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# Religious Hostilities Reach Six-Year High

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## About This Report

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. The initiative is funded by The Pew Charitable Trusts and the John Templeton Foundation. This report is a collaborative effort based on the input and analysis of the following individuals from the Pew Research Center's Religion & Public Life Project. Find related reports online at [pewresearch.org/religion](http://pewresearch.org/religion).

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## Preface

This is the fifth 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. Three follow-up reports looked at changes in the level of restrictions and hostilities in these countries and regions.

This new report looks at the extent and direction of change in government restrictions on religion and religious hostilities during calendar year 2012. Where appropriate, it also compares the situation in 2012 with the situation in the baseline year of the study (mid-2006 to mid-2007).

This is the second 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.

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 four 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 four previous religious restrictions reports, other reports produced under this initiative, funded by The Pew Charitable Trusts and the John Templeton Foundation, include [“The World’s Muslims: Religion, Politics and Society”](#) (April 2013), [“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), [“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 Religion & Public Life Project. 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.

Alan Cooperman, Director of Religion Research

## Overview

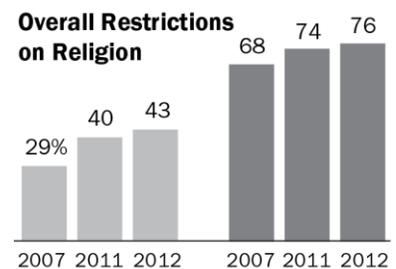
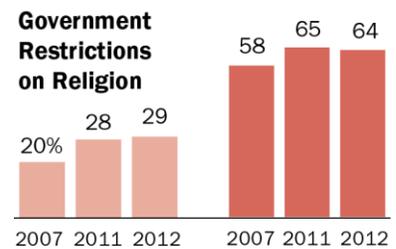
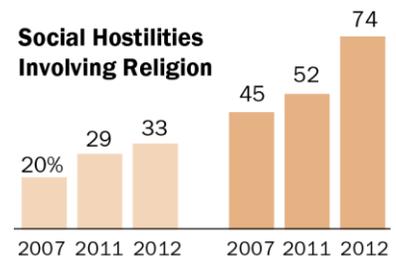
The share of countries with a high or very high level of **social hostilities involving religion** reached a six-year peak in 2012, according to a new study by the Pew Research Center. A third (33%) of the 198 countries and territories included in the study had high religious hostilities in 2012, up from 29% in 2011 and 20% as of mid-2007. Religious hostilities increased in every major region of the world except the Americas. The sharpest increase was in the Middle East and North Africa, which still is feeling the effects of the 2010-11 political uprisings known as the Arab Spring.<sup>1</sup> There also was a significant increase in religious hostilities in the Asia-Pacific region, where China edged into the “high” category for the first time.

The share of countries with a high or very high level of **government restrictions on religion** stayed roughly the same in the latest year studied. About three-in-ten countries in the world (29%) had a high or very high level of government restrictions in 2012, compared with 28% in 2011 and 20% as of mid-2007. Europe had the biggest increase in the median level of government restrictions in 2012, followed closely by the Middle East-North Africa – the only other region where the median level of government restrictions on religion rose.

## Restrictions on Religion, by Year

*High or very high levels of restrictions*

*% of countries where levels are high or very high*      *% of global population living where levels are high or very high*



Data are for years ending in June 2007, December 2011 and December 2012.

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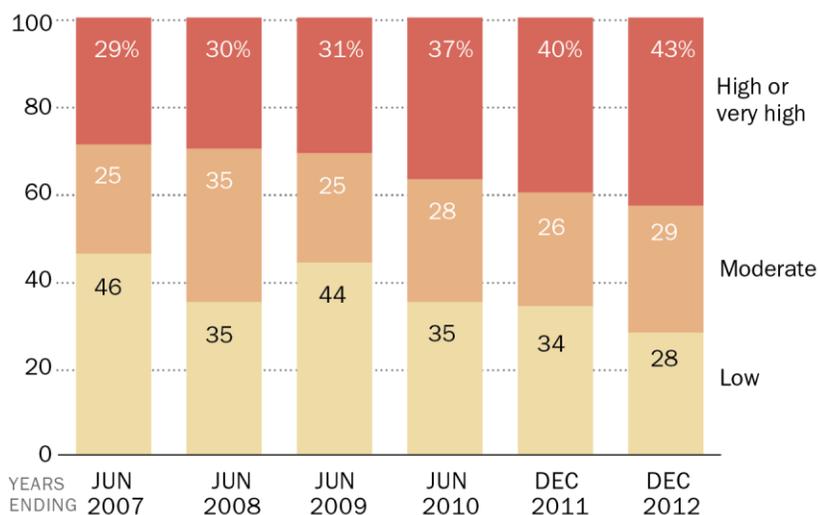
<sup>1</sup> See the Pew Research Center’s June 2013 report “[Arab Spring Adds to Global Restrictions on Religion.](#)”

Looking at the overall level of restrictions – whether resulting from government policies or from social hostilities – the study finds that restrictions on religion are high or very high in 43% of countries, also a six-year high. Because some of these countries (like China) are very populous, more than 5.3 billion people (76% of the world’s population) live in countries with a high or very high level of restrictions on religion, up from 74% in 2011 and 68% as of mid-2007.

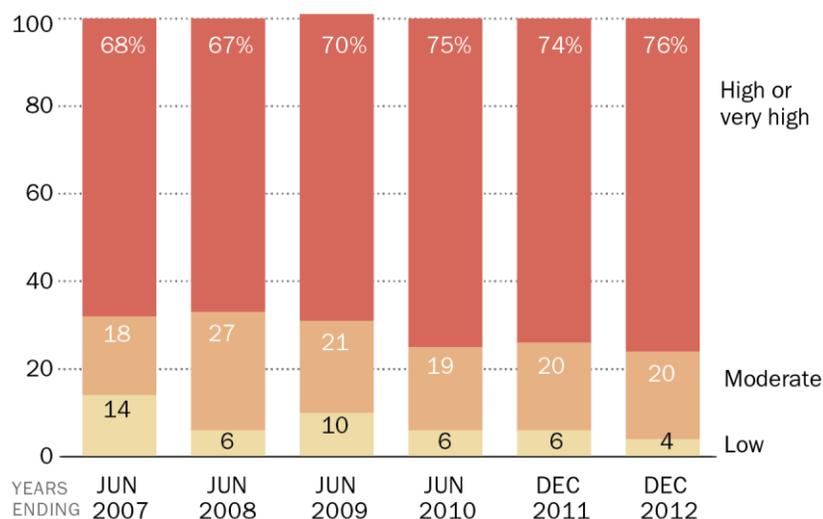
Among the world’s 25 most populous countries, Egypt, Indonesia, Russia, Pakistan and Burma (Myanmar) had the most restrictions on religion in 2012, when both government restrictions and social hostilities are taken into account. As in the previous year, Pakistan had the highest level of social hostilities involving religion, and Egypt had the highest level of government restrictions on religion. Social hostilities related to religion in Burma (Myanmar) rose to the “very high” level for the first time in the study.

## Overall Restrictions on Religion

Percentage of **countries** where levels of government restrictions or social hostilities are ...



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



Percentages may not add to 100 due to rounding.

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During the latest year studied, there also was an increase in the level of harassment or intimidation of particular religious groups. Indeed, two of the seven major religious groups monitored by the study – Muslims and Jews – experienced six-year highs in the number of countries in which they were harassed by national, provincial or local governments, or by individuals or groups in society. As in previous years, Christians and Muslims – who together make up more than half of the global population – were harassed in the largest number of countries (110 and 109, respectively).

This is the fifth time the Pew Research Center has reported on religious restrictions around the globe. (See About the Study section on page 33.) The new study scores 198 countries and territories on the same 10-point indexes used in the previous studies:

- The Government Restrictions Index (GRI) measures government laws, policies and actions that restrict religious beliefs and 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 or groups in society. This includes religion-related armed conflict or terrorism, mob or sectarian violence, harassment over attire for religious reasons or other religion-related intimidation or abuse. The SHI includes 13 measures of social hostilities.<sup>2</sup>

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<sup>2</sup> Examples of each type of government restriction or social hostility are generally counted in a single measure on the GRI or SHI. For instance, a restriction on proselytizing (sharing one's faith with the intent of persuading another to join the faith) is not also counted as a restriction on conversion (an individual changing his/her religion). In some situations, however, an individual restriction or hostility may be part of a broader set of restrictions or hostilities. For more details, see page 43 of the Methodology.

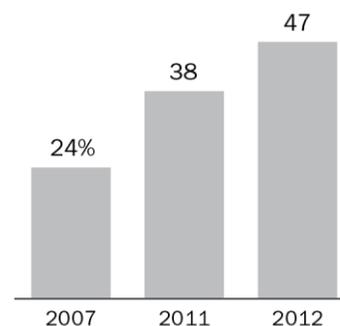
## Increases in Social Hostilities

As noted above, there has been a sizable increase in the share of countries with high or very high levels of social hostilities involving religion. Increases in the percentage of countries experiencing **certain types** of religious hostilities have driven this rise. One example is **abuse of religious minorities by private individuals or groups in society for acts perceived as offensive or threatening to the majority faith** of the country. Incidents of abuse targeting religious minorities were reported in 47% of countries in 2012, up from 38% in 2011 and 24% in the baseline year of the study. In Libya, for instance, two worshippers were killed in an attack on a Coptic Orthodox church in the city of Misrata in December 2012. This was the “first attack [in Libya] specifically targeting a church since the 2011 revolution,” according to the U.S. Department of State.<sup>3</sup>

In some countries, violence toward religious minorities intensified from the levels reported in previous years. In Buddhist-majority Sri Lanka, for example, monks attacked Muslim and Christian places of worship, including reportedly attacking a mosque in the town of Dambulla in April 2012 and forcibly occupying a Seventh-day Adventist church in the town of Deniyaya and converting it into a Buddhist temple in August 2012.<sup>4</sup> And in Muslim-majority Egypt, attacks on Coptic Orthodox Christian churches and Christian-owned businesses were on the rise well before the acceleration in attacks that took place following the ouster of Islamist president Mohamed Morsi in July 2013 (which falls outside the date range studied in this analysis). For instance, in August 2012, in the village of Dahshur, a dispute between a Christian and a Muslim led to one death and more than a dozen injuries. Several Christian homes and businesses were destroyed and nearly all Christian families fled the village.<sup>5</sup>

### Abuse of Religious Minorities

*% of countries where this type of incident occurred*



SHI.Q.10. Data are for years ending in June 2007, December 2011 and December 2012.

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<sup>3</sup> See U.S. Department of State. May 20, 2013. “[Libya](#).” 2012 Report on International Religious Freedom.

<sup>4</sup> See U.S. Department of State. May 20, 2013. “[Sri Lanka](#).” 2012 Report on International Religious Freedom. Also see BBC. April 23, 2012. “[Sri Lanka Muslims decry radical Buddhist mosque attack](#).”

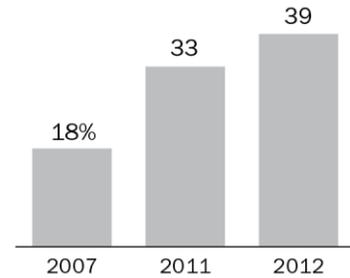
<sup>5</sup> See United States Commission on International Religious Freedom. “[Egypt](#).” Annual Report 2013. Also see Fahim, Kareem. Aug. 20, 2013. “[Islamists Step Up Attacks on Christians for Supporting Morsi’s Ouster](#).” The New York Times. For more information, see Human Rights Watch. Aug. 22, 2013. “[Egypt: Mass Attacks on Churches](#).”

The study finds that the share of countries where **violence, or the threat of violence, was used to compel people to adhere to religious norms** also increased in 2012. Such actions occurred in 39% of countries, up from 33% in 2011 and 18% as of mid-2007. In Vietnam, for instance, the managing council of the government-recognized Cao Dai religion, a syncretistic religious movement that originated in Vietnam in the 20th century, orchestrated an assault on followers of an unsanctioned Cao Dai group in September 2012, injuring six. The head of the Cao Dai managing council said the reason for the assault was that the followers of the unsanctioned group were not worshipping according to the dictates of the council.<sup>6</sup> In addition to new instances of violence, efforts to enforce religious norms intensified in other countries. In India, members of a Hindu nationalist organization, Hindu Jagarana Vedike, enforced a morality code, including an attack on young men and women for allegedly drinking and dancing at a birthday party in the state of Karnataka in July.<sup>7</sup> And in parts of Somalia under the control of the Islamic militant group al-Shabab, the group continued to ban cinemas, music, smoking, shaving beards and other behavior it views as “un-Islamic.” The group reportedly beheaded a 24-year-old man in Barawa in November 2012 after accusing him of converting to Christianity.<sup>8</sup>

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### Violence or Threat of Violence to Enforce Religious Norms

*% of countries where this type of incident occurred*



SHI.Q.9. Data are for years ending in June 2007, December 2011 and December 2012.

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<sup>6</sup> See U.S. Department of State. May 20, 2013. “[Vietnam](#).” 2012 Report on International Religious Freedom.

<sup>7</sup> See Mangalorean. July 28, 2012. “[Mangalore: Immoral Policing - HJV Activists Raid Resort, Assault Party-goers](#).” Also see U.S. Department of State. May 20, 2013. “[India](#).” 2012 Report on International Religious Freedom.

<sup>8</sup> See U.S. Department of State. May 20, 2013. “[Somalia](#).” 2012 Report on International Religious Freedom.

The new Pew Research Center study finds that **harassment of women over religious dress** occurred in nearly a third of countries in 2012 (32%), up from a quarter in 2011 (25%) and less than one-in-ten (7%) as of mid-2007.

