedom, the U.N. Special Rapporteur on Freedom of Religion or Belief, the Council of the European Union, the United Kingdom's Foreign & Commonwealth Office, Human Rights Watch, the International Crisis Group, Freedom House and Amnesty International. (For the complete list of sources, see the Methodology.)

The researchers involved in this process recorded only concrete reports about specific government laws, policies and actions, as well as specific incidents of religious violence or intolerance by social groups; they did not rely on the commentaries or opinions of the sources. (For a more detailed explanation of the coding and data verification procedures, see the Methodology.) The goal was to devise a battery of quantifiable, objective measures that could be analyzed individually as well as combined into two comprehensive indexes, the Government Restrictions Index and the Social Hostilities Index.

Some of the increases in religious restrictions noted in this study could reflect the use of more up-to-date or better information sources, but there is no evidence of a general informational bias in the direction of higher restrictions. For instance, the government restrictions and social hostilities sections of the U.S. State Department's annual reports on International Religious Freedom (one of the 19 primary sources used in this study) in general have become shorter in more recent years. Pew Research staff monitor the impact of source information variability each year. (See the Methodology for more details.)

²³ As previously noted, this report does not include scores for North Korea.

Readers should note that the categories of very high, high, moderate and low restrictions or hostilities are relative – not absolute – rankings based on the overall distribution of index scores in the initial year of this study. As such, they provide a guide for comparing country scores and evaluating their direction of change over time. They also reflect the number and severity of various kinds of restrictions or hostilities that occurred in any part of a country. Accordingly, more populous countries may have a higher likelihood of scoring higher than less populous countries, though in practice, some countries with very high levels of restrictions or hostilities, such as the Maldives and the Palestinian territories, have relatively small populations.

Finally, it is very likely that more restrictions exist than are reported by the 19 primary sources. But taken together, the sources are sufficiently comprehensive to provide a good estimate of the levels of restrictions in almost all countries. The one major exception is North Korea. The sources clearly indicate that North Korea's government is among the most repressive in the world with respect to religion as well as other civil and political liberties. (The U.S. State Department's 2011 Report on International Religious Freedom, for example, says that "Genuine freedom of religion does not exist" in North Korea.) But because North Korean society is effectively closed to outsiders and independent observers lack regular access to the country, the sources were unable to provide the kind of specific, timely information that Pew Research categorized and counted ("coded," in social science parlance) for this quantitative study. Therefore, the report does not include scores for North Korea.

Sidebar: Initiatives and Actions Aimed at Reducing Religious Restrictions or Hostilities

The share of the world's countries with high or very high restrictions on religion has increased significantly in recent years, as documented in this study and previous Pew Research Center reports.¹ Governments and societies around the world have attempted to address the rising tide of restrictions through a variety of initiatives and actions, from encouraging interfaith dialogue to modifying laws and policies.

As an extension of its continuing research on restrictions on religion around the world, Pew Research counted and categorized ("coded") reports of these types of initiatives during calendar year 2011.² The coding relied on widely cited, publicly available sources from groups such as the U.S. State Department, the United Nations, Human Rights Watch, Amnesty International and the International Crisis Group. (For a full list of sources, see page 56.)

The initiatives and actions were grouped into four broad categories: (1) interfaith dialogue; (2) efforts to combat or redress religious discrimination; (3) educational and training initiatives; and (4) land- or property-related initiatives (including the granting of building permits to construct or expand worship facilities).

This supplementary analysis has some important limitations. First, the coding does not attempt to assess the effectiveness of particular initiatives. Gauging effectiveness is difficult, in part because some initiatives may take years to produce results while others may have a short-term impact but little or no effect over the longer term.

Second, the sources used in this study tend to focus on the actions of governments more than the actions of nongovernmental organizations or other groups in society. Therefore, this supplementary analysis likely conveys a more complete picture of initiatives by governments than by private individuals or groups.

Finally, the Pew Research Center's coding is meant to be values-neutral. The statement that a country had an initiative to reduce religious restrictions or hostilities is not intended to extol countries with such initiatives or to condemn those without such initiatives. The coding does not involve assigning credit or blame.

1 See the Pew Research Center's September 2012 report "[Rising Tide of Restrictions on Religion](#)." Also see the Pew Research Center's August 2011 report "[Rising Restrictions on Religion](#)."

2 This is the first time the Pew Research Center has included a question on initiatives and actions to reduce religious restrictions or hostilities in its ongoing study of global restrictions on religion. For consistency's sake, the results of this question are not included in the Government Restrictions Index (GRI) or the Social Hostilities Index (SHI).

Key Findings

Analysis of data from calendar year 2011 finds that government or societal initiatives to reduce religious restrictions or hostilities were reported in 150 of 198 countries, or 76% of all the countries and territories studied. The most common types of initiatives, in descending order of prevalence, were: interfaith dialogue; efforts to combat or redress religious discrimination; educational and training initiatives; and land- or property-related initiatives.

Interfaith Dialogue

In 2011, interfaith-dialogue initiatives occurred in 110 of the 198 countries (56%), according to the sources used in this study.

Some of these efforts focused primarily on fostering communication and cooperation among leaders of religious groups. In Bolivia, for instance, leaders of the Catholic, Protestant, Muslim, Jewish and indigenous communities continued to hold interfaith meetings in 2011. For the first time, a representative of The Church of Jesus Christ of Latter-day Saints also regularly participated in the sessions.³

Other interfaith-dialogue projects involved people-to-people contact. In November 2011, for instance, UNICEF and the Global Network for the Religion of Children, an interfaith children's rights group, brought together more than 2,000 children of diverse religious backgrounds from the Tanzanian mainland and Zanzibar. The children participated in joint prayer sessions and attended music, drama and poetry events.⁴

The purpose of some interfaith dialogues was to develop strategies to combat religious

Initiatives and Actions Aimed at Reducing Religious Restrictions or Hostilities in 2011

| | NUMBER OF COUNTRIES | PERCENTAGE OF COUNTRIES |
|---|---------------------|-------------------------|
| Interfaith Dialogue | 110 | 56% |
| Efforts to Combat or Redress Religious Discrimination | 76 | 38 |
| Educational and Training Initiatives | 39 | 20 |
| Land or Property Initiatives | 29 | 15 |
| Any of the above[^] | 150 | 76% |

Covers a total of 198 countries for calendar year 2011.

[^] Numbers do not add to total and percentages do not add to 100 because more than one initiative or action can be present in a country.

Question wording: Were initiatives or actions reported that aimed to reduce religious restrictions or hostilities in the country?

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3 U.S. Department of State. July 30, 2012. "Bolivia." 2011 Report on International Religious Freedom. <http://www.state.gov/j/drl/rls/irf/2011/wha/192953.htm>.

4 U.S. Department of State. July 30, 2012. "Tanzania." 2011 Report on International Religious Freedom. <http://www.state.gov/j/drl/rls/irf/2011/af/192767.htm>.

intolerance. In May 2011, for example, 80 Muslim and Jewish leaders from Ukraine and Russia met in Kiev to work on a strategy to fight anti-Semitism and discrimination against Muslims.⁵ In 2011, the government of Paraguay established a permanent interfaith forum to promote dialogue between various religions.⁶

Governments sometimes encouraged interfaith dialogue as a strategy to reduce tensions between religious groups. For instance, the Liberian government encouraged Muslim-Christian dialogue in 2011 after mosques, churches and a Catholic school were damaged the previous year during religious violence in the northernmost part of the country.⁷

Some initiatives involved multiple countries. For instance, the governments of Saudi Arabia, Austria and Spain signed an agreement to establish the King Abdullah International Centre for Interreligious and Intercultural Dialogue (KAICIID) in October 2011. The center was inaugurated about a year later in Vienna, Austria, with the mission of fostering dialogue among members of different religions and cultures around the world.⁸

Efforts to Combat or Redress Religious Discrimination

Efforts to combat or redress religious discrimination and increase tolerance were reported in a total of 76 countries (38%) in 2011. These included changes to basic laws; establishment of government mechanisms to address religious tensions or grievances; official recognition of religious groups that previously found themselves in legal limbo; freeing prisoners held for religious reasons; protecting those in danger of persecution; and partnering with groups in society to address religious hatred and prejudice, among other initiatives.

In December 2011, for instance, the Mexican Chamber of Deputies, the lower house of the Mexican legislature, took steps to amend Article 24 of the Constitution to allow public celebrations of religious events without first obtaining government permission.⁹ (The proposal

5 U.S. Department of State. July 30, 2012. "Ukraine." 2011 Report on International Religious Freedom. <http://www.state.gov/j/drl/rls/irf/2011/eur/192873.htm>.

6 U.S. Department of State. July 30, 2012. "Paraguay." 2011 Report on International Religious Freedom. <http://www.state.gov/j/drl/rls/irf/2011/wha/192993.htm>.

7 U.S. Department of State. July 30, 2012. "Liberia." 2011 Report on International Religious Freedom. <http://www.state.gov/j/drl/rls/irf/2011/af/192727.htm>.

8 U.S. Department of State. July 30, 2012. "Saudi Arabia." 2011 Report on International Religious Freedom. <http://www.state.gov/j/drl/rls/irf/2011/nea/192905.htm>. For differing perspectives on KAICIID, see Schneider, Marc. Dec. 3, 2012. "Amid Conflict, King Abdullah Interfaith Center Replaces Fear with Hope." The Huffington Post. http://www.huffingtonpost.com/rabbi-marc-schneider/king-abdullah-interfaith-center-replaces-fear-with-hope_b_2232101.html. Also see, Abrams, Elliot. Dec. 31, 2012. "Plotting to Celebrate Christmas." Council on Foreign Relations. <http://blogs.cfr.org/abrams/2012/12/31/plotting-to-celebrate-christmas/>.

9 Human Rights Without Frontiers International. 2011. "Mexico." Freedom of Religion or Belief Newsletter. <http://www.hrwf.net/images/forbnews/2011/mexico%202011.pdf>.

was approved by the Senate in March 2012. At least 17 of Mexico's 31 states need to approve it for the proposal to become law. As of May 2013, more than a dozen states had submitted their approval to the Senate.¹⁰ In Jordan, an amended Public Gatherings Law took effect in March 2011, making it no longer necessary to obtain government permission for public meetings or demonstrations, including religious events.¹¹

Some countries established government mechanisms to address religious tensions. The Austrian government, for example, appointed its first state secretary for integration in April 2011. The secretary is responsible for coordinating the government's efforts to promote integration among the country's ethnic and religious minorities, including Austria's large ethnic Turkish community.¹² In Canada, the Conservative Party – which won a majority of seats in Parliament in the 2011 elections – included in its platform a commitment to open an office within the Department of Foreign Affairs and International Trade to address religious freedom and tolerance.¹³ (The Canadian government officially opened the new Office of Religious Freedom in February 2013.¹⁴)

Several initiatives sought to address immigration restrictions that adversely affected religious groups. For instance, changes to New Zealand's immigration policy made it easier for religious groups to recruit and retain workers from abroad by allowing for longer temporary visas that give workers more time to apply for permanent residency.¹⁵ And the Dutch government announced in September 2011 that it would no longer require Turkish migrants to pass a civic integration exam before immigrating to the Netherlands.¹⁶

Other policy changes included government recognition of previously unrecognized religious

10 See Mexico Senate of the Republic. May 2, 2013. "Reforma Constitucional turnada a los Congresos Estatales." <http://www.senado.gob.mx/index.php?ver=sen&mn=9&sm=23>; and "Punto de Acuerdo" submitted to the Tabasco State Congress Mexico Congress of the Union on Feb. 15, 2013. "Direccion de Estudios Legislativos." <http://tempo.congresotabasco.gob.mx/documentos/2013/LXI/Estudio%20Legislativo/PUNTOS%20DE%20ACUERDO/6.pdf>.

11 Human Rights Watch. January 2012. "Jordan." World Report 2012. <http://www.hrw.org/world-report-2012/world-report-2012-jordan>

12 U.S. Department of State. July 30, 2012. "Austria." 2011 Report on International Religious Freedom. <http://www.state.gov/j/drl/rls/irf/2011/eur/192783.htm>. For more information on religion and migration, see the Pew Research Center's March 2012 report "Faith on the Move: The Religious Affiliation of International Migrants."

13 U.S. Department of State. July 30, 2012. "Canada." 2011 Report on International Religious Freedom. <http://www.state.gov/j/drl/rls/irf/religiousfreedom/index.htm?dliid=192957>.

14 For more information, see the website for the Canadian Office of Religious Freedom. http://www.international.gc.ca/religious_freedom-liberte_de_religion/index.aspx.

15 U.S. Department of State. July 30, 2012. "New Zealand." 2011 Report on International Religious Freedom. <http://www.state.gov/j/drl/rls/irf/2011/eap/192651.htm>.

16 Under a law that took effect on Jan. 1, 2007, migrants to the Netherlands must demonstrate that they have a basic command of the Dutch language and a basic knowledge of Dutch society. Their knowledge is tested in a civic integration exam. See <http://www.government.nl/issues/integration/civic-integration>. Also see, Human Rights Watch. January 2012. "European Union." World Report 2012. <http://www.hrw.org/world-report-2012/world-report-2012-european-union>.

groups. For instance, the Azerbaijani government officially registered the Roman Catholic Church in July 2011.¹⁷ In September 2011, the Albanian government recognized Judaism as an official religion.¹⁸ And in October 2011, the Spanish government approved a process allowing 300 Muslim organizations to affiliate with the state-recognized Islamic Commission of Spain. Affiliation with the commission comes with certain benefits, including nonprofit tax status.¹⁹

In addition, some governments allowed religious groups to operate more freely in 2011 than in previous years. For instance, the Catholic Church was permitted to expand pastoral services to more regions in Laos and Vietnam.²⁰ And in Cuba, the government allowed churches to broadcast limited religious programming on state-run radio and TV stations. There also were fewer reports of Cuban house churches being harassed in 2011, according to the U.S. Commission on International Religious Freedom.²¹

Governments in a number of countries released prisoners being held for religious activities or affiliations. In Uzbekistan, for instance, approximately 20 prisoners were reportedly released in the city of Andijan during 2011.²² In Morocco, the king pardoned more than 2,800 prisoners during the year, including 190 Salafists who had been held since a terrorist bombing incident in Casablanca in 2003.²³ In May 2011, Sri Lankan authorities released Sarah Malanie Perera, who had been arrested in April 2010 under the Prevention of Terrorism Act because of a book she wrote describing her conversion from Buddhism to Islam.²⁴

17 While the Azerbaijani government permitted the Roman Catholic Church to legally register in the country, the U.S. State Department's 2011 International Religious Freedom report on Azerbaijan says that the registration process continued "to serve as a point of leverage for the government to use against religious groups it deems undesirable." For more information on this issue, see U.S. Department of State. July 30, 2012. "Azerbaijan." 2011 Report on International Religious Freedom. <http://www.state.gov/j/drl/rls/irf/2011/eur/192785.htm>

18 U.S. Department of State. May 24, 2012. "Albania." 2011 Human Rights Report. <http://www.state.gov/j/drl/rls/hrrpt/2011/eur/186322.htm>.

19 U.S. Department of State. July 30, 2012. "Spain." 2011 Report on International Religious Freedom. <http://www.state.gov/j/drl/rls/irf/religiousfreedom/index.htm?dliid=192865>.

20 U.S. Department of State. July 30, 2012. "Laos." 2011 Report on International Religious Freedom. <http://www.state.gov/j/drl/rls/irf/2007/90142.htm>. U.S. Department of State. July 30, 2012. "Vietnam." 2011 Report on International Religious Freedom. <http://www.state.gov/j/drl/rls/irf/religiousfreedom/index.htm?dliid=192677>.

21 U.S. Department of State. July 30, 2012. "Cuba." 2011 Report on International Religious Freedom. <http://www.state.gov/j/drl/rls/irf/religiousfreedom/index.htm?dliid=192965>. U.S. Commission on International Religious Freedom. March 2012. "Cuba." 2012 Annual Report. [http://www.uscifr.gov/images/Annual%20Report%20of%20USCIRF%202012\(2\).pdf](http://www.uscifr.gov/images/Annual%20Report%20of%20USCIRF%202012(2).pdf).

22 U.S. Department of State. July 30, 2012. "Uzbekistan." 2011 Report on International Religious Freedom. <http://www.state.gov/j/drl/rls/irf/2011/sca/192941.htm>.

23 U.S. Department of State. July 30, 2012. "Morocco." 2011 Report on International Religious Freedom. <http://www.state.gov/j/drl/rls/irf/religiousfreedom/index.htm?dliid=192899>.

24 U.S. Department of State. July 30, 2012. "Sri Lanka." 2011 Report on International Religious Freedom. <http://www.state.gov/j/drl/rls/irf/2011/sca/192935.htm>.