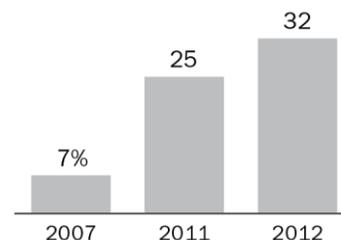
In China, for instance, a Han Chinese man accosted a Uighur Muslim girl in Henan province and lifted her veil in November 2012. In response, violent protests broke out as hundreds of Uighurs demonstrated against the incident.<sup>9</sup> And in Moldova, two men attacked a Muslim woman in the capital city of Chisinau, calling her a “terrorist” and tearing her headscarf.<sup>10</sup>

**Mob violence related to religion** occurred in a quarter of countries in 2012 (25%), up from 18% in 2011 and 12% as of mid-2007. In May 2012, for instance, a Muslim mob in Kenya attacked and killed two pastors who were visiting a Christian who had converted from Islam.<sup>11</sup> Mob violence also escalated in Indonesia, as Muslim groups targeted houses of worship, religious schools and homes of other Muslims they deemed “unorthodox,” according to the U.S. Department of State. In August 2012, for instance, some 500 Sunni hard-liners attacked a Shia community in the city of Sampang, killing two people, burning dozens of homes and displacing hundreds of people.<sup>12</sup> And in Nigeria, hundreds of Muslim youths attacked and burned Christian businesses and places of worship in November 2012 after a Christian was accused of blasphemy. Four Christians were killed.<sup>13</sup>

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## Harassment of Women Over Religious Dress

*% of countries where this type of incident occurred*



SHI.Q.11. Data are for years ending in June 2007, December 2011 and December 2012.

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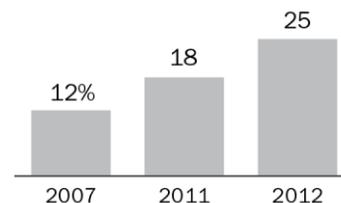
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## Mob Violence Related to Religion

*% of countries where this type of incident occurred*



SHI.Q.2. Data are for years ending in June 2007, December 2011 and December 2012.

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<sup>9</sup> See U.S. Department of State. May 20, 2013. “[China](#).” 2012 Report on International Religious Freedom. Also see Shan, He. Nov. 29, 2012. “[Veil-Lifting Sparks Unrest](#).” Radio Free Asia.

<sup>10</sup> See U.S. Department of State. May 20, 2013. “[Moldova](#).” 2012 Report on International Religious Freedom.

<sup>11</sup> See U.S. Department of State. May 20, 2013. “[Kenya](#).” 2012 Report on International Religious Freedom.

<sup>12</sup> See U.S. Department of State. May 20, 2013. “[Indonesia](#).” 2012 Report on International Religious Freedom.

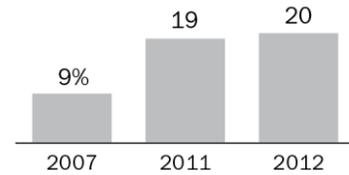
<sup>13</sup> See United States Commission on International Religious Freedom. “[Nigeria](#).” Annual Report 2013. Also see BBC. Nov. 22, 2012. “[Nigeria riot over 'blasphemy' against Islam's prophet](#).”

**Religion-related terrorist violence** occurred in about a fifth of countries in 2012 (20%), roughly the same share as in 2011 (19%) but up markedly from 2007 (9%). In March 2012, a rabbi and three Jewish children were killed by an Islamist extremist at a Jewish school in Toulouse, France.<sup>14</sup> In the United States, an August 2012 shooting at a Sikh temple in Wisconsin left six worshippers dead and three others wounded.<sup>15</sup> In some countries where there had previously been religion-related terrorist attacks, these attacks escalated. The widely covered 2013 al-Shabab attack on a Nairobi mall (which falls outside the date range studied in this analysis), for instance, was part of a steady increase in religion-related terrorism in Kenya. In July and November 2012, militants attacked churches near the Kenya-Somalia border with grenades and gunfire, leaving more than a dozen dead and more than 50 wounded.<sup>16</sup>

The new study finds that the share of countries experiencing **sectarian violence** rose last year, continuing a trend noted in the previous report in this series.<sup>17</sup> Sectarian violence was reported in nearly one-fifth of the world's countries in 2012 (18%), up from 15% in 2011 and 8% as of mid-2007. In China, for example, sectarian tensions escalated into violence in October 2012 when Tibetan Buddhist monks led an attack against Hui Muslims at a site where a new mosque was being built in Gansu province.<sup>18</sup> Ongoing sectarian violence also continued unabated in some countries in 2012. In Burma (Myanmar), for instance, communal violence between Rohingya Muslims and Rakhine Buddhists has resulted in hundreds of deaths and displaced more than 100,000 people from their homes.<sup>19</sup> In Syria, the ongoing civil war has fallen partly along

## Religion-Related Terrorist Violence

*% of countries where this type of incident occurred*



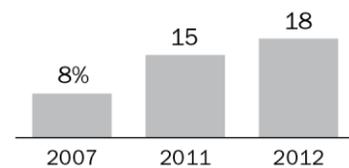
SHI.Q.4. Data are for years ending in June 2007, December 2011 and December 2012.

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## Sectarian or Communal Violence

*% of countries where this type of incident occurred*



SHI.Q.3. Data are for years ending in June 2007, December 2011 and December 2012.

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<sup>14</sup> For more information, see Cody, Edward. March 19, 2012. "[Rabbi, three children shot dead outside Jewish school in France.](#)" The Washington Post.

<sup>15</sup> See Pearce, Matt and Brian Bennett. Aug. 5, 2012. "[Gunman's tattoos lead officials to deem Sikh shooting terrorism.](#)" Los Angeles Times. For more information, see United States Department of Justice Civil Rights Division. August 2012. "[Religious Freedom in Focus.](#)"

<sup>16</sup> For more information, see Yusuf, Mohammed. Nov. 4, 2012. "[Attack at Kenyan Church Causes Casualties.](#)" Voice of America.

<sup>17</sup> See the Pew Research Center's June 2013 report "[Arab Spring Adds to Global Restrictions on Religion.](#)"

<sup>18</sup> See U.S. Department of State. May 20, 2013. "[China.](#)" 2012 Report on International Religious Freedom. Also see U.S. Department of State. April 19, 2013. "[China.](#)" 2012 Country Reports on Human Rights Practices.

<sup>19</sup> See U.S. Department of State. May 20, 2013. "[Burma.](#)" 2012 Report on International Religious Freedom.

sectarian lines, leaving tens of thousands dead and displacing millions in recent years.<sup>20</sup> And in Iraq, sectarian strife between Sunni and Shia Muslims continued, and attacks of some kind continued to occur on an almost daily basis.<sup>21</sup>

## Government Restrictions Stayed Roughly the Same

The overall level of government restrictions worldwide stayed roughly the same. There were some increases on a few measures. The study finds that the share of countries where **some level of government interfered with worship or other religious practices** increased to 74% in 2012, up from 69% in 2011 and 57% in the baseline year. In Tuvalu, for instance, the central government began enforcing a law that prevents unapproved religious groups from holding public meetings.<sup>22</sup>

According to the study, **public preaching by religious groups was restricted by governments** in 38% of countries in 2012, up from 31% in 2011 and 28% as of mid-2007. In Tunisia, for instance, authorities made efforts to remove imams suspected of preaching what were seen as divisive theologies, including Salafism.<sup>23</sup>

**Governments used force against religious groups or individuals** in nearly half (48%) of the world's countries in 2012, up from 41% in 2011 and 31% as of mid-2007. In April 2012 in Mauritania, for instance, "the government arrested 12 anti-slavery activists and charged them with sacrilege and blasphemy, along with other civil charges, for publicly burning religious texts to denounce what the activists viewed as support for slavery in Islamic commentary and jurisprudence," according to the U.S. Department of State.<sup>24</sup>

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<sup>20</sup> See U.S. Department of State. May 20, 2013. "[Syria](#)." 2012 Report on International Religious Freedom. Also see Sherlock, Ruth. Nov. 13, 2012. "[2.5 million displaced in Syria crisis](#)." The Telegraph.

<sup>21</sup> See U.S. Department of State. May 20, 2013. "[Iraq](#)." 2012 Report on International Religious Freedom. Also see U.K. Foreign and Commonwealth Office. April 15, 2013. "[Iraq](#)." Human Rights and Democracy 2012 Report.

<sup>22</sup> See U.S. Department of State. May 20, 2013. "[Tuvalu](#)." 2012 Report on International Religious Freedom.

<sup>23</sup> See U.S. Department of State. May 20, 2013. "[Tunisia](#)." 2012 Report on International Religious Freedom.

<sup>24</sup> See U.S. Department of State. May 20, 2013. "[Mauritania](#)." 2012 Report on International Religious Freedom.

## Countries With Very High Social Hostilities Involving Religion

In the latest year studied, the number of countries with very high religious hostilities rose from 14 to 20, an increase of more than 40%. Six countries had very high social hostilities in 2012 but not in 2011: Syria, Lebanon, Sri Lanka, Bangladesh, Thailand and Burma (Myanmar). And every country that had very high social hostilities in 2011 continued to have very high hostilities in 2012. (See table at right.) Meanwhile, 76 countries (38%) had low levels of religious hostilities in 2012, down from 87 (44%) in 2011. (For a complete list of all countries in each category, see the Social Hostilities Index table on page 57.)

### Countries With Very High Social Hostilities Involving Religion

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

<b>2011</b>	<b>2012</b>
Pakistan	Pakistan
India	Afghanistan
Russia	India
Israel	Somalia
Indonesia	Israel
Iraq	Iraq
Nigeria	Palestinian territories
Somalia	<b>Syria</b>
Sudan	Russia
Palestinian territories	Indonesia
Egypt	Nigeria
Yemen	Yemen
Afghanistan	Kenya
Kenya	Egypt
	Sudan
	<b>Lebanon</b>
	<b>Sri Lanka</b>
	<b>Bangladesh</b>
	<b>Thailand</b>
	<b>Burma (Myanmar)</b>

Bold indicates a country that had very high social hostilities in calendar year 2012 but not in 2011.

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## Countries With Very High Government Restrictions on Religion

The number of countries with very high government restrictions rose from 20 in 2011 to 24 in 2012, an increase of 20%. Five countries had very high government restrictions in 2012 but not in 2011: Azerbaijan, Tajikistan, Morocco, Iraq and Kazakhstan. Just one country that had very high government restrictions in 2011 – Yemen – did not have very high restrictions in 2012. (See table at right.) Meanwhile, 97 countries (49%) had low levels of government restrictions in 2012, down from 100 (51%) in 2011. (For a complete list of all countries in each category, see the Government Restrictions Index table on page 53.)

### Countries With Very High Government Restrictions on Religion

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

<b>2011</b>	<b>2012</b>
Egypt	Egypt
Saudi Arabia	China
Iran	Iran
China	Saudi Arabia
Indonesia	Indonesia
Maldives	Maldives
Afghanistan	Afghanistan
Algeria	Syria
Syria	Eritrea
Somalia	Somalia
Burma (Myanmar)	Russia
Eritrea	Burma (Myanmar)
Pakistan	Uzbekistan
Malaysia	Malaysia
Russia	<b>Azerbaijan</b>
Uzbekistan	<b>Tajikistan</b>
Yemen	Pakistan
Brunei	Brunei
Vietnam	<b>Morocco</b>
Sudan	Sudan
	Algeria
	<b>Iraq</b>
	<b>Kazakhstan</b>
	Vietnam

Gray indicates a country that had very high government restrictions in calendar year 2011 but not in 2012. Bold indicates a country that had very high government restrictions in 2012 but not in 2011.

“Religious Hostilities Reach Six-Year High,” January 2014

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## Changes in Social Hostilities

In addition to scoring countries on both indexes, the study looks at the extent and direction of change in the level of social hostilities involving religion within each country between 2011 and 2012.

Eleven countries (6%) had large changes (2.0 points or more) in their scores on the 10-point Social Hostilities Index, and all 11 (Mali, Libya, Mexico, Tunisia, Syria, Guinea, Netherlands, Madagascar, Lebanon, Afghanistan and Malawi) were in the direction of increased hostilities. In northern Mali, for example, Islamist extremists implemented harsh penalties under sharia law, including executions, amputations and flogging. They also destroyed churches and banned baptisms and circumcisions.

Hundreds of Christians fled to the southern part of the country during the year.<sup>25</sup>

In Afghanistan, violent protests broke out at Kabul University after Sunni Muslim students attempted to prevent Shia Muslim students from performing Ashura holiday rituals in November 2012, resulting in two deaths and several injuries.<sup>26</sup>

Among countries with modest changes (1.0 to 1.9 points), 28 had increases (14%).<sup>27</sup> In some cases, changes of less than 2.0 points are notable. For example, Somalia's score on the SHI increased from 7.8 in 2011 to 9.5 in 2012. This means that each of the 13 types of social hostilities involving religion was present in Somalia in 2012, including religion-related war and terrorism, mob violence, hostility over religious conversion, 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.

### Changes in Social Hostilities

*Changes on the Social Hostilities Index (SHI) from 2011 to 2012*

Point change	Number of countries	Percentage of countries
2.0 or more increase	11	6%
1.0 to 1.9 increase	28	14
0.1 to 0.9 increase	58	29
No change	49	25
0.1 to 0.9 decrease	45	23
1.0 to 1.9 decrease	7	4
2.0 or more decrease	0	0
<b>Total</b>	<b>198</b>	<b>100</b>

Point changes are calculated by comparing SHI scores from year to year. Percentages may not add exactly due to rounding.

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<sup>25</sup> See U.S. Department of State. May 20, 2013. "[Mali](#)." 2012 Report on International Religious Freedom.

<sup>26</sup> See U.S. Department of State. May 20, 2013. "[Afghanistan](#)." 2012 Report on International Religious Freedom.

<sup>27</sup> The 28 countries that had increases of 1.0 to 1.9 points were: Tuvalu, South Sudan, Burma (Myanmar), Georgia, Italy, Mozambique, Somalia, Ghana, Kosovo, Greece, Angola, Comoros, China, Bahrain, Zambia, Thailand, Turkey, Bangladesh, Ireland, Algeria, Kenya, Palestinian territories, France, Slovenia, Poland, Vietnam, Samoa and Belgium (ordered from largest to smallest change).

In the seven countries with decreases of 1.0 to 1.9 points (Timor-Leste, Ivory Coast, Serbia, Ethiopia, Cyprus, Romania and Cambodia), some hostilities that occurred in 2011 did not reoccur in 2012. In Cambodia, for instance, violent conflict over land surrounding the ancient Hindu temple of Preah Vihear occurred during the first half of 2011, but no violence was reported in 2012.<sup>28</sup> And in Ethiopia, there were no reported outbreaks of mob violence similar to the one that took place in March 2011, when hundreds of Muslim extremists destroyed more than 60 evangelical Protestant homes and churches in the Oromia region.<sup>29</sup>

Among countries with small changes on the Social Hostilities Index (less than 1.0 point), 58 had increases (29%) and 45 had decreases (23%).

Considering changes of one point or more in social hostilities from 2011 to 2012, 20% of countries had increases and 4% of countries had decreases. In 2011, by comparison, 14% of countries had increases of one point or more and 2% had decreases of one point or more.

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<sup>28</sup> See Uppsala Conflict Data Program. "[Cambodia](#)." UCDP Conflict Encyclopedia: Uppsala University Department of Peace and Conflict Research. For more information, see Mydans, Seth. April 24, 2011. "[Thailand and Cambodia Clash Again in Border Dispute](#)." The New York Times.

<sup>29</sup> No sources reported similar violence in 2012. See U.S. Department of State. May 20, 2013. "[Ethiopia](#)." 2012 Report on International Religious Freedom.

## Changes in Government Restrictions

This study also looks at the extent and direction of change in government restrictions on religion within each country between 2011 and 2012.

Just two countries (1%) had large changes (2.0 points or more) in their scores on the 10-point Government Restrictions Index, one toward higher restrictions (Rwanda) and the other toward lower restrictions (Ivory Coast). In Rwanda, a new law regulating religious organizations went into effect during the year, introducing burdensome registration requirements and other restrictions.<sup>30</sup> And in the Ivory Coast, as post-election violence subsided, there was a drop in religion-related assaults because the election violence fell largely along ethnic and religious lines.<sup>31</sup>

Among countries with modest changes (1.0 to 1.9 points), 13 had increases (7%) and six had decreases (3%).<sup>32</sup> And among countries with small changes (less than 1.0 point), 80 had increases (40%) and 56 had decreases (28%).

Considering changes of one point or more in government restrictions from 2011 to 2012, 8% of countries had increases and 4% of countries had decreases. The level of increase in government restrictions during the latest year studied was about the same as the increase in the previous year, when 6% of countries had increases and 2% had decreases of one point or more.

### Changes in Government Restrictions

*Changes on the Government Restrictions Index (GRI) from 2011 to 2012*

Point change	Number of countries	Percentage of countries	
2.0 or more increase	1	1%	48%
1.0 to 1.9 increase	13	7%	
0.1 to 0.9 increase	80	40%	
No change	41	21%	21%
0.1 to 0.9 decrease	56	28%	
1.0 to 1.9 decrease	6	3%	32%
2.0 or more decrease	1	1%	
<b>Total</b>	<b>198</b>	<b>100</b>	

Point changes are calculated by comparing GRI scores from year to year. Percentages may not add exactly due to rounding.

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<sup>30</sup> See U.S. Department of State. May 20, 2013. "[Rwanda](#)." 2012 Report on International Religious Freedom.

<sup>31</sup> See Freedom House. 2013. "[Côte d'Ivoire](#)." Freedom in the World 2013.

<sup>32</sup> The 13 countries that had increases of 1.0 to 1.9 points were: Iraq, Tuvalu, Tajikistan, Djibouti, Montenegro, Hungary, Austria, Bulgaria, Zambia, Morocco, Turkey, Iceland and Kazakhstan (ordered from larger to smaller change). The six countries with modest decreases were: Japan, Kenya, Zimbabwe, Nigeria, Mongolia and Colombia (also ordered from larger to smaller change).

## 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, 11 increased and none decreased.<sup>33</sup>

Overall, restrictions increased at least somewhat in 61% of countries and decreased in 29% between 2011 and 2012. This is a slightly larger margin of difference than during the preceding year, when 60% of countries had increases and 35% had decreases.

## Overall Changes in Global Restrictions on Religion

*Changes on the Government Restrictions Index (GRI) or Social Hostilities Index (SHI) from 2011 to 2012*

Point change	Number of countries	Percentage of countries	
2.0 or more increase	11	6%	61%
1.0 to 1.9 increase	32	16	
0.1 to 0.9 increase	78	39	
No change	19	10	10%
0.1 to 0.9 decrease	53	27	29%
1.0 to 1.9 decrease	5	3	
2.0 or more decrease	0	0	
<b>Total</b>	<b>198</b>	<b>100</b>	

Categories of overall change in restrictions are calculated by comparing a country's unrounded scores on the GRI and SHI from year to year. When a country's scores on both indexes 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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<sup>33</sup> The 11 countries that had an increase of 2.0 points or more were: Mali, Mexico, Syria, Madagascar, Libya, Guinea, Tunisia, Netherlands, Afghanistan, Rwanda and Malawi.

## Harassment of Specific Groups

The Government Restrictions Index and Social Hostilities Index each include a measure of the harassment of specific religious groups (GRI.Q.11 and SHI.Q.1.a). Harassment and intimidation by governments or social groups take many forms, including physical assaults; arrests and detentions; desecration of holy sites; and discrimination against religious groups in employment, education and housing.

Harassment and intimidation also include things such as verbal assaults on members of one religious group by other groups or individuals.

Harassment or intimidation of specific religious groups occurred in 166 countries in 2012, a six-year high. In 2012, government or social harassment of Muslims was reported in 109 countries; the previous high was 101 countries in the previous year of the study. Jews were harassed in 71 countries in 2012, slightly higher than the year before (69 countries, which was the previous high).

Harassment of Christians continued to be reported in the largest number of countries (110), an increase from the previous year (105) but not a six-year high. There also was an increase in the number of countries in which Hindus, Buddhists and members of folk or traditional religions were harassed.

### Number of Countries Where Religious Groups Were Harassed, by Year

	<i>Year ending ...</i>					
	<b>Jun 2007</b>	<b>Jun 2008</b>	<b>Jun 2009</b>	<b>Jun 2010</b>	<b>Dec 2011</b>	<b>Dec 2012</b>
Christians	107	95	96	111	105	<b>110</b>
Muslims	96	91	82	90	101	<b>109</b>
Jews	51	53	63	68	69	<b>71</b>
Others*	33	34	39	52	42	<b>40</b>
Folk religionists**	24	19	24	26	23	<b>26</b>
Hindus	21	18	11	16	12	<b>16</b>
Buddhists	10	11	7	15	9	<b>13</b>
Any of the above	152	135	147	160	160	<b>166</b>

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

\*\* 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 totals because multiple religious groups can be harassed in a country.

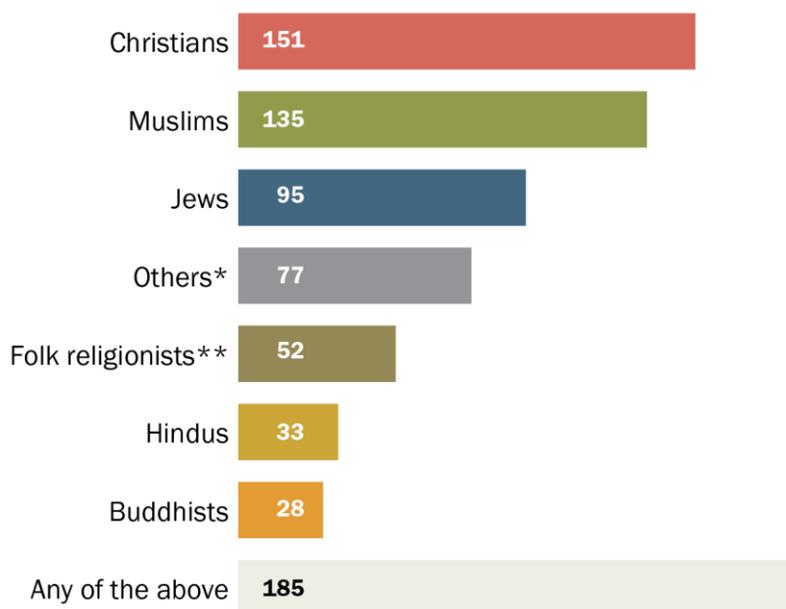
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Overall, across the six years of this study, religious groups were harassed in a total of 185 countries at one time or another. Members of the world's two largest religious groups – Christians and Muslims, who together comprise more than half of the global population – were harassed in the largest number of countries, 151 and 135, respectively.<sup>34</sup> Jews, who comprise less than 1% of the world's population, experienced harassment in a total of 95 countries, while members of other world faiths were harassed in a total of 77 countries.

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

*Any time between June 2006 and December 2012*



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

\*\* 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 totals because multiple religious groups can be harassed in a country.

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<sup>34</sup> For estimates of the size of each of the religious groups, see the Pew Research Center's 2012 report "[The Global Religious Landscape](#)."

In 2012, 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 (66) than they faced government harassment (28). By contrast, members of other world faiths, such as Sikhs and Baha'is, were harassed by some level of government in more countries (35) than they were by groups or individuals in society (21).

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

*Government harassment in the year ending ...*

*Social harassment in the year ending ...*

	Jun 2007	Jun 2008	Jun 2009	Jun 2010	Dec 2011	Dec 2012		Jun 2007	Jun 2008	Jun 2009	Jun 2010	Dec 2011	Dec 2012
Muslims	77	74	58	74	78	<b>83</b>	Muslims	64	53	58	64	82	<b>88</b>
Christians	79	80	71	95	78	<b>81</b>	Christians	74	72	70	77	81	<b>83</b>
Jews	11	16	14	21	28	<b>28</b>	Jews	46	48	60	64	63	<b>66</b>
Others*	25	28	29	40	39	<b>35</b>	Others*	15	13	19	28	18	<b>21</b>
Folk religionists**	13	10	9	10	5	<b>11</b>	Folk religionists**	16	13	19	20	21	<b>18</b>
Hindus	12	11	9	13	9	<b>13</b>	Hindus	12	9	8	10	6	<b>9</b>
Buddhists	7	7	6	11	5	<b>9</b>	Buddhists	4	4	4	7	5	<b>7</b>
Any of the above	118	112	103	124	125	<b>131</b>	Any of the above	127	110	124	135	147	<b>147</b>

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

\*\* 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 totals because multiple religious groups can be harassed in a 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 and Europe had the largest share of countries with increases of one point or more (35% and 31%, respectively). The Americas had the lowest proportion of countries where overall restrictions increased by one point or more (3%). Asia and the Pacific and sub-Saharan Africa 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 2011 to 2012*

Point change	Americas		Asia-Pacific		Europe		Middle East-North Africa		Sub-Saharan Africa	
	No.	%	No.	%	No.	%	No.	%	No.	%
2.0 or more increase	1	3	1	2	1	2	3	15	5	10
1.0 to 1.9 increase	0	0	9	18	13	29	4	20	6	13
0.1 to 0.9 increase	15	43	18	36	17	38	11	55	17	35
No change	5	14	6	12	2	4	0	0	6	13
0.1 to 0.9 decrease	14	40	13	26	12	27	2	10	12	25
1.0 to 1.9 decrease	0	0	3	6	0	0	0	0	2	4
2.0 or more decrease	0	0	0	0	0	0	0	0	0	0
Total	35	100	50	100	45	100	20	100	48	100

Categories of overall change in restrictions are calculated by comparing a country's unrounded scores on the GRI and SHI from year to year. When a country's scores on both indexes 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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## 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, Asia and the Pacific, Europe and sub-Saharan Africa). It stayed roughly the same in the Americas.

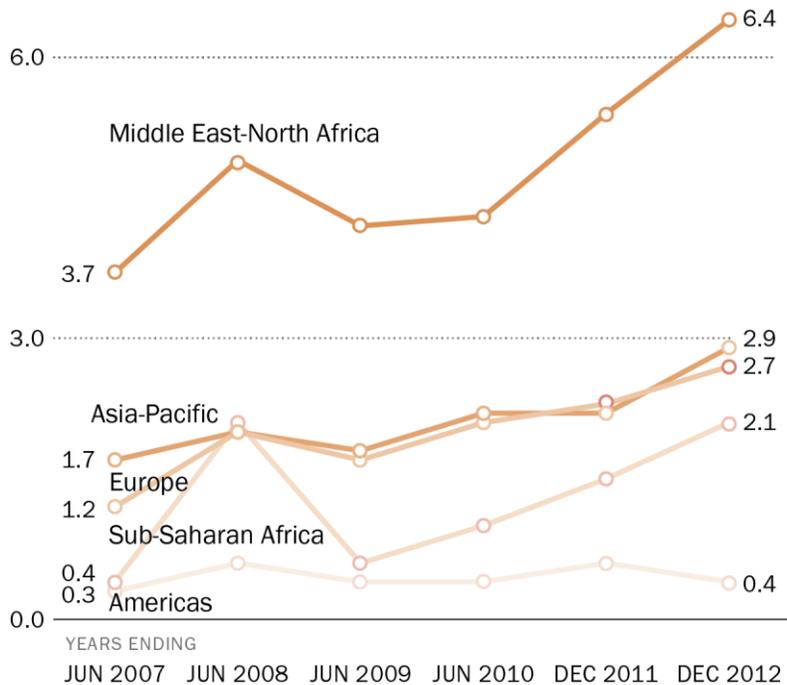
As in the previous years of the study, social hostilities involving religion were highest in 2012 across the Middle East and North Africa. The region's median score on the Social Hostilities Index rose from 5.4 in 2011 to 6.4 in 2012, three times the global median (2.0). Religious hostilities increased in 15 of the 20 countries in the region and declined in only four. (One country, Qatar, had no change.)