There also were initiatives to better protect the religious rights of incarcerated individuals. For instance, Chile's Ministry of Justice began providing inmates with additional access to religious support services in 2011.²⁵

A number of governments tried to protect those in danger of religious persecution. For instance, in July 2011, the Seoul Administrative Court – in what was described as an unprecedented reversal of a Ministry of Justice decision – granted refugee status to three Iranian Muslims who had converted to Christianity while living in South Korea.²⁶ If deported to Iran, they could have faced apostasy charges, carrying a possible death sentence.²⁷

Some government initiatives focused on protecting individuals accused of witchcraft from societal abuse. For instance, Burkina Faso's government and tribal authorities worked together in 2011 on an awareness program and assisted with mediation efforts between local elders and accused witches.²⁸ Similar efforts to resolve accusations of witchcraft were carried out by Ghana's Ministry of Women and Children in 2011.²⁹

Other initiatives sought to prevent violence against religious minorities. The government of Bangladesh, for instance, increased security deployments in 2011 to ensure the peaceful celebration of Hindu, Christian and Buddhist festivals.³⁰

Educational and Training Initiatives

According to the sources coded for this analysis, in addition to interfaith dialogues, other educational and training initiatives to increase religious tolerance and decrease religious tensions occurred in a total of 39 countries (20%) in 2011.

Some educational and training programs were aimed at the general public. For instance, for five days each week in 2011, Portuguese state television aired a 30-minute program with segments written by various religious communities in the country; the segments were

25 U.S. Department of State. May 24, 2012. "Chile." 2011 Human Rights Report. <http://www.state.gov/j/drl/rls/hrrpt/2011/wha/186499.htm>.

26 U.S. Department of State. May 24, 2012. "South Korea." 2011 Human Rights Report. <http://www.state.gov/j/drl/rls/hrrpt/humanrightsreport/index.htm?dlid=186282>.

27 U.S. Department of State. July 30, 2012. "Iran." 2011 Report on International Religious Freedom. <http://www.state.gov/j/drl/rls/irf/2011/nea/192883.htm>.

28 U.S. Department of State. July 30, 2012. "Burkina Faso." 2011 Report on International Religious Freedom. <http://www.state.gov/j/drl/rls/irf/religiousfreedom/index.htm?dlid=192685>.

29 U.S. Department of State. July 30, 2012. "Ghana." 2011 Report on International Religious Freedom. <http://www.state.gov/j/drl/rls/irf/religiousfreedom/index.htm?dlid=192717>.

30 U.S. Department of State. July 30, 2012. "Bangladesh." 2011 Report on International Religious Freedom. <http://www.state.gov/j/drl/rls/irf/2011/sca/192919.htm>.

designed to encourage tolerance for religious diversity.³¹

Other educational programs targeted schools and teachers. Norway's federal minister of education pledged six million kroner (about \$1 million) in 2011 to train teachers to combat anti-Semitism in schools.³² Also in 2011, the Ministry of Education in Cyprus ran seminars on religious diversity for school teachers.³³

In some cases, educational projects targeted groups considered susceptible to extremism. For instance, following 2010 terrorist attacks in Uganda, police in the country increased their outreach to local Muslim youth considered at-risk for recruitment by violent extremist groups.³⁴

Other projects targeted research and university communities. The government of Oman, for instance, supported an endowed professorship of Abrahamic faiths at Cambridge University and sponsored 10 Omani students to participate in a religious pluralism program at the university.³⁵

Several educational projects focused on helping religious communities and government officials better understand how to work within the law. One such project was carried out in Laos by the Institute for Global Engagement (a U.S.-based organization) in collaboration with the Lao Front for National Construction (the national agency responsible for religious affairs, among other issues). The training program helped local government officials and religious leaders not only to better relate to one another but also to better understand the Laotian basic law on religion (Decree 92).³⁶

Some programs focused specifically on religious training. In Morocco, for instance, the government continued a training program begun in 2006 to increase women's participation in Muslim religious life. According to the U.S. Commission on International Religious Freedom,

31 U.S. Department of State. July 30, 2012. "Portugal." 2011 Report on International Religious Freedom. <http://www.state.gov/j/drl/rls/irf/religiousfreedom/index.htm?dliid=192851>.

32 U.S. Department of State. July 30, 2012. "Norway." 2011 Report on International Religious Freedom. <http://www.state.gov/j/drl/rls/irf/2011/eur/192847.htm>.

33 U.S. Department of State. May 24, 2012. "Cyprus." 2011 Human Rights Report. <http://www.state.gov/j/drl/rls/hrrpt/2011/eur/186342.htm>.

34 U.S. Department of State. July 31, 2012. "Africa Overview." 2011 Report on Terrorism. <http://www.state.gov/j/ct/rls/crt/2011/195541.htm>.

35 U.S. Department of State. July 30, 2012. "Oman." 2011 Report on International Religious Freedom. <http://www.state.gov/j/drl/rls/irf/2011/nea/192901.htm>.

36 Decree 92 (Decree on Religious Practice) was promulgated by the Laotian prime minister in 2002 and established the rules for religious practice in the country. See U.S. Department of State. July 30, 2012. "Laos." 2011 Report on International Religious Freedom. <http://www.state.gov/j/drl/rls/irf/2011/eap/192639.htm>.

the government stated that the training the women receive “is exactly the same as that required of male imams.”³⁷

Training initiatives also can involve multiple countries. For instance, at the invitation of U.S. Secretary of State Hillary Clinton, representatives of 26 governments and four international organizations convened in Washington, D.C., from Dec. 12-14, 2011, to discuss the implementation of United Nations Human Rights Council Resolution 16/18 on combating religious intolerance and discrimination.³⁸ A central focus of the meeting was on training government officials in effective outreach to religious communities.³⁹

Land- or Property-Related Initiatives

In 2011, governments or groups in society intervened in a total of 29 countries (15%) on behalf of religious groups that previously had experienced problems acquiring land or obtaining building permits.

The Kuwaiti government, for instance, gave the Coptic Orthodox Church a parcel of land on which to construct a worship facility for its thousands of members in the country; the facility was nearing completion at the end of 2011.⁴⁰ Also in 2011, the Greek government provided worship space for Athens’ Muslim community, unlike during the previous year.⁴¹

In Denmark, after a vigorous public debate on whether mosques with domes and minarets should be permitted in the country, the Copenhagen city council approved plans for the construction of two major mosques. Commenting on this, Copenhagen Employment and

37 U.S. Department of State. July 30, 2012. “Morocco.” 2011 Report on International Religious Freedom. <http://www.state.gov/j/drl/rls/irf/religiousfreedom/index.htm?dliid=192899>.

38 Resolution 16/18 on “Combating Intolerance, Negative Stereotyping and Stigmatization of, and Discrimination, Incitement to Violence and Violence Against, Persons Based on Religion or Belief” effectively tabled a previous U.N. Human Rights Council resolution, supported by the Organization of Islamic Cooperation (OIC), to penalize the “defamation of religion.” Some critics had equated the earlier resolution with a global anti-blasphemy law. Resolution 16/18 also has received mixed reviews. Some have alleged that it could result in wider limits on free speech. See, for instance, Esman, Abigail R. Dec. 30, 2011. “Could You Be A Criminal? US Supports UN Anti-Free Speech Measure.” *Forbes*. <http://www.forbes.com/sites/abigailesman/2011/12/30/could-you-be-a-criminal-us-supports-un-anti-free-speech-measure/>. Others have welcomed the new resolution. See, for example, United States Commission on International Religious Freedom. March 24, 2011. “USCIRF Welcomes Move Away from ‘Defamation of Religions’ Concept.” <http://www.uscifr.gov/news-room/press-releases/3570>.

39 For more information on this event, see U.S. Department of State. March 19, 2012. “The Report of the United States on the First Meeting of Experts to Promote Implementation of United Nations Human Rights Council Resolution 16/18.” <http://www.humanrights.gov/2012/04/19/1618-report/>.

40 U.S. Department of State. July 30, 2012. “Kuwait.” 2011 Report on International Religious Freedom. <http://www.state.gov/j/drl/rls/irf/2011/nea/192893.htm>.

41 U.S. Department of State. July 30, 2012. “Greece.” 2011 Report on International Religious Freedom. <http://www.state.gov/j/drl/rls/irf/2011/eur/192815.htm>.

Integration Mayor Anna Mee Allerslev stated, "We have freedom of religion and free speech in Denmark, and therefore it is quite natural to have two beautiful mosques in Copenhagen."⁴²

Religious groups in some countries were able to rebuild properties that previously had been destroyed during religion-related violence. In September 2011, for instance, the Serbian Orthodox Church's seminary reopened in Prizren, Kosovo. The seminary building was evacuated in 1999 due to security concerns and later destroyed during riots in 2004.⁴³ In Kashmir, India, Muslims rebuilt a Christian school destroyed during religion-related violence in 2010.⁴⁴

Some governments took steps to restore religious properties seized in previous decades. For instance, in June 2011, the Lithuanian Parliament passed a law mandating compensation to the Jewish community for properties taken during the Holocaust.⁴⁵ And in August 2011, Turkish Prime Minister Recep Tayyip Erdogan announced a new policy allowing non-Muslim communities to apply for compensation or return of properties confiscated by the state in 1936.⁴⁶

Regions

Initiatives and actions aimed at reducing religious restrictions or hostilities occurred in every region of the world in 2011. (See table on page 51.) According to the sources coded for this analysis, these initiatives and actions were present in 96% of countries in Europe (43 of 45 countries) and 95% of countries in the Middle East and North Africa (19 of 20). Such initiatives and actions also were present in 71% of countries in sub-Saharan Africa (34 of 48), 68% of countries in the Asia-Pacific region (34 of 50) and 57% of countries in the Americas (20 of 35).

42 U.S. Department of State. July 30, 2012. "Denmark." 2011 Report on International Religious Freedom. <http://www.state.gov/j/drl/rls/irf/2011/eur/192803.htm>.

43 U.S. Department of State. July 30, 2012. "Kosovo." 2011 Report on International Religious Freedom. <http://www.state.gov/j/drl/rls/irf/religiousfreedom/index.htm?dliid=192825>.

44 U.S. Department of State. July 30, 2012. "India." 2011 Report on International Religious Freedom. <http://www.state.gov/j/drl/rls/irf/2011/sca/192923.htm>.

45 U.S. Department of State. July 30, 2012. "Lithuania." 2011 Report on International Religious Freedom. <http://www.state.gov/j/drl/rls/irf/2011/eur/192831.htm>.

46 For more information, see World Watch Monitor. Aug. 30, 2011. "Turkey Overturns Historic Religious Property Seizures." http://www.worldwatchmonitor.org/english/country/turkey/article_116880.html/

Initiatives and Actions Aimed at Reducing Religious Restrictions or Hostilities in 2011, by Region

| | AMERICAS (35 countries) | | ASIA-PACIFIC (50 countries) | | EUROPE (45 countries) | | MIDDLE EAST- NORTH AFRICA (20 countries) | | SUB-SAHARAN AFRICA (48 countries) | |
|--|----------------------------|------------|--------------------------------|------------|--------------------------|------------|--|------------|---|------------|
| | No. | % | No. | % | No. | % | No. | % | No. | % |
| Interfaith Dialogue | 17 | 49 | 25 | 50 | 26 | 58 | 14 | 70 | 28 | 58 |
| Efforts to Combat or Redress Religious Discrimination | 8 | 23 | 14 | 28 | 31 | 69 | 11 | 55 | 12 | 25 |
| Educational and Training Initiatives | 4 | 11 | 9 | 18 | 15 | 33 | 7 | 35 | 4 | 8 |
| Land or Property Initiatives | 1 | 3 | 7 | 14 | 16 | 36 | 4 | 20 | 1 | 2 |
| Any of the above^ | 20 | 57% | 34 | 68% | 43 | 96% | 19 | 95% | 34 | 71% |

Covers a total of 198 countries for calendar year 2011.

^ Numbers do not add to total and percentages do not add to 100 because more than one initiative or action can be present in a country.

Question wording: Were initiatives or actions reported that aimed to reduce religious restrictions or hostilities in the country?

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In Europe, policies or actions to combat or redress discrimination outnumbered interfaith dialogue as the most common effort to reduce religious restrictions or hostilities. In each of the other regions, by contrast, the most common initiative or action was interfaith dialogue. Europe and the Middle East-North Africa region had larger shares of countries than the three other regions with educational and training initiatives as well as land and property initiatives aimed at reducing religious restrictions or hostilities.

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Appendix 1: Methodology

This is the fourth time the Pew Research Center has measured restrictions on religion around the globe.²⁴ This report, which includes data for the year ending Dec. 31, 2011, follows the same methodology as Pew Research’s September 2012 report, “Rising Tide of Restrictions on Religion.”

Pew Research uses two 10-point indexes – the Government Restrictions Index (GRI) and the Social Hostilities Index (SHI) – to rate 198 countries and self-governing territories on their levels of restrictions.²⁵ This report analyzes changes in restrictions on an annual basis, looking at five years ending mid-2007, mid-2008, mid-2009, mid-2010 and Dec. 31, 2011. It categorizes the amount of change in each country’s scores in two ways, numerically and by percentile.

First, countries are grouped into categories depending on the size of the numeric change in their scores from year to year on the two indexes: changes of two points or more in either direction; changes of at least one point but less than two points; changes of less than one point; or no change at all. (See chart at right and charts on pages 25, 27 and 29 of the report.)

Changes in overall levels of restrictions are calculated for each country by comparing its scores on both indexes (the GRI and the SHI) from year to year. When a country’s scores on the GRI and the SHI changed in the same direction (both increased or both decreased), the greater amount of change determined the category. For instance, if the country’s GRI score increased by 0.8 and its SHI score increased by 1.5, the country was put into the overall “1.0-1.9 increase” category. When a country’s score increased on one index but decreased on the other, the difference between the amounts of change determined the grouping. For example, if the country’s GRI score increased by 2.0 and its SHI score decreased by 1.5, the country went into the overall “0.1-0.9 increase” category. When a country’s score on one index stayed the same, the amount of change on the other index was used to assign the category.

Index Point Change

Categories for assessing index score changes between years

| |
|----------------------|
| 2.0 or more increase |
| 1.0 to 1.9 increase |
| 0.1 to 0.9 increase |
| No change |
| 0.1 to 0.9 decrease |
| 1.0 to 1.9 decrease |
| 2.0 or more decrease |

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²⁴ See the methodology of the Pew Research Center’s 2009 report, “[Global Restrictions on Religion](#),” for a discussion of the conceptual basis for measuring restrictions on religion.

²⁵ The September 2012 report provided scores for 197 countries and territories. This report includes South Sudan (which separated from Sudan in July 2011), bringing the total to 198 countries and territories.

Second, this report categorizes the levels of government restrictions and social hostilities in each country by percentiles. As the benchmark, it uses the results from the baseline year (the year ending in mid-2007). Scores in the top 5% on each index in mid-2007 were categorized as “very high.” The next highest 15% of scores were categorized as “high,” and the following 20% were categorized as “moderate.” The bottom 60% of scores were categorized as “low.” See the table above for the index score thresholds as determined from the mid-2007 data. These thresholds are applied to all subsequent years of data.

Levels of Restrictions on Religion

| | GOVERNMENT RESTRICTIONS INDEX SCORES | SOCIAL HOSTILITIES INDEX SCORES |
|-----------|--|---------------------------------------|
| Very High | 6.6 to 10.0 | 7.2 to 10.0 |
| High | 4.5 to 6.5 | 3.6 to 7.1 |
| Moderate | 2.4 to 4.4 | 1.5 to 3.5 |
| Low | 0.0 to 2.3 | 0.0 to 1.4 |

Based on distribution of index scores in the baseline year, ending mid-2007.

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Overview of Procedures

The methodology used by Pew Research to assess and compare restrictions on religion was developed by senior researcher and director of cross-national data Brian J. Grim in consultation with other members of the Pew Research Center staff, building on a methodology that Grim and professor Roger Finke developed while at Penn State University's Association of Religion Data Archives.²⁶ The goal was to devise quantifiable, objective and transparent measures of the extent to which governments and societal groups impinge on the practice of religion. The findings were used to rate countries and self-governing territories on two indexes that are reproducible and can be periodically updated.

This research goes beyond previous efforts to assess restrictions on religion in several ways. First, Pew Research coded (categorized and counted) data from 19 published cross-national sources, providing a high degree of confidence in the findings. The Pew Research coders looked to the sources for only specific, well-documented facts, not opinions or commentary.

Second, Pew Research staff used extensive data-verification checks that reflect generally accepted best practices for such studies, such as double-blind coding (coders do not see each other's ratings), inter-rater reliability assessments (checking for consistency among coders) and carefully monitored protocols to reconcile discrepancies among coders.