Four countries in the Middle East-North Africa region had scores that rose by two or more points: Libya (whose score rose from 1.9 in 2011 to 5.4 in 2012), Tunisia (3.5 to 6.8), Syria (5.8 to 8.8) and Lebanon (5.6 to 7.9).

Among the social hostilities that went up in the region in the latest year studied were mob attacks, violent attacks on members of minority religious groups and efforts to prevent other religious groups from operating.<sup>35</sup>

## Social Hostilities Involving Religion, by Region

Median scores on the Social Hostilities Index



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<sup>35</sup> For an analysis of events in the region in 2011, see "[Sidebar: Religious Restrictions and Hostilities in the Middle East and North Africa During the Arab Spring](#)," in the Pew Research Center's June 2013 report "Arab Spring Adds to Global Restrictions on Religion."

In the Asia-Pacific region, the median score on the Social Hostilities Index rose from 2.2 in 2011 to 2.9 in 2012, rising further above the global median. Factors contributing to the increase included an uptick in sectarian violence, which was reported in 11 of the 50 countries in the region in 2012, up from seven countries in 2011. There also was an increase in the number of countries in the region reporting attempts by organized groups to dominate public life at the national level with their perspective on religion, violence to enforce religious norms and violence toward members of minority religious groups.

China's score rose to the "high" level of social hostilities for the first time in the study, moving from 2.2 in 2011 to 3.6 in 2012. Multiple types of social hostilities were present in China in 2012, including religion-related terrorism, harassment of women for religious dress, and mob violence and sectarian conflict.

Europe's median score on the Social Hostilities Index rose from 2.3 in 2011 to 2.7 in 2012, remaining above the global median. There was an increase in the number of European countries where harassment of women due to religious dress and violent attacks on members of minority religious groups were reported.

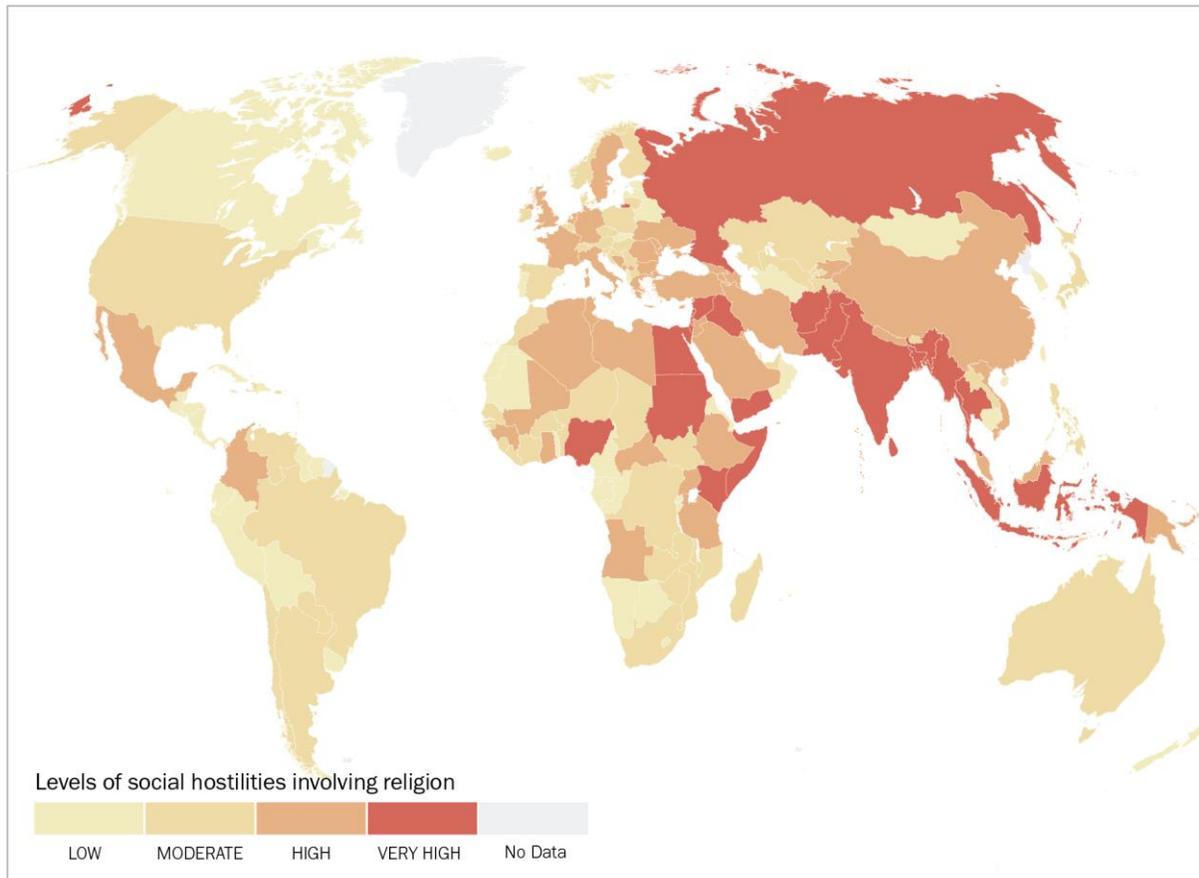
Sub-Saharan Africa's median score on the Social Hostilities Index rose from 1.5 in 2011 to 2.1 in 2012, slightly above the global median. Among the religious hostilities that were reported in a higher number of countries in the region were mob violence, enforcement of religious norms, violence against members of minority religious groups and harassment of women due to religious dress.

The median level of social hostilities in the Americas remained low, 0.4 in 2012 and 0.6 in 2011, significantly lower than the global median (2.0). There was one country in the region with a noticeable increase in religious hostilities – Mexico – where the level of social hostilities went from "moderate" (3.2) to "high" (6.7).

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## Social Hostilities Around the World

*Level of social hostilities in each country as of December 2012*



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## Government Restrictions by Region

The median level of government restrictions on religion increased in two of the five regions (Middle East-North Africa and Europe) and decreased in two regions (Asia-Pacific and sub-Saharan Africa). It stayed the same in the Americas.

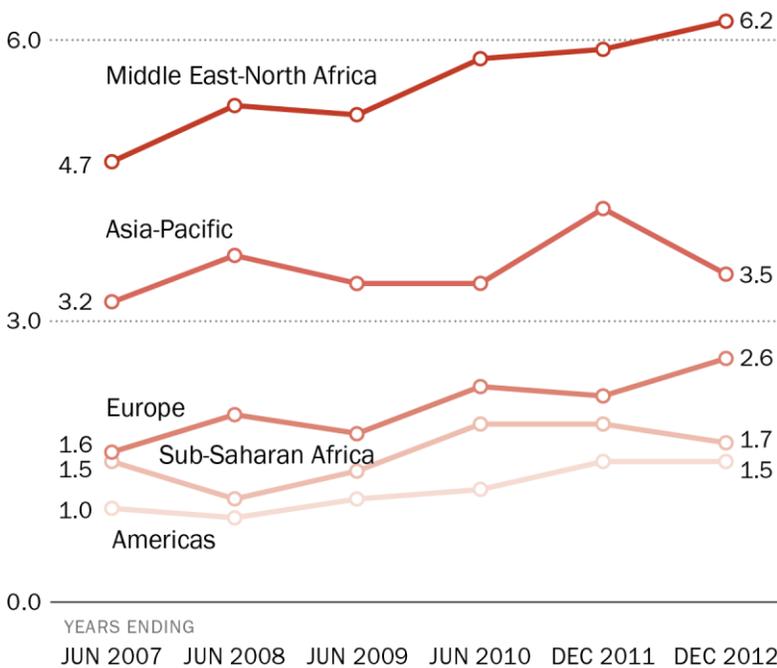
In the latest year studied, the Middle East and North Africa continued to have the highest median level of government restrictions. The median score on the Government Restrictions Index for the 20 countries in the region rose from 5.9 in 2011 to 6.2 in 2012, much higher than the global median (2.4). Government restrictions increased in half of the countries in the region. For example, widespread government intimidation of religious groups was reported in 16 of the 20 countries, up from 13 countries in 2011.<sup>36</sup>

In the Asia-Pacific region, the median Government Restrictions Index score decreased from 4.2 in 2011 to 3.5 in 2012, though it remained above the global median. Among the government restrictions that decreased in the region were restrictions on foreign missionaries and government violence toward minority or unapproved religious groups.

In Europe, the median score on the Government Restrictions Index rose from 2.2 in 2011 to 2.6 in 2012, rising just above the global median. Increases in government restrictions within the region included more reported limits on worship or religious practices, widespread harassment or

## Government Restrictions on Religion, by Region

Median scores on the Government Restrictions Index



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<sup>36</sup> For an analysis of events in the region in 2011, see "[Sidebar: Religious Restrictions and Hostilities in the Middle East and North Africa During the Arab Spring](#)," in the Pew Research Center's June 2013 report "Arab Spring Adds to Global Restrictions on Religion."

intimidation of religious groups, violence against members of minority religious groups and restrictions on religious literature.

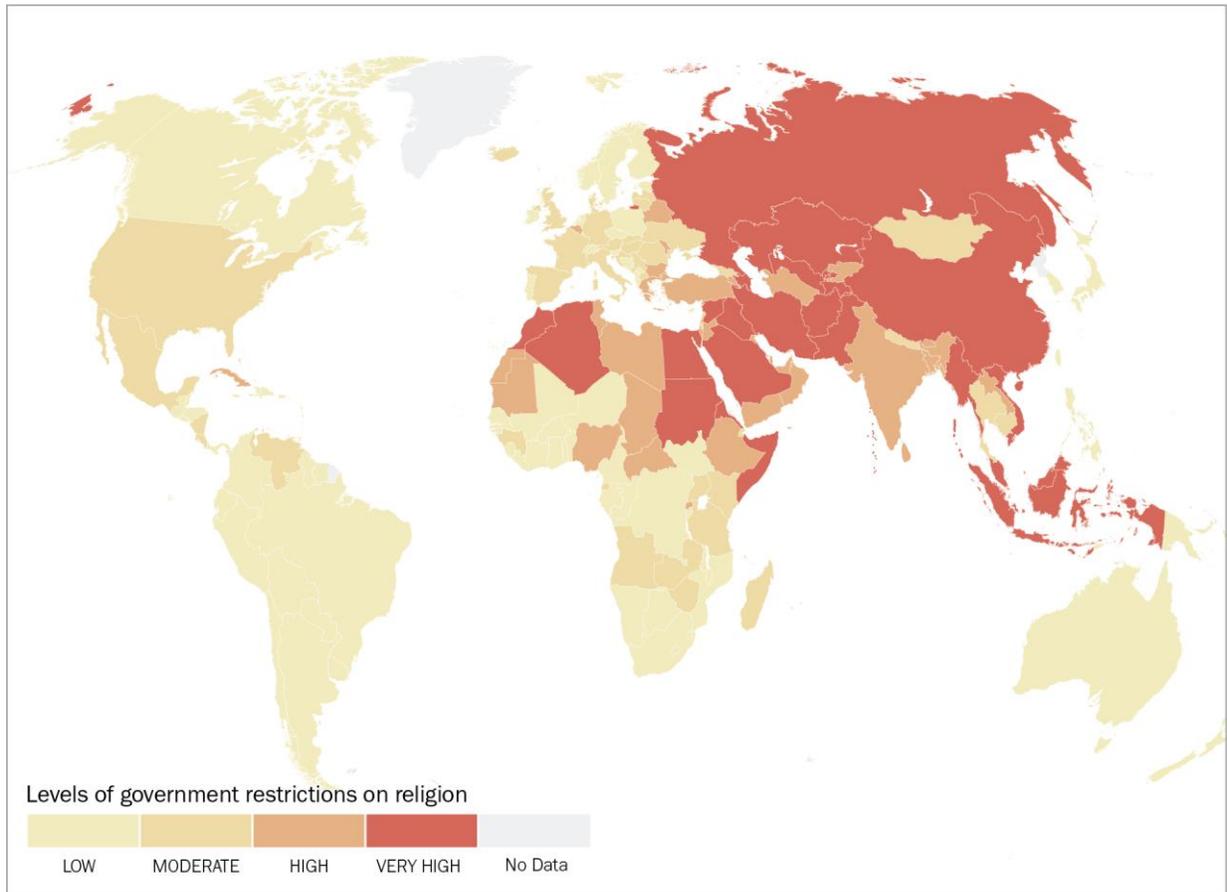
Sub-Saharan Africa's median score on the Government Restrictions Index declined slightly, from 1.9 in 2011 to 1.7 in 2012, remaining below the global median. Decreases in government restrictions included fewer limits on proselytizing and fewer restrictions on the work of foreign missionaries. There also were fewer reports that governments did not intervene in cases of religious discrimination.

The Americas' median score on the Government Restrictions Index stayed the same in 2012 (at 1.5), considerably below the global median. Government harassment or intimidation of religious groups was reported in 16 of the 35 countries in the Americas in 2012, down from 18 in 2011.

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## Government Restrictions Around the World

*Level of government restrictions in each country as of December 2012*



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**Restrictions and Hostilities in the Most Populous Countries: 2012**

Among the world's 25 most populous countries, Egypt, Indonesia, Russia, Pakistan and Burma (Myanmar) stand out as having the most restrictions on religion (as of the end of 2012) when both government restrictions and religious hostilities are taken into account. Brazil, the Philippines, Japan, South Africa and the Democratic Republic of the Congo have the least restrictions and hostilities.

None of the 25 most populous countries had low social hostilities involving religion in 2012, while five had low government restrictions on religion: Brazil, South Africa, the Philippines, Japan and the Democratic Republic of the 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 2012.<sup>37</sup>

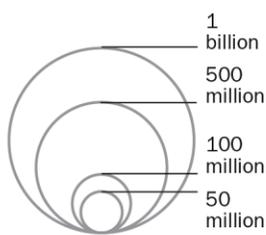
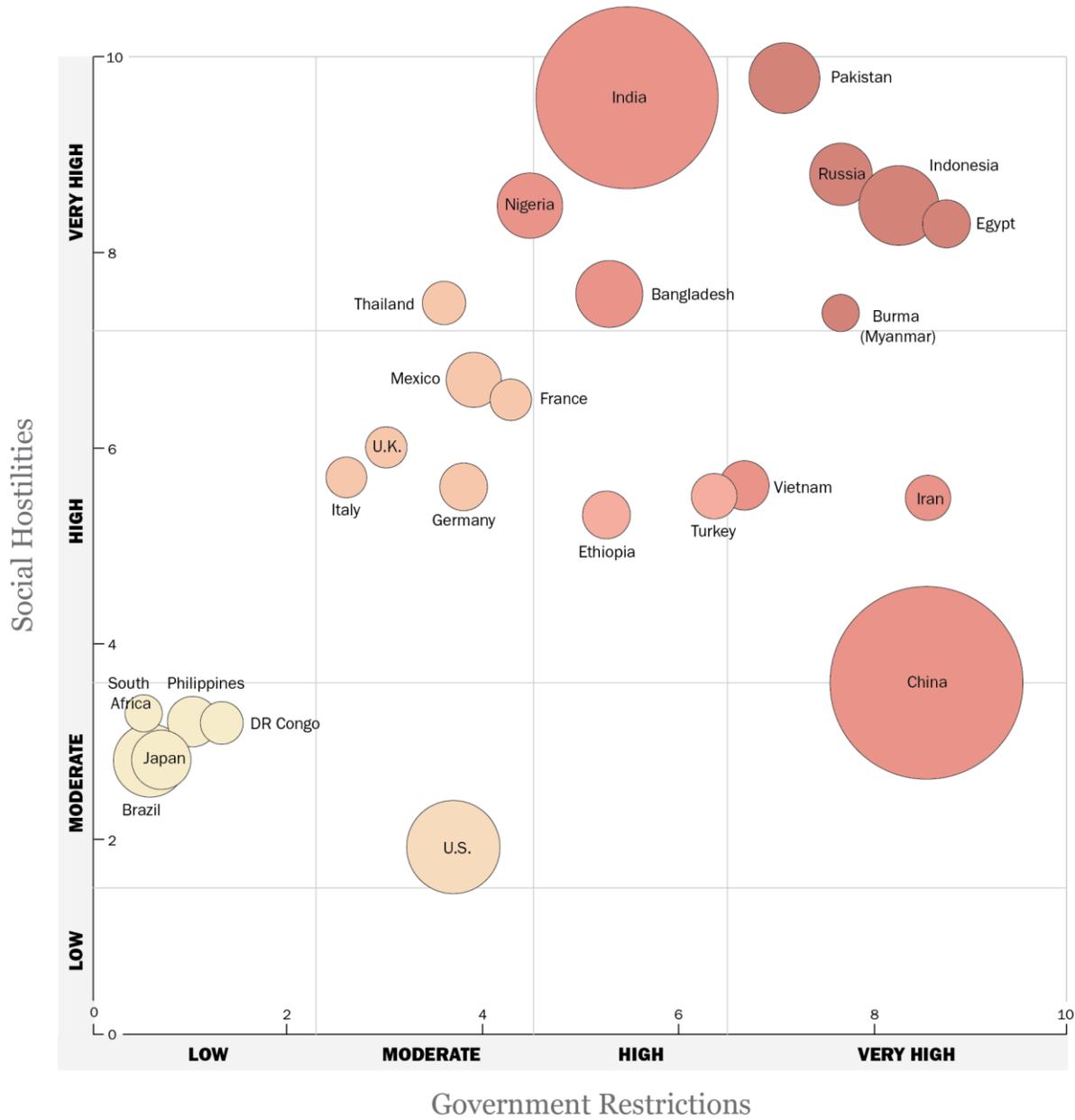
Among the 25 most populous countries, Turkey was the only one in which the level of government restrictions increased by one full point or more, and Japan and Nigeria were the only two in which the level of government restrictions decreased by one point or more. The level of religious hostilities increased by one point or more in nine countries: Mexico, Turkey, China, Burma (Myanmar), Thailand, France, Vietnam, Bangladesh and Italy. Ethiopia was the only country among the 25 most populous where the level of religious hostilities decreased by one or more points during the same time period. (See Government Restrictions Index table on page 53 and Social Hostilities Index table on page 57.)

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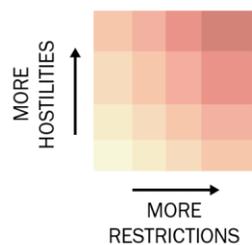
<sup>37</sup> See "[Sidebar: Situation in the United States](#)" in the Pew Research Center's September 2012 report "Rising Tide of Restrictions on Religion."

# Restrictions on Religion Among the 25 Most Populous Countries

Among the world's 25 most populous countries, Egypt, Indonesia, Russia, Pakistan and Burma (Myanmar) 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, South Africa and the Democratic Republic of the Congo have the least restrictions and hostilities. (Countries in the lower left have the least restrictions and hostilities.) Scores are for calendar year 2012.



Circles are sized proportionally to each country's population (2012)



Colors are based on each country's position on the chart.

"Religious Hostilities Reach Six-Year High," January 2014

## About the Study

These are among the key findings of the Pew Research Center's assessment of global restrictions on religion in calendar year 2012. 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 2012 plus six self-administering territories — Kosovo, Hong Kong, Macau, the Palestinian territories, Taiwan and Western Sahara.<sup>38</sup> Each country or territory was scored on a total of 33 measures phrased as questions about government restrictions and social hostilities involving religion. (For the full question wording, see the Summary of Results on page 69.) 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 Religion & Public Life Project combed through 18 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 the level of 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 18 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.)

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<sup>38</sup> 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 18 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 2012 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.

## Appendix 1: Methodology

This is the fifth time the Pew Research Center has measured restrictions on religion around the globe.<sup>39</sup> This report, which includes data for the year ending Dec. 31, 2012, follows the same methodology as previous reports.

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.<sup>40</sup> This report analyzes changes in restrictions on an annual basis, looking at six years ending mid-2007, mid-2008, mid-2009, mid-2010, Dec. 31, 2011, and Dec. 31, 2012. 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 17, 19 and 20 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.

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### 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

“Religious Hostilities Reach Six-Year High,”  
January 2014

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<sup>39</sup> 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.

<sup>40</sup> 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 to the right for the index score thresholds as determined from the mid-2007 data. These thresholds are applied to all subsequent years of data.

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### Levels of Restrictions on Religion

	Government Restrictions Index	Social Hostilities Index
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.

“Religious Hostilities Reach Six-Year High,” January 2014

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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.<sup>41</sup> 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 18 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.

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<sup>41</sup> 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 40) 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 as of 2012 plus six self-administering territories – Kosovo, Hong Kong, Macau, the Palestinian territories, Taiwan and Western Sahara.<sup>42</sup> 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 18 widely available, frequently cited sources of information on government restrictions and social hostilities involving religion around the world. This study includes three sources that were not used in the baseline report on religious restrictions. (See page 39 for more details on the new information sources.)

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

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<sup>42</sup> 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 2012 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.

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, fourth and fifth 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. Uppsala University’s Uppsala Conflict Data Program, Armed Conflict Database
18. Human Rights Without Frontiers “Freedom of Religion or Belief” newsletters

*U.S. government reports with information on the situation in the United States*

- U.S. Department of Justice “Religious Freedom in Focus” newsletters and reports
- FBI Hate Crime Reports

As noted, this study includes three 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; and the “Freedom of Religion or Belief” newsletters of Human Rights Without Frontiers.

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.

In previous years, there were 19 sources used in the coding. However, in the most recent year of the study, the U.S. government’s Worldwide Incident Tracking System (WITS) became unavailable online. Despite the absence of the source, three of the remaining 18 sources have given a comprehensive account of the presence of religion-related terrorism: the International Crisis Group’s country reports, Uppsala University’s Uppsala Conflict Data Program Armed Conflict Database and the State Department’s annual Country Reports on Terrorism.

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 46.)

## 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 on page 69.

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 document (coding instrument) including details on each incident. 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, and the answers and substantiating evidence were entered into a 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.

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).

The GRI is a fine-grained measure created by adding the 20 items on a 0-to-10 metric, with zero indicating very low levels of government restrictions on religion and 10 indicating extremely high levels of restrictions. The 20 questions that form the GRI are coded in a standard scale from zero to one point, while gradations among the answers allowed for partial points to be given for lesser degrees of the particular government restriction being measured. The overall value of the index was calculated and 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.

The SHI was constructed by adding together the 13 indicators based on a 0-to-10 metric, with zero indicating very low impediments to religious beliefs and practices and 10 indicating extremely high impediments. The various questions that form the index are coded in a standard scale from zero to one point, while gradations among the answers allow for partial points to be given for lesser degrees of the particular hostilities being measured. 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.

### **Note on How Examples Are Coded**

Examples of each type of government restriction or social hostility are generally counted in a single measure on the GRI or SHI. For instance, a restriction on proselytizing (sharing one's faith with the intent of persuading another to join the faith) is not also counted as a restriction on conversion (an individual changing his/her religion). In some situations, however, an individual restriction or hostility may be part of a broader set of restrictions or hostilities. For instance, a mob attack by members of one religious group on an individual of another religion may be an isolated event and counted just under question SHI.Q.2: Was there mob violence related to religion? (See the Summary of Results.) However, if such an attack triggers repeated attacks between religious groups, it also might be an indication of sectarian or communal violence, which by definition involves two or more religious groups facing off in repeated clashes. In such a case, the mob attack also would be counted under question SHI.Q.3: Were there acts of sectarian or communal violence between religious groups? (See the Summary of Results.)

### **Note on the Effects of Consolidating to a New Database**

For all six 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 six 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 six 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 2012. Where appropriate, it also compares the situation in 2012 with the situation in the baseline year of the study (mid-2006 to mid-2007).

This is the second 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 Analyses in the Study**

As in the 2012 and 2013 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.1.a. (“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.

## **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. But because independent observers lack regular access to North Korea, 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, the Pew Research Center’s director of global attitudes research, 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.”<sup>43</sup>

## **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 39, 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 48, word counts for the State Department’s International Religious Freedom (IRF) reports decreased substantially between this study’s

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<sup>43</sup> 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.

baseline year (July 1, 2006, to June 30, 2007) and the most recent year of this study (calendar year 2012).<sup>44</sup>

The IRF report's government sections were 24% shorter for the most recent year (254,016 words) than in the baseline year (332,517 words). In every region, the length of the government sections also has decreased since 2007, although the length increased in a few regions between 2011 and 2012.

The IRF report's social sections were 16% shorter for the most recent year (60,081 words) than in the baseline year (71,682 words). Between 2011 and 2012, there was a slight decrease in the total amount of information available within the social sections, although the word count increased for three of the five regions (the Americas, Middle East-North Africa and sub-Saharan Africa).

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 49. For instance, Human Rights

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

*Number of words in **government** sections for year ending ...*

Region	Jun 2007	Dec 2011	Dec 2012
Americas	24,950	18,197	19,896
Asia-Pacific	114,860	91,801	94,450
Europe	101,756	63,332	69,127
Middle East-North Africa	53,622	46,700	45,609
Sub-Saharan Africa	37,329	26,809	24,934
Total	332,517	246,839	254,016

*Number of words in **social** sections for year ending ...*

Region	Jun 2007	Dec 2011	Dec 2012
Americas	5,380	4,980	5,650
Asia-Pacific	22,614	17,649	15,859
Europe	24,542	20,392	19,007
Middle East-North Africa	9,309	9,818	10,866
Sub-Saharan Africa	9,837	7,881	8,699
Total	71,682	60,720	60,081

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

"Religious Hostilities Reach Six-Year High," January 2014

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<sup>44</sup> 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.

Without Frontiers newsletters (source 19) provided pertinent information in fewer countries (67) in 2012 than in 2011 (70).

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. Seven 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 10 provided less coverage.

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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 ...*

<b>Primary sources</b>	<b>Jun 2010</b>	<b>Dec 2011</b>	<b>Dec 2012</b>	<b>Diff. 2011- 2012</b>
1. Country constitutions	197	198	198	0
2. U.S. State Dept. annual reports on International Religious Freedom	197	198	198	0
3. U.S. Commission on International Religious Freedom annual reports	32	69	60	-9
4. U.N. Special Rapporteur on Freedom of Religion or Belief reports	39	101	76	-25
5. Freedom House reports	180	165	192	+27
6. Hudson Institute publication: "Religious Freedom in the World" (Paul Marshall)	80	73	90	+17
7. Human Rights Watch topical reports	90	115	77	-38
8. International Crisis Group country reports	83	88	92	+4
9. United Kingdom Foreign & Commonwealth Office annual report on human rights	49	70	66	-4
10. Council of the European Union annual report on human rights	68	86	65	-21
11. Amnesty International reports	146	154	160	+6
12. European Network Against Racism Shadow Reports	22	38	29	-9
13. United Nations High Commissioner for Refugees reports	145	122	158	+36
14. U.S. State Dept. annual Country Reports on Terrorism	137	110	100	-10
15. Anti-Defamation League reports	31	45	36	-9
16. U.S. State Dept. Country Reports on Human Rights Practices	183	186	192	+6
17. U.S. National Counterterrorism Center's Worldwide Incident Tracking System	89	56	0	-56
18. Uppsala University's Uppsala Conflict Data Program, Armed Conflict Database	122	109	136	+27
19. Human Rights Without Frontiers "Freedom of Religion or Belief" newsletters	82	70	67	-3

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## Mexico Case Study

As part of a previous 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 for that study with (b) content analysis of Spanish language news reports about religious restrictions and hostilities.