²⁶ See Grim, Brian J. and Roger Finke. 2006. "International Religion Indexes: Government Regulation, Government Favoritism, and Social Regulation of Religion." *Interdisciplinary Journal of Research on Religion*, vol. 2, article 1.

Third, the Pew Research coding took into account whether the perpetrators of religion-related violence were government or private actors. The coding also identified how widespread and intensive the restrictions were in each country.

Fourth, one of the most valuable contributions of the indexes and the questions used to construct them (see the section on “The Coding Instrument” on page 58) is their ability to chart change over time.

Countries and Territories

The 198 countries and self-administering territories covered by the study contain more than 99.5% of the world’s population. They include 192 of the 193 member states of the United Nations (including, for the first time, South Sudan) as of the end of 2011 plus six self-administering territories – Kosovo, Hong Kong, Macau, the Palestinian territories, Taiwan and Western Sahara.²⁷ Reporting on these territories does not imply any position on what their international political status should be, only recognition that the de facto situations in these territories require separate analysis.

Although the 198 countries and territories vary widely in size, population, wealth, ethnic diversity, religious makeup and form of government, the study does not attempt to adjust for such differences. Poor countries are not scored differently on the indexes than wealthy ones. Countries with diverse ethnic and religious populations are not “expected” to have more social hostilities than countries with more homogeneous populations. And democracies are not assessed more leniently or harshly than authoritarian regimes.

Information Sources

Pew Research identified 19 widely available, frequently cited sources of information on government restrictions and social hostilities involving religion around the world. This study includes four sources that were not used in the baseline report on religious restrictions. (See page 57 for more details on the new information sources.)

²⁷ The one member state of the United Nations not included in the study is North Korea. The sources clearly indicate that North Korea’s government is among the most repressive in the world with respect to religion as well as other civil and political liberties. (The U.S. State Department’s 2011 Report on International Religious Freedom, for example, says that “Genuine freedom of religion does not exist” in North Korea.) But because North Korean society is effectively closed to outsiders and independent observers lack regular access to the country, the sources were unable to provide the kind of specific, timely information that the Pew Research Center categorized and counted (“coded,” in social science parlance) for this quantitative study. Therefore, the report does not include scores for North Korea.

The primary sources, which are listed below, include reports from U.S. government agencies, several independent, nongovernmental organizations and a variety of European and United Nations bodies. Although most of these organizations are based in Western countries, many of them depend on local staff to collect information across the globe. As previously noted, Pew Research did not use the commentaries, opinions or normative judgments of the sources; the sources were combed only for factual information on specific policies and actions.

Primary Sources

1. Country constitutions
 2. U.S. State Department annual reports on International Religious Freedom
 3. U.S. Commission on International Religious Freedom annual reports
 4. U.N. Special Rapporteur on Freedom of Religion or Belief reports
 5. Human Rights First reports in first and second years of coding; Freedom House reports in third and fourth years of coding
 6. Hudson Institute publication: “Religious Freedom in the World” (Paul Marshall)
 7. Human Rights Watch topical reports
 8. International Crisis Group country reports
 9. United Kingdom Foreign & Commonwealth Office annual report on human rights
 10. Council of the European Union annual report on human rights
 11. Amnesty International reports
 12. European Network Against Racism Shadow Reports
 13. United Nations High Commissioner for Refugees reports
 14. U.S. State Department annual Country Reports on Terrorism
 15. Anti-Defamation League reports
 16. U.S. State Department Country Reports on Human Rights Practices
 17. U.S. National Counterterrorism Center’s Worldwide Incident Tracking System
 18. Uppsala University’s Uppsala Conflict Data Program, Armed Conflict Database
 19. Human Rights Without Frontiers “Freedom of Religion or Belief” newsletters
- U.S. government reports with information on the situation in the United States*
20. U.S. Department of Justice “Religious Freedom in Focus” newsletters and reports
 21. FBI Hate Crime Reports

As noted, this study includes four sources that were not included in the Pew Research Center's first report on global restrictions on religion: Freedom House reports; Uppsala University's Armed Conflict Database; the "Freedom of Religion or Belief" newsletters of Human Rights Without Frontiers; and the U.S. government's Worldwide Incident Tracking System (WITS).

The Freedom House reports have replaced Human Rights First reports, which have not been updated since mid-2008. The Uppsala Armed Conflict Database provides information on the number of people affected by religion-related armed conflicts, supplementing other sources. The Human Rights Without Frontiers "Freedom of Religion or Belief" newsletters have partially replaced the Hudson Institute publication, "Religious Freedom in the World" (by Paul Marshall), which has not been updated since its release in 2008. Human Rights Without Frontiers is a nongovernmental organization based in Brussels, with affiliated offices throughout the world. The Hudson Institute publication still offers useful background on certain standing laws but no longer provides information on new or changing restrictions. The U.S. government's WITS database has provided greater detail on the number of people affected by religion-related terrorism than either the State Department's International Religious Freedom reports or the State Department's annual Country Reports on Terrorism. Until May 2012, WITS was a publicly available database maintained by the U.S. National Counterterrorism Center, a government organization that is part of the Office of the Director of National Intelligence; it is no longer available online.

While some of the increases in religious restrictions noted in this study could reflect the use of more up-to-date and/or better information sources, Pew Research staff monitor the impact of source information variability each year and have found no evidence of overall informational bias. (For additional discussion, see the "Potential Biases" section on page 66.)

The Coding Instrument

As explained in more detail below, Pew Research staff developed a battery of questions similar to a survey questionnaire. Coders consulted the primary sources in order to answer the questions separately for each country. While the State Department's annual reports on International Religious Freedom generally contained the most comprehensive information, the other sources provided additional factual detail that was used to settle ambiguities, resolve contradictions and help in the proper scoring of each question.

The questionnaire, or coding instrument, generated a set of numerical measures on restrictions in each country. It also made it possible to see how government restrictions intersect with broader social tensions and incidents of violence or intimidation by private actors. The coding instrument with the list of questions used for this report is shown in the Summary of Results.

The coding process required the coders to check all the sources for each country. Coders determined whether each source provided information critical to assigning a score; had supporting information but did not result in new facts; or had no available information on that particular country. Multiple sources of information were available for all countries and self-administering territories with populations greater than 1 million. More than three-in-four of the countries and territories analyzed by the Pew Research Center were multi-sourced; only small, predominantly island, countries had a single source, namely, the State Department reports.

Coding the United States presented a special problem since it is not included in the State Department's annual reports on International Religious Freedom. Accordingly, Pew Research coders also looked at reports from the U.S. Department of Justice and the FBI on violations of religious freedom in the United States, in addition to consulting all the primary sources, including reports by the United Nations, Human Rights Watch, Freedom House, the International Crisis Group and the U.K. Foreign & Commonwealth Office, many of which contain data on the United States.

The Coding Process

The Pew Research Center employed strict training and rigorous coding protocols to make its coding as objective and reproducible as possible. Coders worked directly under a senior researcher's supervision, with additional direction and support provided by other Pew Research Center researchers. The coders underwent an intensive training period that included a thorough overview of the research objectives, information sources and methodology.

Countries were double-blind coded by two coders (coders did not see each other's ratings), and the initial ratings were entered into an electronic survey with details on each incident cataloged in Microsoft Excel spreadsheets. The coders began by filling out the coding instrument for each country using the information source that had the most comprehensive information, typically the State Department reports. The protocol for each coder was to answer every question on which information was available in the initial source. Once a coder had completed that process, he or she then turned to the other sources. As new information was found, this was also coded and the source duly noted. Whenever ambiguities or contradictions arose, the source providing the most detailed, clearly documented evidence was used.

After two coders had separately completed the coding instrument for a particular country, their scores were compared by a senior researcher. Areas of discrepancy were discussed at length with the coders and were reconciled in order to arrive at a single score on each question for each country. The data for each country were then combined into a master file, which was imported into a relational database.

Throughout this process, the coding instrument itself was continually monitored for possible defects. The questions were designed to be precise, comprehensive and objective so that, based on the same data and definitions, the coding could be reliably reproduced by others with the same results.

Pew Research staff generally found few cases in which one source contradicted another. When contradictions did arise – such as when sources provided differing estimates of the number of people displaced due to religion-related violence – the source that cited the most specific documentation was used. The coders were instructed to disregard broad, unsubstantiated generalizations regarding abuses and to focus on reports that contained clear, precise documentation and factual details, such as names, dates and places where incidents occurred.

Inter-rater reliability statistics were computed by comparing the coders' independent, blind ratings. Pew Research took scores from one coder for the 198 countries and compared them with another coder's scores for the same questions, computing the degree to which the scores matched. These measures were very high, with an average score of 0.8 or above on the key variables. Scores above 0.8 on a zero-to-one scale are generally considered very good, and scores around 0.7 are generally acceptable. Pew Research's overall inter-rater reliability average across all the variables coded was greater than 0.8 for each year.

The data-verification procedures went beyond the inter-rater reliability statistics. They also involved comparing the answers on the main measures for each country with other closely

related questions in the data set. This provided a practical way to test the internal reliability of the data.

Pew Research staff also checked the reliability of the coded data by comparing them with similar, though more limited, religious restrictions data sets. In particular, published government and social regulation of religion index scores are available from the Association of Religion Data Archives (for three years of data) and the Hudson Institute (for one year of data), which makes them ideal measures for cross-validation. The review process found very few significant discrepancies in the coded data; changes were made only if warranted by a further review of the primary sources.

Restriction of Religion Indexes

The Government Restrictions Index is based on 20 indicators of ways that national and local governments restrict religion, including through coercion and force. The Social Hostilities Index is based on 13 indicators of ways in which private individuals and social groups infringe on religious beliefs and practices, including religiously biased crimes, mob violence and efforts to stop particular religious groups from growing or operating. The study also counted the number and types of documented incidents of religion-related violence, including terrorism and armed conflict.

Government Restrictions Index

Coding multiple indicators makes it possible to construct a Government Restrictions Index of sufficient gradation to allow for meaningful cross-national comparisons. An additional advantage of using multiple indicators is that it helps mitigate the effects of measurement error in any one variable, providing greater confidence in the overall measure.

The Pew Research Center coded 20 indicators of government restrictions on religion (see the Summary of Results). These 20 items were added together to create the GRI. In two cases, these items represent an aggregation of several closely related questions: Measures of five types of physical abuses are combined into a single variable (GRI Q.19); and seven questions measuring aspects of government favoritism are combined into an overall favoritism scale (GRI Q.20 is a summary variable showing whether a country received the maximum score on one or more of the seven questions).²⁸

²⁸ A test of whether the 20 items were statistically reliable as a single index produced a scale reliability coefficient greater than 0.9 for each year. Since coefficients of 0.7 or higher are generally considered acceptable, it was appropriate to combine these 20 items into a single index.

The GRI is a fine-grained measure created by adding the 20 items on a 0-to-10 metric, with zero indicating very low government restrictions on religion and 10 indicating extremely high restrictions. This involved two general calculations. First, the 20 questions that form the GRI were standardized so that each variable had an identical maximum value of one point, while gradations among the answers allowed for partial points to be given for lesser degrees of the particular government restriction being measured. Second, the overall value of the index was proportionally adjusted – so that it had a maximum value of 10 and a possible range of zero to 10 – by dividing the sum of the variables by two.

Social Hostilities Index

In addition to government restrictions, violence and intimidation in societies also can limit religious beliefs and practices. Accordingly, Pew Research staff tracked more than a dozen indicators of social impediments on religion. Once again, coding multiple indicators made it possible to construct an index that shows gradations of severity or intensity and allows for comparisons among countries. The Summary of Results contains the 13 items used by Pew Research staff to create the Social Hostilities Index.²⁹

The SHI was constructed by adding together the 13 indicators based on a 0-to-10 metric, with zero indicating very low social impediments to religious beliefs and practices and 10 indicating extremely high impediments. This involved two general calculations. First, the various questions that form the index were standardized so that each variable had an identical maximum value of one point, while gradations among the answers allowed for partial points to be given for lesser degrees of the particular hostilities being measured. Second, the indicators were added together and set to have a possible range of zero to 10 by dividing the sum of the variables by 1.3.

Notes on Fluctuations in Certain Results

Some fluctuations on individual measures have resulted from minor variations in coding procedures and are not as significant as they may appear. This was especially the case for GRI Q.3 and SHI Q.4.

As shown in the Summary of Results for GRI Q.3 (“Taken together, how do the constitution/basic law and other national laws and policies affect religious freedom?”), the number of

²⁹ As with the Government Restrictions Index, various types of violence and intimidation were combined. A test of whether these 13 items were statistically reliable as a single index produced a scale reliability coefficient of 0.9 or higher for each year. Since coefficients of 0.7 or higher are generally considered acceptable, it was statistically appropriate to combine these items into a single index.

countries with a score of zero on that question (indicating no restrictions) increased from 63 in the year ending in mid-2007 to 75 in the year ending in mid-2010. It then dropped to 64 countries in 2011. However, these fluctuations may be largely attributable to variations in the coding procedures across the years. Retrospective analysis indicates that during the first year coded (year ending in mid-2007), the coders were more likely to give countries a partial score (0.33) on this question than in subsequent years. Some recalibration in the most recent year brought the coding closer to the criteria used in the initial year. The retrospective analysis suggests that in the year ending in mid-2009, the coders had a higher bar for assigning a score of 0.33 (they considered restrictive laws or policies alone to be insufficient; there had to be clear harassment or abuses of religious groups or individuals). In the most recent year (2011), coders assigned 0.33 if there were restrictive laws or policies only at the local level, which is consistent with the intent of the question. The effect of these variations in coding criteria is relatively small: A difference of 0.33 from year to year on this question produces a change of just 0.17 on the Government Restrictions Index because each question on the GRI is worth a half point ($0.33/2 = 0.17$).

As noted earlier in the methodology, some of the increase in religion-related terrorism (SHI Q.4) found in this study could reflect the use of new source material that provided greater detail on terrorist activities than the sources used in the baseline report. Specifically, in coding terrorist activities that occurred after mid-2008, coders used the Worldwide Incidents Tracking System (WITS), the U.S. National Counterterrorism Center's database of terrorist incidents. Because the same sources were used for the years ending in mid-2009 and afterwards, these are the most appropriate years to compare.

Note on the Effects of Consolidating to a New Database

For all five years of this study, information on the number, types and locations of incidents of government force and social violence toward religious groups as well as deference to religious authorities in matters of law were coded at the province level. (See example of data coding on pages 45-48 of the December 2009 baseline report.) Each year, the province numbers were summed and put into separate country-level files. Since the publication of the August 2011 report, Pew Research staff have created a database that integrates all five years of province- and country-level data on religious restrictions. During this process, Pew Research staff reviewed any discrepancies between province files and the sums that had been transferred to the country files and made appropriate corrections. The adjustments made were relatively minor and had small effects on index scores for countries, on average less than 0.005 points on the 10-point indexes. Consolidating the five years of data into a database also entailed a review of the data on harassment of religious groups. In particular, instances of harassment from the

year ending in mid-2007 were stored as open-ended questions, and in a few cases they were recoded to match the categories used in the subsequent years.

Note on Changing Time Period of Analysis

This new report looks at the extent and direction of change in government restrictions on religion and social hostilities involving religion during calendar year 2011. Where appropriate, it also compares the situation in 2011 with the situation in the baseline year of the study (mid-2006 to mid-2007).

This is the first time Pew Research has analyzed restrictions on religion in a calendar year. Previous reports analyzed 12-month periods from July 1–June 30 (e.g., July 1, 2009–June 30, 2010). The shift to calendar years was made, in part, because most of the primary sources used in this study are based on calendar years.

Because of the shift in time frame, this study does not report directly on incidents that occurred during the period from July 1–Dec. 31, 2010. While this misses some incidents that occurred during the second half of 2010, events that had an ongoing impact – such as a change to a country’s constitution or the outbreak of a religion-related war –were captured by the coding. Researchers for the study carefully reviewed the situation in each country and territory during this six-month period and made sure that restrictions with an ongoing impact were not overlooked.

Additional Analysis in the Study

As in the 2011 and 2012 reports, this study provides a summary of the number of countries where specific religious groups faced government or social harassment. This is essentially a cross-tabulation of GRI Q.11 (“Was there harassment or intimidation of religious groups by any level of government?”) and the first type of religious hatred or bias measured in SHI Q.1a. (“Did individuals face harassment or intimidation motivated by religious hatred or bias?”). For purposes of this study, the definition of harassment includes any mention in the primary sources of an offense against an individual or group based on religious identity. Such offenses may range from physical attacks and direct coercion to more subtle forms of discrimination. But prejudicial opinions or attitudes, in and of themselves, do not constitute harassment unless they are acted upon in a palpable way.