To make 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.<sup>45</sup> The analysis covered time periods identical to two covered by the Pew Research 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.Q.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 ...		year ending ...	
	MID-2007	MID-2010	MID-2007	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				

La Jornada is available at <http://www.jornada.unam.mx/ultimas/>.

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<sup>45</sup> Additional research assistance was provided by María Concepción Servín Nieto.

La Jornada articles were selected for analysis if a headline made some reference to religion, in which case the article 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.Q.19), as shown in the table on page 50. Content analysis of these 10 articles showed that the incidents affected 21 people or properties.<sup>46</sup> For the year ending in mid-2010, five La Jornada articles referred to the use of 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 sources used that 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 the study's primary 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 primary 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 provides 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.)

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<sup>46</sup> If multiple articles reported on the same incident, only the most comprehensive article was included in the coding.

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## Government Restrictions Index (cont.)

Denmark		
Republic of Macedonia		
United Kingdom		
Zambia	▲	
Croatia		
Guinea		
Spain		
Georgia		
Nicaragua		
Latvia		
Italy		
Equatorial Guinea		
Hong Kong		
Lithuania		
Uganda		
Zimbabwe		
Cambodia		
Hungary	▲	
Montenegro	▲	
<b>Low</b>		
<b>SCORES 0.0 TO 2.3</b>		
Antigua and Barbuda		
Bosnia-Herzegovina		
Norway		
Fiji		
Honduras		
Seychelles		
Poland		
Jamaica		
Swaziland		
Peru		
Cyprus		
Switzerland		
Liechtenstein		
Monaco		
Niger		
Argentina		
Sweden		
Haiti		
Canada		
Netherlands		
Malawi		
South Korea		
Czech Republic		
Mozambique		
Togo		
Mali		
Gambia		
Finland		
Tonga		
Australia		
Barbados		
Luxembourg		
Kosovo		
St. Lucia		
Papua New Guinea		
Albania		
El Salvador		
Colombia		▼
South Sudan		
Liberia		
Bolivia		
Senegal		
Estonia		
Belize		
Cameroon		
Chile		
Malta		
Portugal		
St. Kitts and Nevis		
Guatemala		
Trinidad and Tobago		
Paraguay		
Vanuatu		
Gabon		
Mauritius		
Taiwan		
Andorra		
Democratic Republic of the Congo		
Dominican Republic		
Dominica		
Guyana		
Ireland		
Panama		
Timor-Leste		
Ivory Coast		▼
Nauru		
Philippines		
Slovenia		
St. Vincent and the Grenadines		
Solomon Islands		
Burkina Faso		
Samoa		
Ecuador		
Ghana		
Macau		
Grenada		
Uruguay		
Namibia		
Japan		▼
Palau		
Republic of the Congo		
Brazil		
Botswana		
South Africa		
Suriname		
Kiribati		
Lesotho		
Benin		
Guinea Bissau		
San Marino		
Sierra Leone		
Cape Verde		
Federated States of Micronesia		
New Zealand		
Burundi		
Marshall Islands		
Sao Tome and Principe		

See page 55 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).

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**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.

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## Appendix 4: Religious Restrictions 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).

<b>Americas</b> 35 countries	<i>baseline year, ending JUN 2007</i>		<i>previous year, ending DEC 2011</i>		<i>latest year, ending DEC 2012</i>	
	<b>GRI</b>	<b>SHI</b>	<b>GRI</b>	<b>SHI</b>	<b>GRI</b>	<b>SHI</b>
Antigua and Barbuda	1.1	0.3	2.3	0.4	2.3	0.4
Argentina	1.7	0.6	1.9	1.4	1.9	1.9
Bahamas	1.4	0.5	2.8	0.0	3.3	0.0
Barbados	0.8	0.3	1.4	0.1	1.6	0.4
Belize	1.3	0.0	1.2	0.0	1.4	0.0
Bolivia	1.0	0.0	1.1	0.8	1.4	0.0
Brazil	0.4	0.8	0.4	3.5	0.6	2.8
Canada	1.0	1.2	1.9	1.1	1.9	1.3
Chile	1.2	0.4	1.6	1.8	1.3	2.3
Colombia	1.8	3.3	2.5	3.5	1.5	3.9
Costa Rica	1.0	0.0	3.3	0.5	3.1	0.3
Cuba	4.5	0.0	5.3	1.5	5.0	0.8
Dominica	0.8	0.3	1.3	0.1	1.1	0.1
Dominican Republic	0.6	0.0	1.1	0.0	1.1	0.0
Ecuador	1.1	0.6	0.8	0.1	0.8	0.4
El Salvador	0.6	0.4	1.7	0.0	1.5	0.0
Grenada	0.5	0.0	0.8	0.0	0.8	0.0
Guatemala	1.2	1.0	1.3	0.3	1.3	0.5
Guyana	0.7	0.0	1.4	0.0	1.1	0.0
Haiti	1.8	0.6	1.6	1.7	1.9	1.8
Honduras	1.3	0.3	2.4	0.6	2.2	0.3
Jamaica	1.0	0.0	2.1	0.4	2.2	0.4
Mexico	4.7	5.5	3.6	3.2	3.9	6.7
Nicaragua	2.0	0.5	2.5	0.9	2.7	0.3
Panama	0.7	0.0	0.8	0.0	1.1	0.0
Paraguay	0.6	0.7	1.1	0.6	1.2	1.5
Peru	1.8	0.0	2.1	0.8	2.1	1.2
St. Kitts and Nevis	0.6	0.3	1.3	0.4	1.3	0.4
St. Lucia	0.6	0.3	1.5	0.8	1.5	0.4
St. Vincent and the Grenadines	0.6	0.3	1.1	0.4	0.9	0.4
Suriname	0.0	0.0	1.3	0.6	0.5	0.6

## Religious Restrictions Index Scores by Region (cont.)

<b>Americas</b> 35 countries (cont.)	<i>baseline year, ending JUN 2007</i>		<i>previous year, ending DEC 2011</i>		<i>latest year, ending DEC 2012</i>	
	<b>GRI</b>	<b>SHI</b>	<b>GRI</b>	<b>SHI</b>	<b>GRI</b>	<b>SHI</b>
Trinidad and Tobago	0.3	0.6	1.2	0.8	1.2	0.0
United States	1.6	1.9	3.0	2.4	3.7	1.9
Uruguay	0.3	0.6	0.8	0.0	0.8	0.8
Venezuela	3.6	0.8	3.3	1.5	3.9	1.9

<b>Asia-Pacific</b> 50 countries	<i>baseline year, ending JUN 2007</i>		<i>previous year, ending DEC 2011</i>		<i>latest year, ending DEC 2012</i>	
	<b>GRI</b>	<b>SHI</b>	<b>GRI</b>	<b>SHI</b>	<b>GRI</b>	<b>SHI</b>
Afghanistan	5.3	8.5	8.0	7.4	8.1	9.6
Armenia	3.4	2.7	5.9	4.6	6.0	4.7
Australia	1.3	1.8	2.2	2.2	1.6	2.9
Azerbaijan	5.0	2.9	6.5	4.0	7.3	4.7
Bangladesh	4.0	8.3	6.1	6.3	5.3	7.6
Bhutan	4.4	1.9	4.3	0.9	5.1	1.7
Brunei	7.2	4.2	6.8	3.1	7.0	3.1
Burma (Myanmar)	7.9	4.9	7.3	5.5	7.7	7.4
Cambodia	2.9	0.8	2.4	1.5	2.4	0.6
China	7.8	0.9	8.4	2.2	8.6	3.6
Cyprus	1.2	0.9	2.6	5.2	2.1	4.0
Federated States of Micronesia	0.2	0.0	0.2	0.0	0.2	0.0
Fiji	0.9	2.6	2.0	0.8	2.3	1.7
Hong Kong	1.0	0.8	2.1	0.5	2.6	1.2
India	4.8	8.8	5.1	9.6	5.5	9.6
Indonesia	6.2	8.3	8.2	8.7	8.3	8.5
Iran	7.9	6.0	8.5	5.9	8.6	5.4
Japan	0.2	0.4	1.9	3.0	0.7	2.8
Kazakhstan	5.6	3.1	5.7	1.7	6.7	1.9
Kiribati	0.3	0.8	0.5	1.5	0.5	0.8
Kyrgyzstan	3.9	5.5	6.2	4.9	6.5	5.0
Laos	6.3	1.0	5.5	2.8	5.6	2.3
Macau	1.3	0.3	0.8	0.0	0.8	0.0

## Religious Restrictions Index Scores by Region (cont.)

<b>Asia-Pacific</b> 50 countries (cont.)	<i>baseline year, ending JUN 2007</i>		<i>previous year, ending DEC 2011</i>		<i>latest year, ending DEC 2012</i>	
	<b>GRI</b>	<b>SHI</b>	<b>GRI</b>	<b>SHI</b>	<b>GRI</b>	<b>SHI</b>
Malaysia	6.4	1.0	7.1	3.9	7.6	3.9
Maldives	6.5	2.6	8.1	5.1	8.1	5.5
Marshall Islands	0.2	0.0	0.2	0.0	0.2	0.0
Mongolia	1.9	0.6	4.5	0.8	3.4	0.8
Nauru	2.0	0.3	0.5	0.3	1.0	0.3
Nepal	3.4	4.2	4.0	6.3	3.5	6.0
New Zealand	0.3	0.4	0.6	1.2	0.2	1.0
Pakistan	5.8	8.9	7.3	10.0	7.1	9.8
Palau	0.6	0.3	0.6	0.0	0.7	0.0
Papua New Guinea	0.8	0.0	0.9	3.8	1.5	3.8
Philippines	1.6	3.7	0.9	3.4	1.0	3.2
Samoa	0.8	0.4	0.8	2.0	0.8	3.1
Singapore	4.6	0.2	6.0	0.4	5.3	0.4
Solomon Islands	0.6	0.4	0.7	0.8	0.9	0.6
South Korea	1.6	0.0	1.8	0.3	1.8	0.3
Sri Lanka	4.0	7.8	5.4	7.1	5.9	7.7
Taiwan	0.5	0.0	0.6	0.0	1.2	0.0
Tajikistan	4.5	2.2	5.6	2.2	7.2	2.4
Thailand	2.6	2.6	3.4	6.1	3.6	7.5
Timor-Leste	0.9	4.2	1.0	3.5	1.1	1.8
Tonga	2.0	0.0	1.7	0.0	1.6	0.0
Turkey	6.6	4.7	5.3	4.2	6.4	5.5
Turkmenistan	5.6	1.5	6.2	0.8	5.8	0.6
Tuvalu	1.8	2.1	1.6	1.8	3.3	3.7
Uzbekistan	7.7	3.3	7.0	2.0	7.6	2.0
Vanuatu	1.0	1.0	1.2	0.0	1.2	0.0
Vietnam	6.6	1.2	6.6	4.6	6.7	5.6

## Religious Restrictions Index Scores by Region (cont.)

<b>Europe</b> 45 countries	<i>baseline year, ending JUN 2007</i>		<i>previous year, ending DEC 2011</i>		<i>latest year, ending DEC 2012</i>	
	<b>GRI</b>	<b>SHI</b>	<b>GRI</b>	<b>SHI</b>	<b>GRI</b>	<b>SHI</b>
Albania	0.8	0.2	1.4	0.0	1.5	0.0
Andorra	0.9	0.0	0.7	0.0	1.2	0.0
Austria	2.6	1.1	2.5	2.9	3.8	3.0
Belarus	5.9	1.4	6.3	1.8	6.3	1.3
Belgium	4.0	0.9	3.9	2.4	4.7	3.3
Bosnia-Herzegovina	1.5	2.4	2.0	3.4	2.3	4.3
Bulgaria	4.0	2.2	3.9	4.7	5.2	4.4
Croatia	0.7	2.0	2.3	1.8	2.9	2.2
Czech Republic	1.0	1.2	1.5	2.2	1.8	1.5
Denmark	2.5	1.2	3.7	1.7	3.0	2.0
Estonia	1.1	0.8	1.2	0.4	1.4	0.3
Finland	0.6	0.8	1.6	1.2	1.6	1.9
France	3.3	3.4	3.9	5.4	4.3	6.5
Georgia	2.2	4.7	2.0	4.5	2.8	6.2
Germany	3.1	2.1	3.5	5.0	3.8	5.6
Greece	5.2	4.4	5.4	5.0	5.0	6.5
Hungary	0.3	1.0	1.0	2.0	2.4	2.7
Iceland	2.6	0.4	2.1	0.4	3.2	1.2
Ireland	0.6	0.4	1.1	0.6	1.1	1.9
Italy	2.0	1.9	2.8	4.0	2.6	5.7
Kosovo	1.9	2.4	1.8	5.2	1.5	6.7
Latvia	2.3	1.4	2.9	0.5	2.6	1.0
Liechtenstein	1.3	0.1	1.7	1.2	2.0	0.6
Lithuania	1.6	0.8	2.3	1.5	2.6	1.5
Luxembourg	0.8	0.0	1.3	0.0	1.5	0.0
Malta	1.2	0.4	1.0	0.1	1.3	0.9
Moldova	4.2	3.8	4.4	4.5	4.6	4.0
Monaco	2.5	0.0	2.0	0.0	2.0	0.0
Montenegro	0.9	2.4	0.9	3.7	2.4	3.7
Netherlands	0.4	1.0	2.0	1.3	1.9	3.7
Norway	1.5	1.0	2.5	3.7	2.3	3.5
Poland	1.0	0.9	1.6	2.4	2.2	3.5
Portugal	0.3	0.0	0.8	0.0	1.3	0.9