As noted above, this study provides data on the number of countries in which different religious groups are harassed or intimidated. But the study does not assess either the severity or the

frequency of the harassment in each country. Therefore, the results should not be interpreted as gauging which religious group faces the most harassment or persecution around the world.

For the first time, this study coded reports of initiatives and actions aimed at reducing religious restrictions or hostilities. (See sidebar on page 42). The coding relied on the same sources used for the overall coding (see page 56). For consistency's sake, however, the results are not included in the Government Restrictions Index (GRI) or the Social Hostilities Index (SHI).

The initiatives and actions were grouped into four broad categories: (1) interfaith dialogue; (2) anti-discrimination policies or actions; (3) educational and training initiatives; and (4) land- or property-related initiatives (including the granting of building permits to construct or expand worship facilities).

This supplementary analysis has some important limitations. First, the coding does not attempt to assess the effectiveness of particular initiatives. Gauging effectiveness is difficult, in part because some initiatives may take years to produce results while others may have a short-term impact but little or no effect over the longer term.

Second, the sources used in this study tend to focus on the actions of governments more than the actions of nongovernmental organizations or other groups in society. Therefore, this supplementary analysis likely conveys a more complete picture of initiatives by governments than by private individuals or groups.

Finally, the Pew Research coding is meant to be values-neutral. The statement that a country had an initiative to reduce religious restrictions or hostilities is not intended to extol countries with such initiatives or to condemn those without such initiatives. The coding does not involve assigning credit or blame.

Religion-Related Terrorism and Armed Conflict

Terrorism and war can have huge direct and indirect effects on religious groups, including destroying religious sites, displacing whole communities and inflaming sectarian passions. Accordingly, Pew Research tallied the number, location and consequences of religion-related terrorism and armed conflict around the world, as reported in the same primary sources used to document other forms of intimidation and violence. However, war and terrorism are sufficiently complex that it is not always possible to determine the degree to which they are religiously motivated or state sponsored. Out of an abundance of caution, this study does not include them in the Government Restrictions Index. They are factored instead into the index

of social hostilities involving religion, which includes one question specifically about religion-related terrorism and one question specifically about religion-related war or armed conflict. In addition, other measures in both indexes are likely to pick up spillover effects of war and terrorism on the level of religious tensions in society. For example, hate crimes, mob violence and sectarian fighting that occur in the aftermath of a terrorist attack or in the context of a religion-related war would be counted in the Social Hostilities Index, and laws or policies that clearly discriminate against a particular religious group would be registered on the Government Restrictions Index.

For the purposes of this study, the term “religion-related terrorism” is defined as premeditated, politically motivated violence perpetrated against noncombatant targets by subnational groups or clandestine agents that have some identifiable religious ideology or religious motivation. It also includes acts carried out by groups that have a nonreligious identity but target religious personnel, such as clergy. Readers should note that it is the political character and motivation of the groups, not the type of violence, that is at issue here. For instance, a bombing would not be classified as religion-related terrorism if there was no clearly discernible religious ideology or bias behind it unless it was directed at religious personnel. Religion-related war or armed conflict is defined as armed conflict (a conflict that involves sustained casualties over time or more than 1,000 battle deaths) in which religious rhetoric is commonly used to justify the use of force, or in which one or more of the combatants primarily identifies itself or the opposing side by religion.

Potential Biases

As noted earlier, the primary sources indicate that the North Korean government is among the most repressive in the world, including toward religion. Because of independent observers’ lack of regular access to North Korea, however, the sources are unable to provide the kind of specific, timely information that forms the basis of this report. Therefore, North Korea is not included on either index.

This raises two important issues concerning potential information bias in the sources. The first is whether other countries that limit outsiders’ access and that may seek to obscure or distort their record on religious restrictions were adequately covered by the sources. Countries with relatively limited access have multiple primary sources of information that the Pew Research Center used for its coding. Each is also covered by other secondary quantitative data sets on religious restrictions that have used a similar coding scheme, including earlier years of coded State Department report data produced by Grim at Penn State’s Association of Religion Data Archives (ARDA) project (four data sets); independent coding by experts at the Hudson

Institute's Center for Religious Liberty using indexes also available from ARDA (one data set); and content analysis of country constitutions conducted by the Becket Fund for Religious Liberty (one data set). Pew Research staff used these for cross-validation. Thus, contrary to what one might expect, even most countries that limit access to information tend to receive fairly extensive coverage by groups that monitor religious restrictions.

The second key question – the flipside of the first – is whether countries that provide freer access to information receive worse scores simply because more information is available on them. As described more fully in the methodology in the baseline report, Pew Research staff compared the length of State Department reports on freer-access countries with those of less-free-access countries. The comparison found that the median number of words was approximately three times as large for the limited-access countries as for the open-access countries. This suggests that problems in freer-access countries are generally not overreported in the State Department reports.

Only when it comes to religion-related violence and intimidation in society do the sources report more problems in the freer-access countries than in the limited-access ones. However, the Social Hostilities Index includes several measures – such as SHI Q.8 (“Did religious groups themselves attempt to prevent other religious groups from being able to operate?”) and SHI Q. 11 (“Were women harassed for violating religious dress codes?”) – that are less susceptible to such reporting bias because they capture general social trends or attitudes as well as specific incidents. With these limitations in mind, it appears that the coded information on social hostilities is a fair gauge of the situation in the vast majority of countries and a valuable complement to the information on government restrictions.

Data on social impediments to religious practice can more confidently be used to make comparisons among countries with sufficient openness, which includes more than nine-in-ten countries covered in the coding. An analysis by Grim and Richard Wike, associate director of the Pew Research Center's Global Attitudes Project, tested the reliability of the State Department reports on social impediments to religious practice by comparing public opinion data with data coded from the reports in previous years by Grim and experts at Penn State. They concluded that “the understanding of social religious intolerance embodied in the State Department reports is comparable with the results of population surveys and individual expert opinion.”³⁰

30 See Grim, Brian J. and Richard Wike. 2010. “Cross-Validating Measures of Global Religious Intolerance: Comparing Coded State Department Reports with Survey Data and Expert Opinion.” *Politics and Religion*, vol. 3, issue 1: 102-129.

New Checks on Potential Biases

Information contained in the sources used in this study varies from year to year. Sometimes this variation is systematic. For instance, as described on page 57, some organizations do not continue to update their reports.

It is also possible that the information sources used in this study are getting better or worse at reporting government restrictions on religion and social hostilities involving religion, potentially biasing index scores over time. Pew Research staff tracked this potential problem in two ways. First, they assessed the amount of detail contained in the sources, and second, they tracked the global coverage of the sources.

Assessing the Amount of Detail Contained in the Sources

The amount of detail in reports – as judged by overall word count – varies from year to year in some reports. For instance, the amount of coverage in an International Crisis Group report can change depending on the severity of the conflict or crisis in a given country.

Pew Research staff have been particularly concerned, however, with the possibility of underreporting. Specifically, the length of the U.S. State Department’s annual reports on international religious freedom – the most comprehensive source used in this study – has been substantially reduced. As shown in the table on page 68, word counts for the State Department’s International Religious Freedom (IRF) reports decreased substantially between this study’s baseline year (July 1, 2006, to June 30, 2007) and the most recent year of this study (calendar year 2011).³¹

The IRF report’s government sections were 25% shorter for the most recent year (246,839 words) than in the baseline year (332,517 words). In every region, the length of the government sections also decreased.

The IRF report’s social sections were 15% shorter for the most recent year (60,720 words) than in the baseline year (71,682 words). The only region that had a slight increase in word counts was the Middle East and North Africa in 2011, the year when most of the political uprisings known as the Arab Spring occurred.

³¹ In 2011, the State Department’s IRF reports shifted from annual periods beginning and ending mid-year to calendar years. The Pew Research Center’s coding periods made the same change.

The streamlined IRF reports tend to summarize incidents and trends rather than providing detailed lists of government restrictions and social hostilities, as they did in earlier reports. This introduces potential bias in the coding because coders record only concrete reports about specific government laws, policies and actions, as well as specific incidents of religious violence or intolerance by social groups; they do not rely on the commentaries or opinions of the sources.

Tracking the Global Coverage of the Sources

Beginning in the year ending in mid-2010, Pew Research staff have tracked the number of countries for which each source provided information on government restrictions on religion or social hostilities involving religion, as shown in the table on page 69. For instance, Human Rights Without Frontiers newsletters (source 19) provided pertinent information in fewer countries (70) in 2011 than in the year ending in mid-2010 (82).

One possible sign of systematic bias would be if each source also declined in the number of countries where restrictions or hostilities were reported. But this was not the case. Ten of the sources provided information for a larger number of countries in the most recent year of the study than in the previous year, while seven provided less coverage.

Comparison of Word Counts in U.S. State Department's International Religious Freedom Reports

Government Restrictions on Religion

Number of words for the year ending ...

| | Jun 2007 | Dec 2011 |
|--------------------------|----------------|----------------|
| Americas | 24,950 | 18,197 |
| Asia-Pacific | 114,860 | 91,801 |
| Europe | 101,756 | 63,332 |
| Middle East-North Africa | 53,622 | 46,700 |
| Sub-Saharan Africa | 37,329 | 26,809 |
| Total | 332,517 | 246,839 |

Social Hostilities Involving Religion

Number of words for the year ending ...

| | Jun 2007 | Dec 2011 |
|--------------------------|---------------|---------------|
| Americas | 5,380 | 4,980 |
| Asia-Pacific | 22,614 | 17,649 |
| Europe | 24,542 | 20,392 |
| Middle East-North Africa | 9,309 | 9,818 |
| Sub-Saharan Africa | 9,837 | 7,881 |
| Total | 71,682 | 60,720 |

Source: U.S. State Department's International Religious Freedom Reports available at <http://www.state.gov/j/drl/irf/rpt/index.htm>

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Information Used in Coding the Government Restrictions Index and Social Hostilities Index, by Source and Year

*Number of countries
for the year ending ...*

| PRIMARY SOURCES | Jun 2007 | Dec 2011 | Difference |
|---|-------------|-------------|------------|
| 1. Country constitutions | 197 | 198 | NA* |
| 2. U.S. State Department annual reports on International Religious Freedom | 197 | 198 | NA* |
| 3. U.S. Commission on International Religious Freedom annual reports | 32 | 69 | 37 |
| 4. U.N. Special Rapporteur on Freedom of Religion or Belief reports | 39 | 101 | 62 |
| 5. Freedom House reports | 180 | 165 | -15 |
| 6. Hudson Institute publication: "Religious Freedom in the World" (Paul Marshall) | 80 | 73 | -7 |
| 7. Human Rights Watch topical reports | 90 | 115 | 25 |
| 8. International Crisis Group country reports | 83 | 88 | 5 |
| 9. United Kingdom Foreign & Commonwealth Office annual report on human rights | 49 | 70 | 21 |
| 10. Council of the European Union annual report on human rights | 68 | 86 | 18 |
| 11. Amnesty International reports | 146 | 154 | 8 |
| 12. European Network Against Racism Shadow Reports | 22 | 38 | 16 |
| 13. United Nations High Commissioner for Refugees reports | 145 | 122 | -23 |
| 14. U.S. State Department annual Country Reports on Terrorism | 137 | 110 | -27 |
| 15. Anti-Defamation League reports | 31 | 45 | 14 |
| 16. U.S. State Department Country Reports on Human Rights Practices | 183 | 186 | 3 |
| 17. U.S. National Counterterrorism Center's Worldwide Incident Tracking System | 89 | 56 | -33 |
| 18. Uppsala University's Uppsala Conflict Data Program, Armed Conflict Database | 122 | 109 | -13 |
| 19. Human Rights Without Frontiers "Freedom of Religion or Belief" newsletters | 82 | 70 | -12 |

* Difference is not meaningful because South Sudan was coded only for the latter year, increasing the total from 197 to 198 countries.

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Mexico Case Study

Pew Research staff also examined whether the primary sources portrayed an inaccurate picture of religious restrictions and hostilities in a country. To assess this – albeit in a limited fashion – Pew Research staff compared the results of coding government restrictions on religion and social hostilities involving religion in Mexico using (a) the 19 primary sources of this study with (b) content analysis of Spanish language news reports of religious restrictions and hostilities.

To do this comparison, Spanish-speaking Pew Research staff analyzed the content of articles with reports of government restrictions on religion and social hostilities involving religion from the Mexican daily newspaper La Jornada.³² The analysis covered time periods identical to two covered by this study: the baseline year (July 1, 2006, to June 30, 2007) and the fourth year of this study (July 1, 2009, to June 30, 2010).

Coding Results for GRI.19 Using 19 Cross-National Sources Versus Content Analysis of La Jornada News Stories

GRI.Q.19 *Did any level of government use force toward religious groups that resulted in individuals being killed, physically abused, imprisoned, detained or displaced from their homes, or having their personal or religious properties damaged or destroyed?*

| | Based on 19 sources used in this report | | Based on content analysis of La Jornada | |
|---------------------------------------|--|-----------------------------|--|-----------------------------|
| | year ending ... MID-2007 | year ending ... MID-2010 | year ending ... MID-2007 | year ending ... MID-2010 |
| No | | | | |
| Yes | | | | |
| 1-9 cases of government force | | | | |
| 10-200 cases of government force | ● | ● | 21 cases (10 articles) | 112 cases (5 articles) |
| 201-1,000 cases of government force | | | | |
| 1,001-9,999 cases of government force | | | | |
| 10,000+ cases of government force | | | | |

For the 19 sources used in this study, see page 56. La Jornada is available at <http://www.jornada.unam.mx/ultimas/>.

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³² Additional research assistance was provided by María Concepción Servín Nieto.

La Jornada articles were initially selected for analysis if the title made some reference to religion, and then the article itself was coded using the same Government Restrictions Index (GRI) and Social Hostilities Index (SHI) questions used in this study. Specifically, the content analysis of La Jornada articles examined 18 of the 20 questions of the Government Restrictions Index and all 13 questions of the Social Hostilities Index. The two GRI questions excluded from the analysis were GRI.1 and GRI.2 because both related only to the constitution rather than to actions of the government or members and groups in society.

For instance, for the year ending in mid-2007, 10 La Jornada articles referred to some level of government using force toward religious groups (question GRI.19), as shown in the table at left. Content analysis of these 10 articles showed that the incidents affected 21 people or properties.³³ For the year ending in mid-2010, five La Jornada articles referred to government force toward religious groups, affecting a total of 112 people or properties. The information from the newspaper coincided with the coded scores from the 19 sources for each year: that is, each had results within the range of 10-200 cases of government force.

The expectation at the start of this analysis was that a Mexican newspaper would have more reports of religious restrictions and hostilities than in the 19 sources because a local source would be more aware of local incidents than the broader cross-national sources used by this study. Instead, the analysis found that the coded news from La Jornada was largely consistent with coding using this study's 19 sources.

While a similar comparison for other countries might not yield the same results – especially in countries where press freedom is more limited – this analysis provides some confirmation of the reliability of the Pew Research Center's coding across years. This comparison also gives some evidence that the sources used by Pew Research in its coding neither over-estimated nor under-estimated the level of religious restrictions and hostilities in Mexico in the study's baseline year and its fourth year. (More details on the comparison are available upon request.)

³³ If multiple articles reported on the same incident, only the most comprehensive article was included in the coding.

The following table shows all 198 countries and territories in descending order of their scores on the Pew Research Center's index of government restrictions on religion as of the end of 2011. Pew Research has not attached numerical rankings to the countries because there are numerous tie scores and the differences between the scores of countries that are close to each other on this table are not necessarily meaningful. This is particularly the case at the low end of the scale: The range of scores among the 56 countries in the Very High and High categories is greater than the range of scores among the 100 countries in the Low category.

▲ Denotes an increase of one point or more from mid-2010 to the end of 2011.
▼ Denotes a decrease of one point or more from mid-2010 to the end of 2011.