## Religious Restrictions Index Scores by Region (cont.)

<b>Europe</b> 45 countries (cont.)	<i>baseline year, ending JUN 2007</i>		<i>previous year, ending DEC 2011</i>		<i>latest year, ending DEC 2012</i>	
	<b>GRI</b>	<b>SHI</b>	<b>GRI</b>	<b>SHI</b>	<b>GRI</b>	<b>SHI</b>
Republic of Macedonia	2.2	1.5	2.6	2.3	3.0	2.6
Romania	4.8	5.5	4.5	4.9	4.0	3.7
Russia	5.8	3.7	7.0	9.0	7.7	8.8
San Marino	0.1	0.0	0.1	0.0	0.3	0.0
Serbia	3.1	1.5	4.0	4.8	3.6	3.4
Slovakia	2.8	1.9	3.2	1.9	3.4	1.0
Slovenia	0.6	1.0	0.6	1.3	0.9	2.3
Spain	2.0	1.6	2.9	2.8	2.8	2.5
Sweden	1.2	0.7	2.1	3.9	1.9	4.2
Switzerland	1.2	1.7	2.2	3.3	2.1	2.7
Ukraine	2.6	1.9	3.9	3.5	4.4	4.1
United Kingdom	1.6	1.6	3.0	6.3	3.0	6.0

<b>Middle East-North Africa</b> 20 countries	<i>baseline year, ending JUN 2007</i>		<i>previous year, ending DEC 2011</i>		<i>latest year, ending DEC 2012</i>	
	<b>GRI</b>	<b>SHI</b>	<b>GRI</b>	<b>SHI</b>	<b>GRI</b>	<b>SHI</b>
Algeria	5.6	3.6	7.5	5.3	6.9	6.5
Bahrain	4.3	3.0	6.2	3.9	6.5	5.3
Egypt	7.2	6.1	8.9	7.6	8.8	8.3
Iraq	5.1	10.0	5.0	8.5	6.8	9.0
Israel	3.9	7.8	6.0	8.9	6.5	9.4
Jordan	4.6	3.5	6.0	5.4	5.7	5.1
Kuwait	4.8	1.9	5.5	3.7	5.1	4.3
Lebanon	1.4	5.1	3.6	5.6	3.1	7.9
Libya	5.1	1.4	6.2	1.9	5.5	5.4
Morocco	4.9	3.7	5.9	1.7	7.0	1.5
Oman	3.9	0.3	5.5	0.1	6.0	0.8
Palestinian territories	3.3	6.4	3.7	7.8	3.6	9.0
Qatar	3.3	0.3	5.7	0.4	6.0	0.4
Saudi Arabia	8.0	7.2	8.6	6.5	8.6	6.4
Sudan	5.7	6.5	6.6	7.8	6.9	8.3

## Religious Restrictions Index Scores by Region (cont.)

<b>Middle East-North Africa</b> <i>20 countries (cont.)</i>	<i>baseline</i> <i>year, ending</i> <b>JUN 2007</b>		<i>previous</i> <i>year, ending</i> <b>DEC 2011</b>		<i>latest</i> <i>year, ending</i> <b>DEC 2012</b>	
	<b>GRI</b>	<b>SHI</b>	<b>GRI</b>	<b>SHI</b>	<b>GRI</b>	<b>SHI</b>
Syria	4.5	5.3	7.5	5.8	8.0	8.8
Tunisia	4.8	3.8	5.8	3.5	5.1	6.8
United Arab Emirates	3.9	0.1	5.5	0.8	6.0	1.7
Western Sahara	4.8	3.3	5.3	0.2	6.1	0.0
Yemen	4.3	6.2	6.9	7.6	6.3	8.4

<b>Sub-Saharan Africa</b> <i>48 countries</i>	<i>baseline</i> <i>year, ending</i> <b>JUN 2007</b>		<i>previous</i> <i>year, ending</i> <b>DEC 2011</b>		<i>latest</i> <i>year, ending</i> <b>DEC 2012</b>	
	<b>GRI</b>	<b>SHI</b>	<b>GRI</b>	<b>SHI</b>	<b>GRI</b>	<b>SHI</b>
Angola	3.3	3.7	4.9	2.1	4.1	3.6
Benin	0.3	0.0	0.5	1.2	0.3	2.0
Botswana	0.9	0.1	0.6	0.0	0.5	0.9
Burkina Faso	0.3	1.5	0.8	2.0	0.8	2.0
Burundi	0.4	0.9	0.2	1.8	0.2	0.9
Cameroon	1.1	1.4	2.2	1.3	1.3	1.3
Cape Verde	0.3	0.1	0.3	0.0	0.3	0.0
Central African Republic	3.7	3.3	4.8	4.1	4.7	4.5
Chad	4.2	3.3	5.5	2.3	4.6	2.2
Comoros	5.4	6.2	3.9	1.4	3.2	2.9
Democratic Republic of the Congo	1.3	2.6	2.1	3.7	1.1	3.2
Djibouti	2.4	1.8	2.6	0.4	4.2	0.4
Equatorial Guinea	2.6	0.0	2.5	0.0	2.6	0.0
Eritrea	7.0	0.4	7.3	0.6	7.9	0.2
Ethiopia	2.6	5.3	4.9	6.7	5.3	5.3
Gabon	1.7	0.1	1.6	0.5	1.2	1.0
Gambia	0.5	0.8	1.7	0.0	1.6	0.0
Ghana	1.2	4.9	0.4	2.2	0.8	3.8
Guinea	1.5	1.7	2.7	2.1	2.9	4.5
Guinea Bissau	1.5	0.0	0.3	1.5	0.3	1.5
Ivory Coast	1.9	3.1	3.7	4.9	1.0	3.5

**Religious Restrictions Index Scores by Region (cont.)**

<b>Sub-Saharan Africa</b> <i>48 countries (cont.)</i>	<i>baseline</i> <i>year, ending</i> <b>JUN 2007</b>		<i>previous</i> <i>year, ending</i> <b>DEC 2011</b>		<i>latest</i> <i>year, ending</i> <b>DEC 2012</b>	
	<b>GRI</b>	<b>SHI</b>	<b>GRI</b>	<b>SHI</b>	<b>GRI</b>	<b>SHI</b>
Kenya	2.9	2.4	5.5	7.2	4.3	8.3
Lesotho	0.4	0.0	0.6	0.0	0.4	0.0
Liberia	1.7	3.8	1.2	1.8	1.5	2.6
Madagascar	1.8	0.0	2.5	0.3	3.3	2.6
Malawi	0.4	0.3	2.0	0.1	1.8	2.3
Mali	0.9	0.3	1.7	2.4	1.7	7.0
Mauritania	6.5	0.9	5.8	1.0	6.5	1.0
Mauritius	1.4	0.3	1.4	2.4	1.2	2.9
Mozambique	1.1	0.3	1.2	0.0	1.7	1.7
Namibia	0.3	0.0	0.5	0.0	0.7	0.0
Niger	1.7	1.5	2.3	1.0	2.0	1.7
Nigeria	3.7	4.4	5.6	8.3	4.5	8.5
Republic of the Congo	0.7	0.4	0.5	0.4	0.7	0.4
Rwanda	2.0	0.0	3.1	0.0	5.1	0.1
Sao Tome and Principe	0.2	0.0	0.2	0.0	0.2	0.0
Senegal	0.5	0.0	1.5	3.3	1.4	2.6
Seychelles	1.3	0.0	1.8	0.0	2.2	0.0
Sierra Leone	0.0	0.0	0.3	1.4	0.3	1.5
Somalia	4.4	7.4	7.4	7.8	7.8	9.5
South Africa	0.6	2.2	0.7	3.7	0.5	3.3
South Sudan	*	*	1.2	1.2	1.5	3.0
Swaziland	1.5	0.0	2.4	3.1	2.1	3.0
Tanzania	2.1	3.5	3.7	5.4	3.4	6.0
Togo	2.8	0.0	1.7	0.3	1.7	0.3
Uganda	2.4	0.4	2.9	6.5	2.5	6.3
Zambia	2.0	0.0	1.8	1.7	3.0	3.1
Zimbabwe	2.8	1.2	3.6	1.7	2.5	1.5

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

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## Appendix 5: Summary of Results

### Government Restrictions on Religion

To assess the level of restrictions on religion by governments around the world, the Pew Research Center selected the following 20 questions for the Government Restrictions Index (GRI). Pew Research staff then combed through 18 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, 2012, 123 countries (62%) had no reported limits on preaching, 43 countries (22%) had limits on preaching for some religious groups and 32 countries (16%) had limits on preaching for all religious groups.

Additionally, the summary shows whether particular religious restrictions occurred during the previous year, ending Dec. 31, 2011, or in the study’s baseline year, ending in mid-2007. A total of 197 countries are shown for the baseline year; South Sudan was coded for the first time in 2011, bringing the previous and latest years’ totals 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 reports before 2011 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 the last two years present 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 may have 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?*<sup>1</sup>

	<i>baseline year, ending JUN 2007</i>		<i>previous year, ending DEC 2011</i>		<i>latest year, ending DEC 2012</i>	
	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>
Yes	143	73%	145	73%	145	73%
The constitution or basic law does not specifically provide for freedom of religion but does protect some religious practices	47	24	47	24	47	24
No	7	4	6	3	6	3
	<b>197</b>	<b>100</b>	<b>198</b>	<b>100</b>	<b>198</b>	<b>100</b>

**GRI.Q.2**

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

	<i>baseline year, ending JUN 2007</i>		<i>previous year, ending DEC 2011</i>		<i>latest year, ending DEC 2012</i>	
	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>
No	41	21%	39	20%	39	20%
Yes, there is a qualification	39	20	38	19	38	19
Yes, there is a substantial contradiction and only some religious practices are protected	110	56	115	58	115	58
Religious freedom is not provided in the first place	7	4	6	3	6	3
	<b>197</b>	<b>100</b>	<b>198</b>	<b>100</b>	<b>198</b>	<b>100</b>

<sup>1</sup> 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?*

	<i>baseline year, ending JUN 2007</i>		<i>previous year, ending DEC 2011</i>		<i>latest year, ending DEC 2012</i>	
	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>
National laws and policies provide for religious freedom, and the national government respects religious freedom in practice	63	32%	64	32%	59	30%
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	73	37	78	39
There are limited national legal protections for religious freedom, but the national government does not generally respect religious freedom in practice	38	19	49	25	48	24
National laws and policies do not provide for religious freedom and the national government does not respect religious freedom in practice	2	1	12	6	13	7
	<b>197</b>	<b>100</b>	<b>198</b>	<b>100</b>	<b>198</b>	<b>100</b>

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

	<i>baseline year, ending JUN 2007</i>		<i>previous year, ending DEC 2011</i>		<i>latest year, ending DEC 2012</i>	
	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>
No	85	43%	62	31%	51	26%
Yes, in a few cases	44	22	27	14	31	16
Yes, in many cases	32	16	58	29	52	26
Government prohibits worship or religious practices of one or more religious groups as a general policy	36	18	51	26	64	32
	<b>197</b>	<b>100</b>	<b>198</b>	<b>100</b>	<b>198</b>	<b>100</b>

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

	<i>baseline year, ending JUN 2007</i>		<i>previous year, ending DEC 2011</i>		<i>latest year, ending DEC 2012</i>	
	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>
No	141	72%	137	69%	123	62%
Yes, for some religious groups	32	16	38	19	43	22
Yes, for all religious groups	24	12	23	12	32	16
	<b>197</b>	<b>100</b>	<b>198</b>	<b>100</b>	<b>198</b>	<b>100</b>

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

	<i>baseline year, ending JUN 2007</i>		<i>previous year, ending DEC 2011</i>		<i>latest year, ending DEC 2012</i>	
	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>
No	132	67%	133	67%	132	67%
Yes, for some religious groups	39	20	41	21	44	22
Yes, for all religious groups	26	13	24	12	22	11
	<b>197</b>	<b>100</b>	<b>198</b>	<b>100</b>	<b>198</b>	<b>100</b>

**GRI.Q.7**

*Is converting from one religion to another limited by any level of government?*

	<i>baseline year, ending JUN 2007</i>		<i>previous year, ending DEC 2011</i>		<i>latest year, ending DEC 2012</i>	
	NUMBER OF COUNTRIES	% OF COUNTRIES	NUMBER OF COUNTRIES	% OF COUNTRIES	NUMBER OF COUNTRIES	% OF COUNTRIES
No	166	84%	152	77%	153	77%
Yes	31	16	46	23	45	23
	<b>197</b>	<b>100</b>	<b>198</b>	<b>100</b>	<b>198</b>	<b>100</b>

**GRI.Q.8**

*Is religious literature or broadcasting limited by any level of government?*

	<i>baseline year, ending JUN 2007</i>		<i>previous year, ending DEC 2011</i>		<i>latest year, ending DEC 2012</i>	
	NUMBER OF COUNTRIES	% OF COUNTRIES	NUMBER OF COUNTRIES	% OF COUNTRIES	NUMBER OF COUNTRIES	% OF COUNTRIES
No	130	66%	109	55%	104	53%
Yes	67	34	89	45	94	47
	<b>197</b>	<b>100</b>	<b>198</b>	<b>100</b>	<b>198</b>	<b>100</b>