Government Restrictions Index (cont.)

| | | |
|-----------------------|--------------------------------|--------------------------------|
| Cyprus | Kosovo | Ireland |
| Djibouti | Zambia | Hungary |
| Republic of Macedonia | South Korea | Timor-Leste |
| Equatorial Guinea | Seychelles | Malta |
| Colombia | Gambia | Papua New Guinea |
| Madagascar | Togo | Philippines |
| Nicaragua | Liechtenstein | Montenegro |
| Austria | Tonga | Burkina Faso |
| Norway | El Salvador | Panama |
| Honduras | Mali | Samoa |
| Cambodia | Finland | Ecuador |
| Swaziland | Haiti | Portugal |
| | Tuvalu ▼ | Grenada |
| | Chile | Macau |
| | Poland | Uruguay |
| | Gabon | South Africa |
| | Czech Republic | Solomon Islands |
| | Senegal | Andorra |
| | St. Lucia | New Zealand |
| | Albania | Slovenia |
| | Barbados | Palau |
| | Guyana | Taiwan |
| | Mauritius | Lesotho |
| | Dominica | Botswana |
| | Luxembourg | Namibia |
| | St. Kitts and Nevis | Nauru |
| | Suriname | Kiribati |
| | Guatemala | Republic of the Congo |
| | South Sudan | Benin |
| | Belize | Brazil |
| | Estonia | Ghana |
| | Trinidad and Tobago | Guinea Bissau |
| | Vanuatu | Sierra Leone |
| | Mozambique | Cape Verde |
| | Liberia | Burundi |
| | Dominican Republic | Federated States of Micronesia |
| | St. Vincent and the Grenadines | Marshall Islands |
| | Paraguay | Sao Tome and Principe |
| | Bolivia | San Marino |

Low

SCORES FROM 0.0 TO 2.3

| |
|------------------------------|
| Croatia |
| Antigua and Barbuda ▲ |
| Lithuania |
| Niger |
| Switzerland |
| Australia |
| Cameroon ▲ |
| Iceland |
| Jamaica |
| Hong Kong |
| Peru |
| Democratic Rep. of the Congo |
| Sweden |
| Georgia |
| Monaco |
| Fiji |
| Bosnia-Herzegovina |
| Malawi ▲ |
| Netherlands |
| Argentina |
| Japan |
| Canada |

Please see page 74 for notes on North Korea, Somalia and the Palestinian territories.

NORTH KOREA: The sources used for this study clearly indicate that the government of North Korea is among the most repressive in the world with respect to religion as well as other civil liberties. But because North Korean society is effectively closed to outsiders, the sources are unable to provide the kind of specific and timely information that Pew Research coded in this quantitative study. Therefore, the report does not include a score for North Korea on either index.

* **SOMALIA:** The level of government restrictions in Somalia is difficult to assess due to the lack of a functioning national government; the social hostilities index may be a more reliable indicator of the situation in Somalia.

** **PALESTINIAN TERRITORIES:** The Palestinian territories' score on government restrictions reflects the policies of the Palestinian Authority government (headed by Mahmoud Abbas and headquartered in the West Bank) rather than the actions of Hamas in Gaza (which is not recognized by most of the sources for this report as a legitimate government).

The following table shows all 198 countries and territories in descending order of their scores on the Pew Research Center's index of social hostilities involving religion as of the end of 2011. Pew Research has not attached numerical rankings to the countries because there are numerous tie scores and the differences between the scores of countries that are close to each other on this table are not necessarily meaningful. This is particularly the case at the low end of the scale: The range of scores among the 57 countries in the Very High and High categories is greater than the range of scores among the 87 countries in the Low category.

▲ Denotes an increase of one point or more from mid-2010 to the end of 2011.
▼ Denotes a decrease of one point or more from mid-2010 to the end of 2011.

Social Hostilities Index (cont.)

Guinea
Hungary
Burkina Faso
Samoa ▲
Uzbekistan
Slovakia
Libya ▲
Belarus
Croatia
Tuvalu
Chile
Liberia
Burundi
Morocco
Kazakhstan
Denmark
Zimbabwe
Zambia
Haiti
Cuba
Cambodia
Lithuania
Kiribati
Guinea Bissau
Venezuela

Low

SCORES FROM 0.0 TO 1.4

Comoros
Argentina
Sierra Leone
Netherlands
Cameroon
Slovenia
Liechtenstein
Finland ▲
South Sudan
New Zealand ▼

Benin
Canada
Mauritania
Niger
Bhutan
Nicaragua
Turkmenistan
United Arab Emirates
Mongolia
Peru
Fiji
St. Lucia
Trinidad and Tobago
Bolivia
Solomon Islands
Honduras
Suriname
Ireland
Eritrea
Paraguay
Gabon
Costa Rica
Latvia
Hong Kong
Singapore
Qatar
Djibouti
Antigua and Barbuda
Iceland
Jamaica
St. Kitts and Nevis
Estonia
St. Vincent and the Grenadines
Republic of the Congo
Madagascar
South Korea
Togo
Guatemala
Nauru

Western Sahara
Oman
Malawi
Barbados
Dominica
Malta
Ecuador
Rwanda
Bahamas
Equatorial Guinea
Monaco
Seychelles
Gambia
Tonga
El Salvador
Albania
Guyana
Luxembourg
Belize
Vanuatu
Mozambique
Dominican Republic
Panama
Portugal
Grenada
Macau
Uruguay
Andorra
Palau
Taiwan
Lesotho
Botswana
Namibia
Cape Verde
Federated States of Micronesia
Marshall Islands
Sao Tome and Principe
San Marino

Please see page 77 for a note on North Korea.

NORTH KOREA: The sources used for this study clearly indicate that the government of North Korea is among the most repressive in the world with respect to religion as well as other civil liberties. But because North Korean society is effectively closed to outsiders, the sources are unable to provide the kind of specific and timely information that Pew Research coded in this quantitative study. Therefore, the report does not include a score for North Korea on either index.

Religious Restriction Index Scores by Region

Scores in the table below express the levels of religious restrictions according to the Pew Research Center's Government Restrictions Index (GRI) and Social Hostilities Index (SHI).

| Americas 35 countries | | baseline year, ending JUN 2007 | | previous year, ending JUN 2010 | | latest year, ending DEC 2011 | |
|--------------------------------|--|--------------------------------------|-----|--------------------------------------|-----|------------------------------------|-----|
| COUNTRY | | GRI | SHI | GRI | SHI | GRI | SHI |
| Antigua and Barbuda | | 1.1 | 0.3 | 1.2 | 0.4 | 2.3 | 0.4 |
| Argentina | | 1.7 | 0.6 | 1.6 | 0.5 | 1.9 | 1.4 |
| Bahamas | | 1.4 | 0.5 | 3.0 | 0.0 | 2.8 | 0.0 |
| Barbados | | 0.8 | 0.3 | 0.8 | 0.4 | 1.4 | 0.1 |
| Belize | | 1.3 | 0.0 | 0.8 | 0.0 | 1.2 | 0.0 |
| Bolivia | | 1.0 | 0.0 | 1.0 | 0.3 | 1.1 | 0.8 |
| Brazil | | 0.4 | 0.8 | 1.0 | 3.3 | 0.4 | 3.5 |
| Canada | | 1.0 | 1.2 | 1.6 | 1.1 | 1.9 | 1.1 |
| Chile | | 1.2 | 0.4 | 1.3 | 1.8 | 1.6 | 1.8 |
| Colombia | | 1.8 | 3.3 | 2.8 | 3.1 | 2.5 | 3.5 |
| Costa Rica | | 1.0 | 0.0 | 2.6 | 0.8 | 3.3 | 0.5 |
| Cuba | | 4.5 | 0.0 | 4.8 | 0.9 | 5.3 | 1.5 |
| Dominica | | 0.8 | 0.3 | 0.9 | 0.4 | 1.3 | 0.1 |
| Dominican Republic | | 0.6 | 0.0 | 0.6 | 0.0 | 1.1 | 0.0 |
| Ecuador | | 1.1 | 0.6 | 0.8 | 0.0 | 0.8 | 0.1 |
| El Salvador | | 0.6 | 0.4 | 1.4 | 0.0 | 1.7 | 0.0 |
| Grenada | | 0.5 | 0.0 | 0.8 | 0.8 | 0.8 | 0.0 |
| Guatemala | | 1.2 | 1.0 | 1.0 | 0.3 | 1.3 | 0.3 |
| Guyana | | 0.7 | 0.0 | 2.1 | 0.0 | 1.4 | 0.0 |
| Haiti | | 1.8 | 0.6 | 0.8 | 2.2 | 1.6 | 1.7 |
| Honduras | | 1.3 | 0.3 | 1.6 | 0.8 | 2.4 | 0.6 |
| Jamaica | | 1.0 | 0.0 | 1.4 | 0.4 | 2.1 | 0.4 |
| Mexico | | 4.7 | 5.5 | 3.5 | 3.6 | 3.6 | 3.2 |
| Nicaragua | | 2.0 | 0.5 | 3.1 | 0.6 | 2.5 | 0.9 |
| Panama | | 0.7 | 0.0 | 1.1 | 0.0 | 0.8 | 0.0 |
| Paraguay | | 0.6 | 0.7 | 1.0 | 0.8 | 1.1 | 0.6 |
| Peru | | 1.8 | 0.0 | 2.6 | 0.0 | 2.1 | 0.8 |
| St. Kitts and Nevis | | 0.6 | 0.3 | 0.7 | 0.4 | 1.3 | 0.4 |
| St. Lucia | | 0.6 | 0.3 | 1.3 | 0.4 | 1.5 | 0.8 |
| St. Vincent and the Grenadines | | 0.6 | 0.3 | 0.7 | 0.4 | 1.1 | 0.4 |
| Suriname | | 0.0 | 0.0 | 0.9 | 0.4 | 1.3 | 0.6 |

Religious Restriction Index Scores by Region (cont.)

| Americas 35 countries (cont.) | | baseline year, ending JUN 2007 | | previous year, ending JUN 2010 | | current year, ending DEC 2011 | |
|--------------------------------------|--|--------------------------------------|-----|--------------------------------------|-----|-------------------------------------|-----|
| COUNTRY | | GRI | SHI | GRI | SHI | GRI | SHI |
| Trinidad and Tobago | | 0.3 | 0.6 | 0.9 | 1.2 | 1.2 | 0.8 |
| United States | | 1.6 | 1.9 | 2.7 | 3.4 | 3.0 | 2.4 |
| Uruguay | | 0.3 | 0.6 | 0.3 | 0.0 | 0.8 | 0.0 |
| Venezuela | | 3.6 | 0.8 | 3.5 | 0.8 | 3.3 | 1.5 |

| Asia-Pacific 50 countries | | baseline year, ending JUN 2007 | | previous year, ending JUN 2010 | | latest year, ending DEC 2011 | |
|----------------------------------|--|--------------------------------------|-----|--------------------------------------|-----|------------------------------------|-----|
| COUNTRY | | GRI | SHI | GRI | SHI | GRI | SHI |
| Afghanistan | | 5.3 | 8.5 | 8.0 | 7.7 | 8.0 | 7.4 |
| Armenia | | 3.4 | 2.7 | 4.7 | 4.3 | 5.9 | 4.6 |
| Australia | | 1.3 | 1.8 | 1.7 | 2.1 | 2.2 | 2.2 |
| Azerbaijan | | 5.0 | 2.9 | 6.9 | 2.2 | 6.5 | 4.0 |
| Bangladesh | | 4.0 | 8.3 | 5.6 | 8.2 | 6.1 | 6.3 |
| Bhutan | | 4.4 | 1.9 | 3.6 | 0.0 | 4.3 | 0.9 |
| Brunei | | 7.2 | 4.2 | 6.5 | 3.1 | 6.8 | 3.1 |
| Burma (Myanmar) | | 7.9 | 4.9 | 7.3 | 5.8 | 7.3 | 5.5 |
| Cambodia | | 2.9 | 0.8 | 2.7 | 2.2 | 2.4 | 1.5 |
| China | | 7.8 | 0.9 | 7.5 | 2.0 | 8.4 | 2.2 |
| Cyprus | | 1.2 | 0.9 | 2.8 | 3.8 | 2.6 | 5.2 |
| Federated States of Micronesia | | 0.2 | 0.0 | 0.2 | 0.0 | 0.2 | 0.0 |
| Fiji | | 0.9 | 2.6 | 3.0 | 0.9 | 2.0 | 0.8 |
| Hong Kong | | 1.0 | 0.8 | 1.2 | 0.0 | 2.1 | 0.5 |
| India | | 4.8 | 8.8 | 5.3 | 9.0 | 5.1 | 9.6 |
| Indonesia | | 6.2 | 8.3 | 8.6 | 7.2 | 8.2 | 8.7 |
| Iran | | 7.9 | 6.0 | 7.9 | 5.0 | 8.5 | 5.9 |
| Japan | | 0.2 | 0.4 | 2.0 | 3.1 | 1.9 | 3.0 |
| Kazakhstan | | 5.6 | 3.1 | 5.7 | 1.2 | 5.7 | 1.7 |
| Kiribati | | 0.3 | 0.8 | 0.5 | 0.8 | 0.5 | 1.5 |
| Kyrgyzstan | | 3.9 | 5.5 | 6.5 | 5.1 | 6.2 | 4.9 |
| Laos | | 6.3 | 1.0 | 5.7 | 3.1 | 5.5 | 2.8 |
| Macau | | 1.3 | 0.3 | 0.6 | 0.0 | 0.8 | 0.0 |
| Malaysia | | 6.4 | 1.0 | 6.4 | 2.2 | 7.1 | 3.9 |

Religious Restriction Index Scores by Region (cont.)

| Asia-Pacific 50 countries (cont.) | | baseline year, ending JUN 2007 | | previous year, ending JUN 2010 | | latest year, ending DEC 2011 | |
|--|--|---|------------|---|------------|---|------------|
| COUNTRY | | GRI | SHI | GRI | SHI | GRI | SHI |
| Maldives | | 6.5 | 2.6 | 8.6 | 2.7 | 8.1 | 5.1 |
| Marshall Islands | | 0.2 | 0.0 | 0.2 | 0.8 | 0.2 | 0.0 |
| Mongolia | | 1.9 | 0.6 | 3.4 | 1.2 | 4.5 | 0.8 |
| Nauru | | 2.0 | 0.3 | 1.1 | 0.0 | 0.5 | 0.3 |
| Nepal | | 3.4 | 4.2 | 3.3 | 5.6 | 4.0 | 6.3 |
| New Zealand | | 0.3 | 0.4 | 0.6 | 2.7 | 0.6 | 1.2 |
| Pakistan | | 5.8 | 8.9 | 6.3 | 9.0 | 7.3 | 10.0 |
| Palau | | 0.6 | 0.3 | 0.2 | 0.0 | 0.6 | 0.0 |
| Papua New Guinea | | 0.8 | 0.0 | 1.1 | 3.5 | 0.9 | 3.8 |
| Philippines | | 1.6 | 3.7 | 1.2 | 3.9 | 0.9 | 3.4 |
| Samoa | | 0.8 | 0.4 | 1.4 | 0.0 | 0.8 | 2.0 |
| Singapore | | 4.6 | 0.2 | 5.0 | 0.2 | 6.0 | 0.4 |
| Solomon Islands | | 0.6 | 0.4 | 0.9 | 0.0 | 0.7 | 0.8 |
| South Korea | | 1.6 | 0.0 | 1.9 | 0.0 | 1.8 | 0.3 |
| Sri Lanka | | 4.0 | 7.8 | 6.0 | 8.3 | 5.4 | 7.1 |
| Taiwan | | 0.5 | 0.0 | 1.0 | 0.0 | 0.6 | 0.0 |
| Tajikistan | | 4.5 | 2.2 | 6.5 | 2.3 | 5.6 | 2.2 |
| Thailand | | 2.6 | 2.6 | 3.5 | 5.5 | 3.4 | 6.1 |
| Timor-Leste | | 0.9 | 4.2 | 0.5 | 2.9 | 1.0 | 3.5 |
| Tonga | | 2.0 | 0.0 | 1.8 | 0.0 | 1.7 | 0.0 |
| Turkey | | 6.6 | 4.7 | 5.8 | 4.9 | 5.3 | 4.2 |
| Turkmenistan | | 5.6 | 1.5 | 5.6 | 1.2 | 6.2 | 0.8 |
| Tuvalu | | 1.8 | 2.1 | 2.9 | 1.7 | 1.6 | 1.8 |
| Uzbekistan | | 7.7 | 3.3 | 7.9 | 2.2 | 7.0 | 2.0 |
| Vanuatu | | 1.0 | 1.0 | 1.0 | 0.4 | 1.2 | 0.0 |
| Vietnam | | 6.6 | 1.2 | 7.0 | 4.0 | 6.6 | 4.6 |

Religious Restriction Index Scores by Region (cont.)

| Europe 45 countries | | <i>baseline year, ending JUN 2007</i> | | <i>previous year, ending JUN 2010</i> | | <i>latest year, ending DEC 2011</i> | |
|----------------------------|--|---|-----|---|-----|---|-----|
| COUNTRY | | GRI | SHI | GRI | SHI | GRI | SHI |
| Albania | | 0.8 | 0.2 | 1.3 | 0.2 | 1.4 | 0.0 |
| Andorra | | 0.9 | 0.0 | 0.7 | 0.0 | 0.7 | 0.0 |
| Austria | | 2.6 | 1.1 | 3.2 | 1.9 | 2.5 | 2.9 |
| Belarus | | 5.9 | 1.4 | 6.8 | 1.4 | 6.3 | 1.8 |
| Belgium | | 4.0 | 0.9 | 3.7 | 2.2 | 3.9 | 2.4 |
| Bosnia-Herzegovina | | 1.5 | 2.4 | 2.0 | 2.6 | 2.0 | 3.4 |
| Bulgaria | | 4.0 | 2.2 | 3.3 | 2.2 | 3.9 | 4.7 |
| Croatia | | 0.7 | 2.0 | 2.7 | 2.3 | 2.3 | 1.8 |
| Czech Republic | | 1.0 | 1.2 | 1.1 | 1.3 | 1.5 | 2.2 |
| Denmark | | 2.5 | 1.2 | 3.4 | 2.1 | 3.7 | 1.7 |
| Estonia | | 1.1 | 0.8 | 1.4 | 0.8 | 1.2 | 0.4 |
| Finland | | 0.6 | 0.8 | 1.1 | 0.0 | 1.6 | 1.2 |
| France | | 3.3 | 3.4 | 4.1 | 5.1 | 3.9 | 5.4 |
| Georgia | | 2.2 | 4.7 | 2.9 | 4.1 | 2.0 | 4.5 |
| Germany | | 3.1 | 2.1 | 4.0 | 5.3 | 3.5 | 5.0 |
| Greece | | 5.2 | 4.4 | 5.5 | 4.1 | 5.4 | 5.0 |
| Hungary | | 0.3 | 1.0 | 0.8 | 2.8 | 1.0 | 2.0 |
| Iceland | | 2.6 | 0.4 | 2.8 | 1.2 | 2.1 | 0.4 |
| Ireland | | 0.6 | 0.4 | 0.6 | 0.0 | 1.1 | 0.6 |
| Italy | | 2.0 | 1.9 | 2.6 | 3.3 | 2.8 | 4.0 |
| Kosovo | | 1.9 | 2.4 | 1.7 | 3.7 | 1.8 | 5.2 |
| Latvia | | 2.3 | 1.4 | 2.0 | 0.8 | 2.9 | 0.5 |
| Liechtenstein | | 1.3 | 0.1 | 1.4 | 1.2 | 1.7 | 1.2 |
| Lithuania | | 1.6 | 0.8 | 1.6 | 1.5 | 2.3 | 1.5 |
| Luxembourg | | 0.8 | 0.0 | 1.2 | 0.0 | 1.3 | 0.0 |
| Malta | | 1.2 | 0.4 | 1.7 | 0.0 | 1.0 | 0.1 |
| Moldova | | 4.2 | 3.8 | 4.8 | 2.9 | 4.4 | 4.5 |
| Monaco | | 2.5 | 0.0 | 1.8 | 0.0 | 2.0 | 0.0 |
| Montenegro | | 0.9 | 2.4 | 0.4 | 2.4 | 0.9 | 3.7 |
| Netherlands | | 0.4 | 1.0 | 1.3 | 1.6 | 2.0 | 1.3 |
| Norway | | 1.5 | 1.0 | 2.4 | 1.7 | 2.5 | 3.7 |
| Poland | | 1.0 | 0.9 | 1.7 | 1.7 | 1.6 | 2.4 |
| Portugal | | 0.3 | 0.0 | 0.8 | 0.3 | 0.8 | 0.0 |
| Republic of Macedonia | | 2.2 | 1.5 | 2.8 | 3.0 | 2.6 | 2.3 |

Religious Restriction Index Scores by Region (cont.)

| Europe 45 countries (cont.) | | <i>baseline year, ending JUN 2007</i> | | <i>previous year, ending JUN 2010</i> | | <i>latest year, ending DEC 2011</i> | |
|------------------------------------|--|---|-----|---|-----|---|-----|
| COUNTRY | | GRI | SHI | GRI | SHI | GRI | SHI |
| Romania | | 4.8 | 5.5 | 4.4 | 4.0 | 4.5 | 4.9 |
| Russia | | 5.8 | 3.7 | 7.2 | 7.3 | 7.0 | 9.0 |
| San Marino | | 0.1 | 0.0 | 0.1 | 0.0 | 0.1 | 0.0 |
| Serbia | | 3.1 | 1.5 | 3.5 | 4.7 | 4.0 | 4.8 |
| Slovakia | | 2.8 | 1.9 | 2.6 | 1.0 | 3.2 | 1.9 |
| Slovenia | | 0.6 | 1.0 | 1.0 | 0.4 | 0.6 | 1.3 |
| Spain | | 2.0 | 1.6 | 2.7 | 2.1 | 2.9 | 2.8 |
| Sweden | | 1.2 | 0.7 | 1.5 | 2.4 | 2.1 | 3.9 |
| Switzerland | | 1.2 | 1.7 | 2.3 | 2.9 | 2.2 | 3.3 |
| Ukraine | | 2.6 | 1.9 | 4.0 | 4.0 | 3.9 | 3.5 |
| United Kingdom | | 1.6 | 1.6 | 4.3 | 6.2 | 3.0 | 6.3 |

| Middle East-North Africa 20 countries | | <i>baseline year, ending JUN 2007</i> | | <i>previous year, ending JUN 2010</i> | | <i>latest year, ending DEC 2011</i> | |
|---|--|---|------|---|-----|---|-----|
| COUNTRY | | GRI | SHI | GRI | SHI | GRI | SHI |
| Algeria | | 5.6 | 3.6 | 6.9 | 5.4 | 7.5 | 5.3 |
| Bahrain | | 4.3 | 3.0 | 4.2 | 3.7 | 6.2 | 3.9 |
| Egypt | | 7.2 | 6.1 | 8.7 | 7.6 | 8.9 | 7.6 |
| Iraq | | 5.1 | 10.0 | 4.6 | 8.3 | 5.0 | 8.5 |
| Israel | | 3.9 | 7.8 | 6.1 | 7.9 | 6.0 | 8.9 |
| Jordan | | 4.6 | 3.5 | 6.5 | 5.1 | 6.0 | 5.4 |
| Kuwait | | 4.8 | 1.9 | 4.7 | 1.7 | 5.5 | 3.7 |
| Lebanon | | 1.4 | 5.1 | 3.7 | 4.9 | 3.6 | 5.6 |
| Libya | | 5.1 | 1.4 | 5.8 | 0.2 | 6.2 | 1.9 |
| Morocco | | 4.9 | 3.7 | 6.2 | 1.2 | 5.9 | 1.7 |
| Oman | | 3.9 | 0.3 | 5.3 | 0.6 | 5.5 | 0.1 |
| Palestinian territories | | 3.3 | 6.4 | 3.5 | 7.7 | 3.7 | 7.8 |
| Qatar | | 3.3 | 0.3 | 5.6 | 0.4 | 5.7 | 0.4 |
| Saudi Arabia | | 8.0 | 7.2 | 8.6 | 7.2 | 8.6 | 6.5 |
| Sudan | | 5.7 | 6.5 | 5.4 | 5.0 | 6.6 | 7.8 |
| Syria | | 4.5 | 5.3 | 7.3 | 3.3 | 7.5 | 5.8 |

Religious Restriction Index Scores by Region (cont.)

| Middle East-North Africa <i>20 countries (cont.)</i> | | <i>baseline year, ending JUN 2007</i> | | <i>previous year, ending JUN 2010</i> | | <i>latest year, ending DEC 2011</i> | |
|--|--|---|-----|---|-----|---|-----|
| COUNTRY | | GRI | SHI | GRI | SHI | GRI | SHI |
| Tunisia | | 4.8 | 3.8 | 7.7 | 1.0 | 5.8 | 3.5 |
| United Arab Emirates | | 3.9 | 0.1 | 4.3 | 0.8 | 5.5 | 0.8 |
| Western Sahara | | 4.8 | 3.3 | 5.9 | 0.0 | 5.3 | 0.2 |
| Yemen | | 4.3 | 6.2 | 7.0 | 7.8 | 6.9 | 7.6 |

| Sub-Saharan Africa <i>48 countries</i> | | <i>baseline year, ending JUN 2007</i> | | <i>previous year, ending JUN 2010</i> | | <i>latest year, ending DEC 2011</i> | |
|---|--|---|-----|---|-----|---|-----|
| COUNTRY | | GRI | SHI | GRI | SHI | GRI | SHI |
| Angola | | 3.3 | 3.7 | 3.7 | 2.3 | 4.9 | 2.1 |
| Benin | | 0.3 | 0.0 | 0.5 | 0.4 | 0.5 | 1.2 |
| Botswana | | 0.9 | 0.1 | 1.2 | 0.0 | 0.6 | 0.0 |
| Burkina Faso | | 0.3 | 1.5 | 1.3 | 1.5 | 0.8 | 2.0 |
| Burundi | | 0.4 | 0.9 | 0.7 | 2.2 | 0.2 | 1.8 |
| Cameroon | | 1.1 | 1.4 | 0.6 | 0.4 | 2.2 | 1.3 |
| Cape Verde | | 0.3 | 0.1 | 0.3 | 0.0 | 0.3 | 0.0 |
| Central African Republic | | 3.7 | 3.3 | 4.4 | 4.5 | 4.8 | 4.1 |
| Chad | | 4.2 | 3.3 | 6.0 | 2.6 | 5.5 | 2.3 |
| Comoros | | 5.4 | 6.2 | 3.6 | 1.0 | 3.9 | 1.4 |
| Democratic Republic of the Congo | | 1.3 | 2.6 | 2.8 | 2.9 | 2.1 | 3.7 |
| Djibouti | | 2.4 | 1.8 | 2.1 | 0.5 | 2.6 | 0.4 |
| Equatorial Guinea | | 2.6 | 0.0 | 2.4 | 0.0 | 2.5 | 0.0 |
| Eritrea | | 7.0 | 0.4 | 7.7 | 0.6 | 7.3 | 0.6 |
| Ethiopia | | 2.6 | 5.3 | 4.3 | 4.9 | 4.9 | 6.7 |
| Gabon | | 1.7 | 0.1 | 1.9 | 0.8 | 1.6 | 0.5 |
| Gambia | | 0.5 | 0.8 | 1.8 | 0.5 | 1.7 | 0.0 |
| Ghana | | 1.2 | 4.9 | 1.0 | 2.6 | 0.4 | 2.2 |
| Guinea | | 1.5 | 1.7 | 2.9 | 1.9 | 2.7 | 2.1 |
| Guinea Bissau | | 1.5 | 0.0 | 0.3 | 1.2 | 0.3 | 1.5 |
| Ivory Coast | | 1.9 | 3.1 | 2.0 | 3.7 | 3.7 | 4.9 |
| Kenya | | 2.9 | 2.4 | 4.7 | 6.7 | 5.5 | 7.2 |
| Lesotho | | 0.4 | 0.0 | 0.6 | 0.4 | 0.6 | 0.0 |
| Liberia | | 1.7 | 3.8 | 1.7 | 1.8 | 1.2 | 1.8 |

Religious Restriction Index Scores by Region (cont.)

| Sub-Saharan Africa <i>48 countries (cont.)</i> | <i>baseline</i> <i>year, ending</i> JUN 2007 | | <i>previous</i> <i>year, ending</i> JUN 2010 | | <i>latest</i> <i>year, ending</i> DEC 2011 | |
|--|---|------------|---|------------|---|------------|
| COUNTRY | GRI | SHI | GRI | SHI | GRI | SHI |
| Madagascar | 1.8 | 0.0 | 3.3 | 0.4 | 2.5 | 0.3 |
| Malawi | 0.4 | 0.3 | 1.0 | 0.4 | 2.0 | 0.1 |
| Mali | 0.9 | 0.3 | 0.9 | 1.3 | 1.7 | 2.4 |
| Mauritania | 6.5 | 0.9 | 6.2 | 1.5 | 5.8 | 1.0 |
| Mauritius | 1.4 | 0.3 | 1.2 | 2.8 | 1.4 | 2.4 |
| Mozambique | 1.1 | 0.3 | 1.1 | 0.3 | 1.2 | 0.0 |
| Namibia | 0.3 | 0.0 | 0.7 | 0.0 | 0.5 | 0.0 |
| Niger | 1.7 | 1.5 | 3.0 | 1.0 | 2.3 | 1.0 |
| Nigeria | 3.7 | 4.4 | 5.8 | 7.8 | 5.6 | 8.3 |
| Republic of the Congo | 0.7 | 0.4 | 1.0 | 0.0 | 0.5 | 0.4 |
| Rwanda | 2.0 | 0.0 | 3.8 | 0.8 | 3.1 | 0.0 |
| Sao Tome and Principe | 0.2 | 0.0 | 0.2 | 0.0 | 0.2 | 0.0 |
| Senegal | 0.5 | 0.0 | 1.6 | 0.2 | 1.5 | 3.3 |
| Seychelles | 1.3 | 0.0 | 1.3 | 0.0 | 1.8 | 0.0 |
| Sierra Leone | 0.0 | 0.0 | 0.0 | 0.5 | 0.3 | 1.4 |
| Somalia | 4.4 | 7.4 | 5.2 | 8.1 | 7.4 | 7.8 |
| South Africa | 0.6 | 2.2 | 0.7 | 4.4 | 0.7 | 3.7 |
| South Sudan | * | * | * | * | 1.2 | 1.2 |
| Swaziland | 1.5 | 0.0 | 2.4 | 0.5 | 2.4 | 3.1 |
| Tanzania | 2.1 | 3.5 | 3.9 | 5.1 | 3.7 | 5.4 |
| Togo | 2.8 | 0.0 | 1.4 | 0.3 | 1.7 | 0.3 |
| Uganda | 2.4 | 0.4 | 3.4 | 5.8 | 2.9 | 6.5 |
| Zambia | 2.0 | 0.0 | 2.5 | 2.3 | 1.8 | 1.7 |
| Zimbabwe | 2.8 | 1.2 | 4.4 | 2.2 | 3.6 | 1.7 |

* South Sudan was coded for the first time in 2011.

Summary of Results

Government Restrictions on Religion

To assess the level of restrictions on religion by governments around the world, the Pew Research Center's Forum on Religion & Public Life selected the following 20 questions for the Government Restrictions Index (GRI). The Pew Research staff then combed through 19 published sources of information, including reports by the U.S. State Department, the United Nations and various nongovernmental organizations, to answer the questions on a country-by-country basis. (For more details, see the Methodology.)

This summary shows the questions, followed by various possible answers and the number and percentage of countries that fell into each category, according to the multiple sources analyzed by Pew Research. For example, on Question No. 5 – “Is public preaching by religious groups limited by any level of government?” – the study found that for the latest year, ending on Dec. 31, 2011, 137 countries (69%) had no reported limits on preaching, 38 countries (19%) had limits on preaching for some religious groups and 23 countries (12%) had limits on preaching for all religious groups.

Additionally, the summary shows whether particular religious restrictions occurred during the previous year, ending in mid-2010, or in the study's baseline year, ending in mid-2007. A total of 197 countries are shown for the baseline and previous years; South Sudan was coded for the first time in 2011, bringing the latest year's total to 198 countries.

To see how each country scored on each question, see the Results by Country [online](#).

When comparing these results with the Pew Research Center's previous reports, readers should keep in mind that previous reports showed the number of countries in which particular religious restrictions occurred at any time during two overlapping periods: July 1, 2006, through June 30, 2008, and July 1, 2007, through June 30, 2009. Because this report presents data on an annual basis, the incidents for a single year may be less than when two years were taken into account.

Some differences from year to year might not be as significant as they appear due to minor changes in coding procedures and changes in the amount of information available between years. For example, sources for the most recent period studied sometimes had more information on incidents in a country than sources previously had reported. Such additional information may reflect either an actual increase in restrictions in a country, improved reporting for that country or both. (For more details, see the Methodology.)

Percentages may not add to 100 due to rounding.

GRI.Q.1

*Does the constitution, or law that functions in the place of a constitution (basic law), specifically provide for “freedom of religion” or include language used in Article 18 of the United Nations Universal Declaration of Human Rights?*¹

| | baseline year, ending JUN 2007 | | previous year, ending JUN 2010 | | latest year, ending DEC 2011 | |
|---|--|-------------------|--|-------------------|--|-------------------|
| | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES |
| Yes | 143 | 73% | 144 | 73% | 145 | 73% |
| The constitution or basic law does not specifically provide for freedom of religion but does protect some religious practices | 47 | 24 | 46 | 23 | 47 | 24 |
| No | 7 | 4 | 7 | 4 | 6 | 3 |
| | 197 | 100 | 197 | 100 | 198 | 100 |

GRI.Q.2

Does the constitution or basic law include stipulations that appear to qualify or substantially contradict the concept of “religious freedom”?

| | baseline year, ending JUN 2007 | | previous year, ending JUN 2010 | | latest year, ending DEC 2011 | |
|---|--|-------------------|--|-------------------|--|-------------------|
| | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES |
| No | 41 | 21% | 40 | 20% | 39 | 20% |
| Yes, there is a qualification | 39 | 20 | 40 | 20 | 38 | 19 |
| Yes, there is a substantial contradiction and only some religious practices are protected | 110 | 56 | 110 | 56 | 115 | 58 |
| Religious freedom is not provided in the first place | 7 | 4 | 7 | 4 | 6 | 3 |
| | 197 | 100 | 197 | 100 | 198 | 100 |

¹ Article 18 states: “Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.”

GRI.Q.3

Taken together, how do the constitution/basic law and other national laws and policies affect religious freedom?

| | baseline year, ending JUN 2007 | | previous year, ending JUN 2010 | | latest year, ending DEC 2011 | |
|---|--|-------------------|--|-------------------|--|-------------------|
| | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES |
| National laws and policies provide for religious freedom, and the national government respects religious freedom in practice | 63 | 32% | 75 | 38% | 64 | 32% |
| National laws and policies provide for religious freedom, and the national government generally respects religious freedom in practice; but there are some instances (e.g., in certain localities) where religious freedom is not respected in practice | 94 | 48 | 76 | 39 | 73 | 37 |
| There are limited national legal protections for religious freedom, but the national government does not generally respect religious freedom in practice | 38 | 19 | 36 | 18 | 49 | 25 |
| National laws and policies do not provide for religious freedom and the national government does not respect religious freedom in practice | 2 | 1 | 10 | 5 | 12 | 6 |
| | 197 | 100 | 197 | 100 | 198 | 100 |

GRI.Q.4*Does any level of government interfere with worship or other religious practices?*

| | baseline year, ending JUN 2007 | | previous year, ending JUN 2010 | | latest year, ending DEC 2011 | |
|---|--|-------------------|--|-------------------|--|-------------------|
| | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES |
| No | 85 | 43% | 72 | 37% | 62 | 31% |
| Yes, in a few cases | 44 | 22 | 41 | 21 | 27 | 14 |
| Yes, in many cases | 32 | 16 | 47 | 24 | 58 | 29 |
| Government prohibits worship or religious practices of one or more religious groups as a general policy | 36 | 18 | 37 | 19 | 51 | 26 |
| | 197 | 100 | 197 | 100 | 198 | 100 |

GRI.Q.5*Is public preaching by religious groups limited by any level of government?*

| | baseline year, ending JUN 2007 | | previous year, ending JUN 2010 | | latest year, ending DEC 2011 | |
|--------------------------------|--|-------------------|--|-------------------|--|-------------------|
| | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES |
| No | 141 | 72% | 137 | 70% | 137 | 69% |
| Yes, for some religious groups | 32 | 16 | 31 | 16 | 38 | 19 |
| Yes, for all religious groups | 24 | 12 | 29 | 15 | 23 | 12 |
| | 197 | 100 | 197 | 100 | 198 | 100 |

GRI.Q.6*Is proselytizing limited by any level of government?*

| | baseline year, ending JUN 2007 | | previous year, ending JUN 2010 | | latest year, ending DEC 2011 | |
|--------------------------------|--|-------------------|--|-------------------|--|-------------------|
| | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES |
| No | 132 | 67% | 131 | 66% | 133 | 67% |
| Yes, for some religious groups | 39 | 20 | 40 | 20 | 41 | 21 |
| Yes, for all religious groups | 26 | 13 | 26 | 13 | 24 | 12 |
| | 197 | 100 | 197 | 100 | 198 | 100 |

GRI.Q.7*Is converting from one religion to another limited by any level of government?*

| | baseline year, ending JUN 2007 | | previous year, ending JUN 2010 | | latest year, ending DEC 2011 | |
|-----|--|-------------------|--|-------------------|--|-------------------|
| | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES |
| No | 166 | 84% | 158 | 80% | 152 | 77% |
| Yes | 31 | 16 | 39 | 20 | 46 | 23 |
| | 197 | 100 | 197 | 100 | 198 | 100 |

GRI.Q.8*Is religious literature or broadcasting limited by any level of government?*

| | baseline year, ending JUN 2007 | | previous year, ending JUN 2010 | | latest year, ending DEC 2011 | |
|-----|--|-------------------|--|-------------------|--|-------------------|
| | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES |
| No | 130 | 66% | 111 | 56% | 109 | 55% |
| Yes | 67 | 34 | 86 | 44 | 89 | 45 |
| | 197 | 100 | 197 | 100 | 198 | 100 |

GRI.Q.9*Are foreign missionaries allowed to operate?*

| | baseline year, ending JUN 2007 | | previous year, ending JUN 2010 | | latest year, ending DEC 2011 | |
|----------------------------|--|-------------------|--|-------------------|--|-------------------|
| | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES |
| Yes | 117 | 59% | 118 | 60% | 110 | 56% |
| Yes, but with restrictions | 72 | 37 | 71 | 36 | 76 | 38 |
| No | 8 | 4 | 8 | 4 | 12 | 6 |
| | 197 | 100 | 197 | 100 | 198 | 100 |

GRI.Q.10

Is the wearing of religious symbols, such as head coverings for women and facial hair for men, regulated by law or by any level of government?

| | baseline year, ending JUN 2007 | | previous year, ending JUN 2010 | | latest year, ending DEC 2011 | |
|-----|--|-------------------|--|-------------------|--|-------------------|
| | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES |
| No | 176 | 89% | 140 | 71% | 145 | 73% |
| Yes | 21 | 11 | 57 | 29 | 53 | 27 |
| | 197 | 100 | 197 | 100 | 198 | 100 |

GRI.Q.11

Was there harassment or intimidation of religious groups by any level of government?

| | baseline year, ending JUN 2007 | | previous year, ending JUN 2010 | | latest year, ending DEC 2011 | |
|--|--|-------------------|--|-------------------|--|-------------------|
| | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES |
| No | 79 | 40% | 73 | 37% | 69 | 35% |
| Yes, there was limited intimidation | 82 | 42 | 38 | 19 | 53 | 27 |
| Yes, there was widespread intimidation | 36 | 18 | 86 | 44 | 76 | 38 |
| | 197 | 100 | 197 | 100 | 198 | 100 |

GRI.Q.12

Did the national government display hostility involving physical violence toward minority or nonapproved religious groups?

| | baseline year, ending JUN 2007 | | previous year, ending JUN 2010 | | latest year, ending DEC 2011 | |
|-----|--|-------------------|--|-------------------|--|-------------------|
| | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES |
| No | 152 | 77% | 146 | 74% | 155 | 78% |
| Yes | 45 | 23 | 51 | 26 | 43 | 22 |
| | 197 | 100 | 197 | 100 | 198 | 100 |

GRI.Q.13

Were there instances when the national government did not intervene in cases of discrimination or abuses against religious groups?

| | <i>baseline year, ending JUN 2007</i> | | <i>previous year, ending JUN 2010</i> | | <i>latest year, ending DEC 2011</i> | |
|-----|---|----------------|---|----------------|---|----------------|
| | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES |
| No | 157 | 80% | 146 | 74% | 142 | 72% |
| Yes | 40 | 20 | 51 | 26 | 56 | 28 |
| | 197 | 100 | 197 | 100 | 198 | 100 |

GRI.Q.14

Does the national government have an established organization to regulate or manage religious affairs?

| | <i>baseline year, ending JUN 2007</i> | | <i>previous year, ending JUN 2010</i> | | <i>latest year, ending DEC 2011</i> | |
|---|---|----------------|---|----------------|---|----------------|
| | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES |
| No | 106 | 54% | 89 | 45% | 84 | 42% |
| No, but the government consults a nongovernmental advisory board | 12 | 6 | 13 | 7 | 20 | 10 |
| Yes, but the organization is non-coercive toward religious groups | 54 | 27 | 44 | 22 | 49 | 25 |
| Yes, and the organization is coercive toward religious groups | 25 | 13 | 51 | 26 | 45 | 23 |
| | 197 | 100 | 197 | 100 | 198 | 100 |

GRI.Q.15

Did the national government denounce one or more religious groups by characterizing them as dangerous “cults” or “sects”?

| | <i>baseline year, ending JUN 2007</i> | | <i>previous year, ending JUN 2010</i> | | <i>latest year, ending DEC 2011</i> | |
|-----|---|----------------|---|----------------|---|----------------|
| | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES |
| No | 180 | 91% | 173 | 88% | 172 | 87% |
| Yes | 17 | 9 | 24 | 12 | 26 | 13 |
| | 197 | 100 | 197 | 100 | 198 | 100 |

GRI.Q.16*Does any level of government formally ban any religious group?*

| | <i>baseline year, ending JUN 2007</i> | | <i>previous year, ending JUN 2010</i> | | <i>latest year, ending DEC 2011</i> | |
|--|---|-------------------|---|-------------------|---|-------------------|
| | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES |
| No | 162 | 82% | 158 | 80% | 152 | 77% |
| Yes | 35 | 18 | 39 | 20 | 46 | 23 |
| <i>Security reasons stated as rationale</i> | 11 | 6 | 12 | 6 | 13 | 7 |
| <i>Nonsecurity reasons stated as rationale</i> | 18 | 9 | 19 | 10 | 23 | 12 |
| <i>Both security and nonsecurity reasons stated as rationale</i> | 6 | 3 | 8 | 4 | 10 | 5 |
| | 197 | 100 | 197 | 100 | 198 | 100 |

GRI.Q.17*Were there instances when the national government attempted to eliminate an entire religious group's presence in the country?*

| | <i>baseline year, ending JUN 2007</i> | | <i>previous year, ending JUN 2010</i> | | <i>latest year, ending DEC 2011</i> | |
|-----|---|-------------------|---|-------------------|---|-------------------|
| | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES |
| No | 181 | 92% | 171 | 87% | 170 | 86% |
| Yes | 16 | 8 | 26 | 13 | 28 | 14 |
| | 197 | 100 | 197 | 100 | 198 | 100 |

GRI.Q.18

Does any level of government ask religious groups to register for any reason, including to be eligible for benefits such as tax exemption?

| | baseline year, ending JUN 2007 | | previous year, ending JUN 2010 | | latest year, ending DEC 2011 | |
|--|--|-------------------|--|-------------------|--|-------------------|
| | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES |
| No | 38 | 19% | 27 | 14% | 23 | 12% |
| Yes, but in a nondiscriminatory way | 71 | 36 | 71 | 36 | 66 | 33 |
| Yes, and the process adversely affects the ability of some religious groups to operate | 34 | 17 | 18 | 9 | 27 | 14 |
| Yes, and the process clearly discriminates against some religious groups | 54 | 27 | 81 | 41 | 82 | 41 |
| | 197 | 100 | 197 | 100 | 198 | 100 |

GRI.Q.19

Did any level of government use force toward religious groups that resulted in individuals being killed, physically abused, imprisoned, detained or displaced from their homes, or having their personal or religious properties damaged or destroyed?

| | baseline year, ending JUN 2007 | | previous year, ending JUN 2010 | | latest year, ending DEC 2011 | |
|---------------------------------------|--|-------------------|--|-------------------|--|-------------------|
| | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES |
| No | 136 | 69% | 89 | 45% | 116 | 59% |
| Yes | 61 | 31 | 108 | 55 | 82 | 41 |
| 1-9 cases of government force | 18 | 9 | 43 | 22 | 29 | 15 |
| 10-200 cases of government force | 35 | 18 | 43 | 22 | 31 | 16 |
| 201-1,000 cases of government force | 4 | 2 | 12 | 6 | 11 | 6 |
| 1,001-9,999 cases of government force | 2 | 1 | 7 | 4 | 4 | 2 |
| 10,000+ cases of government force | 2 | 1 | 3 | 2 | 7 | 4 |
| | 197 | 100 | 197 | 100 | 198 | 100 |

GRI.Q.19b

Did any level of government use force toward religious groups that resulted in individuals being killed, physically abused, imprisoned, detained or displaced from their homes, or having their personal or religious properties damaged or destroyed?

| | baseline year, ending JUN 2007 | | previous year, ending JUN 2010 | | latest year, ending DEC 2011 | |
|-------------------------|--|-------------------|--|-------------------|--|-------------------|
| | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES |
| No | 136 | 69% | 89 | 45% | 116 | 59% |
| Yes ^ | 61 | 31 | 108 | 55 | 82 | 41 |
| Property damage | 7 | 4 | 61 | 31 | 49 | 25 |
| Detentions/abductions | 47 | 24 | 79 | 40 | 62 | 31 |
| Displacement from homes | 20 | 10 | 41 | 21 | 24 | 12 |
| Physical assaults | 25 | 13 | 46 | 23 | 31 | 16 |
| Deaths | 15 | 8 | 23 | 12 | 23 | 12 |
| | 197 | 100 | 197 | 100 | 198 | 100 |

Percentages add to more than 100 because countries can have multiple types of cases of government force.

^ This line represents the number or percentage of countries in which at least one of the following types of government force occurred.

GRI.Q.20

Do some religious groups receive government support or favors, such as funding, official recognition or special access?

| | baseline year, ending JUN 2007 | | previous year, ending JUN 2010 | | latest year, ending DEC 2011 | |
|--|--|-------------------|--|-------------------|--|-------------------|
| | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES |
| No | 17 | 9% | 10 | 5% | 11 | 6% |
| Yes, the government provides support to religious groups, but it does so on a more-or-less fair and equal basis | 37 | 19 | 45 | 23 | 43 | 22 |
| Yes, the government gives preferential support or favors to some religious group(s) and clearly discriminates against others | 143 | 73 | 142 | 72 | 144 | 73 |
| | 197 | 100 | 197 | 100 | 198 | 100 |

This is a summary table that puts the restrictions identified in Questions 20.1, 20.2, 20.3.a-c, 20.4 and 20.5 into a single measure indicating the level to which a government supports religious groups in the country. Government support of a religion or religions is considered restrictive only when preferential treatment of one or more religious groups puts other religious groups at a disadvantage.

GRI.Q.20.1

Does the country's constitution or basic law recognize a favored religion or religions?

| | baseline year, ending JUN 2007 | | previous year, ending JUN 2010 | | latest year, ending DEC 2011 | |
|-----|--|-------------------|--|-------------------|--|-------------------|
| | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES |
| No | 141 | 72% | 120 | 61% | 121 | 61% |
| Yes | 56 | 28 | 77 | 39 | 77 | 39 |
| | 197 | 100 | 197 | 100 | 198 | 100 |

This question is a component of GRI.Q.20.

For GRI.Q.20.1, the differences between the coding periods may not be as significant as they appear due to minor changes in coding procedures.

GRI.Q.20.2

Do all religious groups receive the same level of government access and privileges?

| | baseline year, ending JUN 2007 | | previous year, ending JUN 2010 | | latest year, ending DEC 2011 | |
|---|--|-------------------|--|-------------------|--|-------------------|
| | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES |
| All religious groups are generally treated the same | 39 | 20% | 38 | 19% | 33 | 17% |
| Some religious groups have minimal privileges unavailable to other religious groups, limited to things such as inheriting buildings or properties | 7 | 4 | 21 | 11 | 26 | 13 |
| Some religious groups have general privileges or government access unavailable to other religious groups | 62 | 31 | 40 | 20 | 48 | 24 |
| One religious group has privileges or government access unavailable to other religious groups, but it is not recognized as the country's official religion | 48 | 24 | 55 | 28 | 48 | 24 |
| One religious group has privileges or government access unavailable to other religious groups, and it is recognized by the national government as the official religion | 41 | 21 | 43 | 22 | 43 | 22 |
| | 197 | 100 | 197 | 100 | 198 | 100 |

This question is a component of GRI.Q.20.

GRI.Q.20.3

Does any level of government provide funds or other resources to religious groups?

| | <i>baseline year, ending JUN 2007</i> | | <i>previous year, ending JUN 2010</i> | | <i>latest year, ending DEC 2011</i> | |
|--|---|-------------------|---|-------------------|---|-------------------|
| | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES |
| No | 45 | 23% | 20 | 10% | 28 | 14% |
| Yes, but with no obvious favoritism to a particular group or groups | 23 | 12 | 40 | 20 | 36 | 18 |
| Yes, and with obvious favoritism to a particular group or groups | 129 | 65 | 137 | 70 | 134 | 68 |
| | 197 | 100 | 197 | 100 | 198 | 100 |

This question is a component of GRI.Q.20. This is a summary table that puts the restrictions identified in Questions 20.3.a-c into a single measure indicating the level to which a government supports religious groups in the country. Government support of a religion or religions is considered restrictive only when preferential treatment of one or more religious groups puts other religious groups at a disadvantage.

GRI.Q.20.3.a

Does any level of government provide funds or other resources for religious education programs and/or religious schools?

| | <i>baseline year, ending JUN 2007</i> | | <i>previous year, ending JUN 2010</i> | | <i>latest year, ending DEC 2011</i> | |
|--|---|-------------------|---|-------------------|---|-------------------|
| | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES |
| No | 71 | 36% | 56 | 28% | 53 | 27% |
| Yes, but with no obvious favoritism to a particular group or groups | 24 | 12 | 39 | 20 | 40 | 20 |
| Yes, and with obvious favoritism to a particular group or groups | 102 | 52 | 102 | 52 | 105 | 53 |
| | 197 | 100 | 197 | 100 | 198 | 100 |

This question is a component of GRI.Q.20.3.

GRI.Q.20.3.b

Does any level of government provide funds or other resources for religious property (e.g., buildings, upkeep, repair or land)?

| | <i>baseline year, ending JUN 2007</i> | | <i>previous year, ending JUN 2010</i> | | <i>latest year, ending DEC 2011</i> | |
|---|---|----------------|---|----------------|---|----------------|
| | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES |
| No | 128 | 65% | 119 | 60% | 116 | 59% |
| Yes, but with no obvious favoritism to a particular group or groups | 10 | 5 | 16 | 8 | 18 | 9 |
| Yes, and with obvious favoritism to a particular group or groups | 59 | 30 | 62 | 31 | 64 | 32 |
| | 197 | 100 | 197 | 100 | 198 | 100 |

This question is a component of GRI.Q.20.3.

GRI.Q.20.3.c

Does any level of government provide funds or other resources for religious activities other than education or property?

| | <i>baseline year, ending JUN 2007</i> | | <i>previous year, ending JUN 2010</i> | | <i>latest year, ending DEC 2011</i> | |
|---|---|----------------|---|----------------|---|----------------|
| | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES |
| No | 106 | 54% | 55 | 28% | 75 | 38% |
| Yes, but with no obvious favoritism to a particular group or groups | 7 | 4 | 43 | 22 | 26 | 13 |
| Yes, and with obvious favoritism to a particular group or groups | 84 | 43 | 99 | 50 | 97 | 49 |
| | 197 | 100 | 197 | 100 | 198 | 100 |

This question is a component of GRI.Q.20.3.

GRI.Q.20.4*Is religious education required in public schools?*

| | baseline year, ending JUN 2007 | | previous year, ending JUN 2010 | | latest year, ending DEC 2011 | |
|---|--|---------------------------|--|---------------------------|--|---------------------------|
| | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES |
| No | 134 | 68% | 120 | 61% | 122 | 62% |
| Yes, by at least some local governments | 6 | 3 | 13 | 7 | 13 | 7 |
| Yes, by the national government | 57 | 29 | 64 | 32 | 63 | 32 |
| | 197 | 100 | 197 | 100 | 198 | 100 |

This question is a component of GRI.Q.20.

GRI.Q.20.5*Does the national government defer in some way to religious authorities, texts or doctrines on legal issues?*

| | baseline year, ending JUN 2007 | | previous year, ending JUN 2010 | | latest year, ending DEC 2011 | |
|-----|--|---------------------------|--|---------------------------|--|---------------------------|
| | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES |
| No | 150 | 76% | 125 | 63% | 143 | 72% |
| Yes | 47 | 24 | 72 | 37 | 55 | 28 |
| | 197 | 100 | 197 | 100 | 198 | 100 |

This question is a component of GRI.Q.20.

Social Hostilities Involving Religion

To assess the level of social hostilities involving religion around the world, the Pew Research Center's Forum on Religion & Public Life used the following 13 questions for the Social Hostilities Index (SHI). The Pew Research staff then combed through 19 published sources of information, including reports by the U.S. State Department, the United Nations and various nongovernmental organizations, to answer the questions on a country-by-country basis. (For more details, see the Methodology.)

This summary shows the questions, followed by various possible answers and the number and percentage of countries that fell into each category, according to the multiple sources analyzed by Pew Research. For example, on Question No. 12 – “Were there incidents of hostility over proselytizing?” – the study found that for the latest year, ending on Dec. 31, 2011, 158 countries (80%) had no reported incidents of hostility over proselytizing, 22 countries (11%) had incidents that fell short of physical violence and 18 countries (9%) had incidents involving violence.

Additionally, the summary shows whether particular religious hostilities occurred during the previous year, ending in mid-2010, or in the study's baseline year, ending in mid-2007. A total of 197 countries are shown for the baseline and previous years; South Sudan was coded for the first time in 2011, bringing the latest year's total to 198 countries.

To see how each country scored on each question, see the Results by Country [online](#).

When comparing these results with the Pew Research Center's previous reports, readers should keep in mind that previous reports showed the number of countries in which particular religious hostilities occurred at any time during two overlapping periods: July 1, 2006, through June 30, 2008, and July 1, 2007, through June 30, 2009. Because this report presents data on an annual basis, the incidents for a single year may be less than when two years were taken into account.

Some differences from year to year might not be as significant as they appear due to minor changes in coding procedures and changes in the amount of information available between years. For example, sources for the most recent period studied sometimes had more information on incidents in a country than sources previously had reported. Such additional information may reflect either an actual increase in hostilities in a country, improved reporting for that country or both. (For more details, see the Methodology.)

Percentages may not add to 100 due to rounding.

SHI.Q.1.a

Were there crimes, malicious acts or violence motivated by religious hatred or bias?

| | baseline year, ending JUN 2007 | | previous year, ending JUN 2010 | | latest year, ending DEC 2011 | |
|--------------------------------|--|-------------------|--|-------------------|--|-------------------|
| | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES |
| No | 67 | 34% | 51 | 26% | 45 | 23% |
| Yes ^ | 130 | 66 | 146 | 74 | 153 | 77 |
| <i>Harassment/intimidation</i> | 127 | 64 | 135 | 69 | 150 | 76 |
| <i>Property damage</i> | 40 | 20 | 83 | 42 | 71 | 36 |
| <i>Detentions/abductions</i> | 12 | 6 | 19 | 10 | 13 | 7 |
| <i>Displacement from homes</i> | 19 | 10 | 22 | 11 | 12 | 6 |
| <i>Physical assaults</i> | 55 | 28 | 82 | 42 | 68 | 34 |
| <i>Deaths</i> | 25 | 13 | 38 | 19 | 34 | 17 |
| | 197 | 100 | 197 | 100 | 198 | 100 |

This is a summary table that captures the types of religious hatred or bias.

Percentages add to more than 100 because countries can have multiple types of hostilities.

^ This line represents the number or percentage of countries in which at least one of the following hostilities occurred.

SHI.Q.1.b

How many different types of crimes, malicious acts or violence motivated by religious hatred or bias occurred? The six different types considered include: harassment/intimidation, property damage, detentions/abductions, displacement from homes, physical assaults and killings.

| | baseline year, ending JUN 2007 | | previous year, ending JUN 2010 | | latest year, ending DEC 2011 | |
|------------------|--|-------------------|--|-------------------|--|-------------------|
| | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES |
| No | 67 | 34% | 51 | 26% | 45 | 23% |
| Yes: one type | 56 | 28 | 38 | 19 | 55 | 28 |
| Yes: two types | 30 | 15 | 33 | 17 | 38 | 19 |
| Yes: three types | 25 | 13 | 44 | 22 | 36 | 18 |
| Yes: four types | 11 | 6 | 17 | 9 | 14 | 7 |
| Yes: five types | 5 | 3 | 9 | 5 | 7 | 4 |
| Yes: six types | 3 | 2 | 5 | 3 | 3 | 2 |
| | 197 | 100 | 197 | 100 | 198 | 100 |

This is a summary table that captures the severity of religious hatred or bias.

SHI.Q.2*Was there mob violence related to religion?*

| | <i>baseline year, ending JUN 2007</i> | | <i>previous year, ending JUN 2010</i> | | <i>latest year, ending DEC 2011</i> | |
|--|---|-------------------|---|-------------------|---|-------------------|
| | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES |
| No | 174 | 88% | 161 | 82% | 162 | 82% |
| Yes, but there were no deaths reported | 14 | 7 | 18 | 9 | 24 | 12 |
| Yes, and there were deaths reported | 9 | 5 | 18 | 9 | 12 | 6 |
| | 197 | 100 | 197 | 100 | 198 | 100 |

SHI.Q.3*Were there acts of sectarian or communal violence between religious groups?*

| | <i>baseline year, ending JUN 2007</i> | | <i>previous year, ending JUN 2010</i> | | <i>latest year, ending DEC 2011</i> | |
|-----|---|-------------------|---|-------------------|---|-------------------|
| | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES |
| No | 181 | 92% | 172 | 87% | 168 | 85% |
| Yes | 16 | 8 | 25 | 13 | 30 | 15 |
| | 197 | 100 | 197 | 100 | 198 | 100 |

Sectarian or communal violence involves two or more religious groups facing off in repeated clashes.

SHI.Q.4

Were religion-related terrorist groups active in the country?

| | <i>baseline year, ending JUN 2007</i> | | <i>previous year, ending JUN 2010</i> | | <i>latest year, ending DEC 2011</i> | |
|--|---|----------------|---|----------------|---|----------------|
| | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES |
| No | 137 | 70% | 124 | 63% | 127 | 64% |
| Yes | 60 | 30 | 73 | 37 | 71 | 36 |
| <i>Yes, but their activity was limited to recruitment and fundraising</i> | 43 | 22 | 33 | 17 | 34 | 17 |
| <i>Yes, with violence that resulted in some casualties (1-9 injuries or deaths)</i> | 7 | 4 | 12 | 6 | 2 | 1 |
| <i>Yes, with violence that resulted in multiple casualties (10-50 injuries or deaths)</i> | 2 | 1 | 7 | 4 | 8 | 4 |
| <i>Yes, with violence that resulted in many casualties (more than 50 injuries or deaths)</i> | 8 | 4 | 21 | 11 | 27 | 14 |
| | 197 | 100 | 197 | 100 | 198 | 100 |

Religion-related terrorism is defined as politically motivated violence against noncombatants by subnational groups or clandestine agents with a religious justification or intent.

Some of the increase in religion-related terrorism between the year ending in June 2007 and the year ending in June 2010 could reflect the use of new source material providing greater detail on terrorist activities than was provided by sources used in the baseline report.

SHI.Q.5

Was there a religion-related war or armed conflict in the country?

| | <i>baseline year, ending JUN 2007</i> | | <i>previous year, ending JUN 2010</i> | | <i>latest year, ending DEC 2011</i> | |
|--|---|----------------|---|----------------|---|----------------|
| | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES |
| No | 176 | 89% | 168 | 85% | 167 | 84% |
| Yes | 21 | 11 | 29 | 15 | 31 | 16 |
| <i>Yes, with fewer than 10,000 casualties or people displaced</i> | 9 | 5 | 8 | 4 | 10 | 5 |
| <i>Yes, with tens of thousands of casualties or people displaced</i> | 6 | 3 | 5 | 3 | 6 | 3 |
| <i>Yes, with hundreds of thousands of casualties or people displaced</i> | 3 | 2 | 12 | 6 | 10 | 5 |
| <i>Yes, with millions of casualties or people displaced</i> | 3 | 2 | 4 | 2 | 5 | 3 |
| | 197 | 100 | 197 | 100 | 198 | 100 |

Religion-related war is defined as armed conflict (involving sustained casualties over time or more than 1,000 battle deaths) in which religious rhetoric is commonly employed to justify the use of force, or in which one or more of the combatants primarily identifies itself or the opposing side by religion.

Some of the increase shown above for calendar year 2011 reflects ongoing displacements that were not coded in previous years, including the religion-related conflicts in places such as Cyprus.

SHI.Q.6

Did violence result from tensions between religious groups?

| | <i>baseline year, ending JUN 2007</i> | | <i>previous year, ending JUN 2010</i> | | <i>latest year, ending DEC 2011</i> | |
|---|---|----------------|---|----------------|---|----------------|
| | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES |
| No | 50 | 25% | 45 | 23% | 52 | 26% |
| There were public tensions between religious groups, but they fell short of hostilities involving physical violence | 56 | 28 | 76 | 39 | 65 | 33 |
| Yes, with physical violence in a few cases | 69 | 35 | 45 | 23 | 40 | 20 |
| Yes, with physical violence in numerous cases | 22 | 11 | 31 | 16 | 41 | 21 |
| | 197 | 100 | 197 | 100 | 198 | 100 |

The data for each year also takes into account information from the two previous years.

SHI.Q.7

Did organized groups use force or coercion in an attempt to dominate public life with their perspective on religion, including preventing some religious groups from operating in the country?

| | baseline year, ending JUN 2007 | | previous year, ending JUN 2010 | | latest year, ending DEC 2011 | |
|------------------------------|--|-------------------|--|-------------------|--|-------------------|
| | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES |
| No | 113 | 57% | 128 | 65% | 116 | 59% |
| Yes | 84 | 43 | 69 | 35 | 82 | 41 |
| <i>At the local level</i> | 22 | 11 | 18 | 9 | 29 | 15 |
| <i>At the regional level</i> | 31 | 16 | 11 | 6 | 14 | 7 |
| <i>At the national level</i> | 31 | 16 | 40 | 20 | 39 | 20 |
| | 197 | 100 | 197 | 100 | 198 | 100 |

The data for each year also takes into account information from the two previous years.

SHI.Q.8

Did religious groups themselves attempt to prevent other religious groups from being able to operate?

| | baseline year, ending JUN 2007 | | previous year, ending JUN 2010 | | latest year, ending DEC 2011 | |
|-----|--|-------------------|--|-------------------|--|-------------------|
| | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES |
| No | 130 | 66% | 148 | 75% | 134 | 68% |
| Yes | 67 | 34 | 49 | 25 | 64 | 32 |
| | 197 | 100 | 197 | 100 | 198 | 100 |

The data for each year also takes into account information from the two previous years.

SHI.Q.9

Did individuals or groups use violence or the threat of violence, including so-called honor killings, to try to enforce religious norms?

| | baseline year, ending JUN 2007 | | previous year, ending JUN 2010 | | latest year, ending DEC 2011 | |
|-----|--|-------------------|--|-------------------|--|-------------------|
| | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES |
| No | 162 | 82% | 147 | 75% | 133 | 67% |
| Yes | 35 | 18 | 50 | 25 | 65 | 33 |
| | 197 | 100 | 197 | 100 | 198 | 100 |

The data for each year also takes into account information from the two previous years.

SHI.Q.10

Were individuals assaulted or displaced from their homes in retaliation for religious activities, including preaching and other forms of religious expression, considered offensive or threatening to the majority faith?

| | baseline year, ending JUN 2007 | | previous year, ending JUN 2010 | | latest year, ending DEC 2011 | |
|-----|-----------------------------------|-------------------|-----------------------------------|-------------------|---------------------------------|-------------------|
| | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES |
| No | 149 | 76% | 138 | 70% | 122 | 62% |
| Yes | 48 | 24 | 59 | 30 | 76 | 38 |
| | 197 | 100 | 197 | 100 | 198 | 100 |

The data for each year also takes into account information from the two previous years.

SHI.Q.11

Were women harassed for violating religious dress codes?

| | baseline year, ending JUN 2007 | | previous year, ending JUN 2010 | | latest year, ending DEC 2011 | |
|-----|-----------------------------------|-------------------|-----------------------------------|-------------------|---------------------------------|-------------------|
| | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES |
| No | 183 | 93% | 160 | 81% | 148 | 75% |
| Yes | 14 | 7 | 37 | 19 | 50 | 25 |
| | 197 | 100 | 197 | 100 | 198 | 100 |

The data for each year also takes into account information from the two previous years.

SHI.Q.12

Were there incidents of hostility over proselytizing?

| | baseline year, ending JUN 2007 | | previous year, ending JUN 2010 | | latest year, ending DEC 2011 | |
|---|-----------------------------------|-------------------|-----------------------------------|-------------------|---------------------------------|-------------------|
| | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES |
| No | 148 | 75% | 161 | 82% | 158 | 80% |
| Yes, but they fell short of physical violence | 30 | 15 | 17 | 9 | 22 | 11 |
| Yes, and they included physical violence | 19 | 10 | 19 | 10 | 18 | 9 |
| | 197 | 100 | 197 | 100 | 198 | 100 |

The data for each year also takes into account information from the two previous years.

SHI.Q.13

Were there incidents of hostility over conversions from one religion to another?

| | <i>baseline year, ending</i> JUN 2007 | | <i>previous year, ending</i> JUN 2010 | | <i>latest year, ending</i> DEC 2011 | |
|---|---|-----------------------|---|-----------------------|---|-----------------------|
| | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES | NUMBER OF COUNTRIES | % OF COUNTRIES |
| No | 153 | 78% | 150 | 76% | 149 | 75% |
| Yes, but they fell short of physical violence | 23 | 12 | 26 | 13 | 23 | 12 |
| Yes, and they included physical violence | 21 | 11 | 21 | 11 | 26 | 13 |
| | 197 | 100 | 197 | 100 | 198 | 100 |

The data for each year also takes into account information from the two previous years.