**GRI.Q.9**

*Are foreign missionaries allowed to operate?*

	<i>baseline year, ending JUN 2007</i>		<i>previous year, ending DEC 2011</i>		<i>latest year, ending DEC 2012</i>	
	NUMBER OF COUNTRIES	% OF COUNTRIES	NUMBER OF COUNTRIES	% OF COUNTRIES	NUMBER OF COUNTRIES	% OF COUNTRIES
Yes	117	59%	110	56%	110	56%
Yes, but with restrictions	72	37	76	38	77	39
No	8	4	12	6	11	6
	<b>197</b>	<b>100</b>	<b>198</b>	<b>100</b>	<b>198</b>	<b>100</b>

**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?*

	<i>baseline year, ending JUN 2007</i>		<i>previous year, ending DEC 2011</i>		<i>latest year, ending DEC 2012</i>	
	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>
No	176	89%	145	73%	144	73%
Yes	21	11	53	27	54	27
	<b>197</b>	<b>100</b>	<b>198</b>	<b>100</b>	<b>198</b>	<b>100</b>

**GRI.Q.11**

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

	<i>baseline year, ending JUN 2007</i>		<i>previous year, ending DEC 2011</i>		<i>latest year, ending DEC 2012</i>	
	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>
No	79	40%	69	35%	67	34%
Yes, there was limited intimidation	82	42	53	27	53	27
Yes, there was widespread intimidation	36	18	76	38	78	39
	<b>197</b>	<b>100</b>	<b>198</b>	<b>100</b>	<b>198</b>	<b>100</b>

**GRI.Q.12**

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

	<i>baseline year, ending JUN 2007</i>		<i>previous year, ending DEC 2011</i>		<i>latest year, ending DEC 2012</i>	
	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>
No	152	77%	155	78%	152	77%
Yes	45	23	43	22	46	23
	<b>197</b>	<b>100</b>	<b>198</b>	<b>100</b>	<b>198</b>	<b>100</b>

**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 DEC 2011</i>		<i>latest year, ending DEC 2012</i>	
	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>
No	157	80%	142	72%	146	74%
Yes	40	20	56	28	52	26
	<b>197</b>	<b>100</b>	<b>198</b>	<b>100</b>	<b>198</b>	<b>100</b>

**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 DEC 2011</i>		<i>latest year, ending DEC 2012</i>	
	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>
No	106	54%	84	42%	78	39%
No, but the government consults a nongovernmental advisory board	12	6	20	10	16	8
Yes, but the organization is non-coercive toward religious groups	54	27	49	25	52	26
Yes, and the organization is coercive toward religious groups	25	13	45	23	52	26
	<b>197</b>	<b>100</b>	<b>198</b>	<b>100</b>	<b>198</b>	<b>100</b>

**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 DEC 2011</i>		<i>latest year, ending DEC 2012</i>	
	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>
No	180	91%	172	87%	174	88%
Yes	17	9	26	13	24	12
	<b>197</b>	<b>100</b>	<b>198</b>	<b>100</b>	<b>198</b>	<b>100</b>

**GRI.Q.16**

*Does any level of government formally ban any religious group?*

	<i>baseline year, ending JUN 2007</i>		<i>previous year, ending DEC 2011</i>		<i>latest year, ending DEC 2012</i>	
	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>
No	162	82%	152	77%	152	77%
Yes	35	18	46	23	46	23
<i>Security reasons stated as rationale</i>	11	6	13	7	11	6
<i>Nonsecurity reasons stated as rationale</i>	18	9	23	12	16	8
<i>Both security and nonsecurity rea- sons stated as rationale</i>	6	3	10	5	19	10
	<b>197</b>	<b>100</b>	<b>198</b>	<b>100</b>	<b>198</b>	<b>100</b>

**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 DEC 2011</i>		<i>latest year, ending DEC 2012</i>	
	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>
No	181	92%	170	86%	171	86%
Yes	16	8	28	14	27	14
	<b>197</b>	<b>100</b>	<b>198</b>	<b>100</b>	<b>198</b>	<b>100</b>

**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?*

	<i>baseline year, ending JUN 2007</i>		<i>previous year, ending DEC 2011</i>		<i>latest year, ending DEC 2012</i>	
	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>
No	38	19%	23	12%	26	13%
Yes, but in a nondiscriminatory way	71	36	66	33	71	36
Yes, and the process adversely affects the ability of some religious groups to operate	34	17	27	14	23	12
Yes, and the process clearly discriminates against some religious groups	54	27	82	41	78	39
	<b>197</b>	<b>100</b>	<b>198</b>	<b>100</b>	<b>198</b>	<b>100</b>

**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?*

	<i>baseline year, ending JUN 2007</i>		<i>previous year, ending DEC 2011</i>		<i>latest year, ending DEC 2012</i>	
	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>
No	136	69%	116	59%	102	52%
Yes	61	31	82	41	96	48
1-9 cases of government force	18	9	29	15	39	20
10-200 cases of government force	35	18	31	16	32	16
201-1,000 cases of government force	4	2	11	6	12	6
1,001-9,999 cases of government force	2	1	4	2	6	3
10,000+ cases of government force	2	1	7	4	7	4
	<b>197</b>	<b>100</b>	<b>198</b>	<b>100</b>	<b>198</b>	<b>100</b>

**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?*

	<i>baseline year, ending JUN 2007</i>		<i>previous year, ending DEC 2011</i>		<i>latest year, ending DEC 2012</i>	
	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>
No	136	69%	116	59%	102	52%
Yes ^	61	31	82	41	96	48
<i>Property damage</i>	7	4	49	25	62	31
<i>Detentions/abductions</i>	47	24	62	31	65	33
<i>Displacement from homes</i>	20	10	24	12	33	17
<i>Physical assaults</i>	25	13	31	16	37	19
<i>Deaths</i>	15	8	23	12	19	10
	<b>197</b>	<b>100</b>	<b>198</b>	<b>100</b>	<b>198</b>	<b>100</b>

Nested categories add to more than total 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?*

	<i>baseline year, ending JUN 2007</i>		<i>previous year, ending DEC 2011</i>		<i>latest year, ending DEC 2012</i>	
	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>
No	17	9%	11	6%	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	43	22	52	26
Yes, the government gives preferential support or favors to some religious group(s) and clearly discriminates against others	143	73	144	73	135	68
	<b>197</b>	<b>100</b>	<b>198</b>	<b>100</b>	<b>198</b>	<b>100</b>

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?*

	<i>baseline year, ending JUN 2007</i>		<i>previous year, ending DEC 2011</i>		<i>latest year, ending DEC 2012</i>	
	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>
No	141	72%	121	61%	122	62%
Yes	56	28	77	39	76	38
	<b>197</b>	<b>100</b>	<b>198</b>	<b>100</b>	<b>198</b>	<b>100</b>

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?*

	<i>baseline year, ending JUN 2007</i>		<i>previous year, ending DEC 2011</i>		<i>latest year, ending DEC 2012</i>	
	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>
All religious groups are generally treated the same	39	20%	33	17%	49	25%
Some religious groups have minimal privileges unavailable to other religious groups, limited to things such as inheriting buildings or properties	7	4	26	13	16	8
Some religious groups have general privileges or government access unavailable to other religious groups	62	31	48	24	43	22
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	48	24	49	25
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	41	21
	<b>197</b>	<b>100</b>	<b>198</b>	<b>100</b>	<b>198</b>	<b>100</b>

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 DEC 2011</i>		<i>latest year, ending DEC 2012</i>	
	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>
No	45	23%	28	14%	26	13%
Yes, but with no obvious favoritism to a particular group or groups	23	12	36	18	48	24
Yes, and with obvious favoritism to a particular group or groups	129	65	134	68	124	63
	<b>197</b>	<b>100</b>	<b>198</b>	<b>100</b>	<b>198</b>	<b>100</b>

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 DEC 2011</i>		<i>latest year, ending DEC 2012</i>	
	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>
No	71	36%	53	27%	55	28%
Yes, but with no obvious favoritism to a particular group or groups	24	12	40	20	47	24
Yes, and with obvious favoritism to a particular group or groups	102	52	105	53	96	48
	<b>197</b>	<b>100</b>	<b>198</b>	<b>100</b>	<b>198</b>	<b>100</b>

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 DEC 2011</i>		<i>latest year, ending DEC 2012</i>	
	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>
No	128	65%	116	59%	106	54%
Yes, but with no obvious favoritism to a particular group or groups	10	5	18	9	28	14
Yes, and with obvious favoritism to a particular group or groups	59	30	64	32	64	32
	<b>197</b>	<b>100</b>	<b>198</b>	<b>100</b>	<b>198</b>	<b>100</b>

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 DEC 2011</i>		<i>latest year, ending DEC 2012</i>	
	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>
No	106	54%	75	38%	62	31%
Yes, but with no obvious favoritism to a particular group or groups	7	4	26	13	50	25
Yes, and with obvious favoritism to a particular group or groups	84	43	97	49	86	43
	<b>197</b>	<b>100</b>	<b>198</b>	<b>100</b>	<b>198</b>	<b>100</b>

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

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

	<i>baseline year, ending JUN 2007</i>		<i>previous year, ending DEC 2011</i>		<i>latest year, ending DEC 2012</i>	
	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>
No	134	68%	122	62%	118	60%
Yes, by at least some local governments	6	3	13	7	8	4
Yes, by the national government	57	29	63	32	72	36
	<b>197</b>	<b>100</b>	<b>198</b>	<b>100</b>	<b>198</b>	<b>100</b>

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?*

	<i>baseline year, ending JUN 2007</i>		<i>previous year, ending DEC 2011</i>		<i>latest year, ending DEC 2012</i>	
	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>
No	150	76%	143	72%	138	70%
Yes	47	24	55	28	60	30
	<b>197</b>	<b>100</b>	<b>198</b>	<b>100</b>	<b>198</b>	<b>100</b>

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 used the following 13 questions for the Social Hostilities Index (SHI). Pew Research staff then combed through 18 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, 2012, 161 countries (81%) had no reported incidents of hostility over proselytizing, 15 countries (8%) had incidents that fell short of physical violence and 22 countries (11%) had incidents involving violence.

Additionally, the summary shows whether particular religious hostilities occurred during the previous year, ending Dec. 31, 2011, or in the study’s baseline year, ending in mid-2007. A total of 197 countries are shown for the baseline year; South Sudan was coded for the first time in 2011, bringing the previous and latest years’ totals 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 may have 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?*

	<i>baseline year, ending JUN 2007</i>		<i>previous year, ending DEC 2011</i>		<i>latest year, ending DEC 2012</i>	
	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>
No	67	34%	45	23%	47	24%
Yes ^	130	66	153	77	151	76
<i>Harassment/intimidation</i>	127	64	150	76	147	74
<i>Property damage</i>	40	20	71	36	87	44
<i>Detentions/abductions</i>	12	6	13	7	14	7
<i>Displacement from homes</i>	19	10	12	6	21	11
<i>Physical assaults</i>	55	28	68	34	66	33
<i>Deaths</i>	25	13	34	17	39	20
	<b>197</b>	<b>100</b>	<b>198</b>	<b>100</b>	<b>198</b>	<b>100</b>

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

Nested categories add to more than total 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.

Each country's score for each type of religious hatred or bias is available in SHI.Q.1a-f in the Results by Country (online).

**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.*

	<i>baseline year, ending JUN 2007</i>		<i>previous year, ending DEC 2011</i>		<i>latest year, ending DEC 2012</i>	
	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>
No	67	34%	45	23%	47	24%
Yes: one type	56	28	55	28	42	21
Yes: two types	30	15	38	19	47	24
Yes: three types	25	13	36	18	32	16
Yes: four types	11	6	14	7	15	8
Yes: five types	5	3	7	4	8	4
Yes: six types	3	2	3	2	7	4
	<b>197</b>	<b>100</b>	<b>198</b>	<b>100</b>	<b>198</b>	<b>100</b>

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

Each country's score based on how many of the six types of religious hatred or bias were documented is available in SHI.Q.1 in the Results by Country (online).

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

	<i>baseline year, ending JUN 2007</i>		<i>previous year, ending DEC 2011</i>		<i>latest year, ending DEC 2012</i>	
	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>
No	174	88%	162	82%	149	75%
Yes, but there were no deaths reported	14	7	24	12	28	14
Yes, and there were deaths reported	9	5	12	6	21	11
	<b>197</b>	<b>100</b>	<b>198</b>	<b>100</b>	<b>198</b>	<b>100</b>

**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 DEC 2011</i>		<i>latest year, ending DEC 2012</i>	
	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>
No	181	92%	168	85%	162	82%
Yes	16	8	30	15	36	18
	<b>197</b>	<b>100</b>	<b>198</b>	<b>100</b>	<b>198</b>	<b>100</b>

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 DEC 2011</i>		<i>latest year, ending DEC 2012</i>	
	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>
No	137	70%	127	64%	125	63%
Yes	60	30	71	36	73	37
<i>Yes, but their activity was limited to recruitment and fundraising</i>	43	22	34	17	33	17
<i>Yes, with violence that resulted in some casualties (1-9 injuries or deaths)</i>	7	4	2	1	7	4
<i>Yes, with violence that resulted in multiple casualties (10-50 injuries or deaths)</i>	2	1	8	4	11	6
<i>Yes, with violence that resulted in many casualties (more than 50 injuries or deaths)</i>	8	4	27	14	22	11
	<b>197</b>	<b>100</b>	<b>198</b>	<b>100</b>	<b>198</b>	<b>100</b>

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 December 2011 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 DEC 2011</i>		<i>latest year, ending DEC 2012</i>	
	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>
No	176	89%	167	84%	169	85%
Yes	21	11	31	16	29	15
<i>Yes, with fewer than 10,000 casualties or people displaced</i>	9	5	10	5	5	3
<i>Yes, with tens of thousands of casualties or people displaced</i>	6	3	6	3	5	3
<i>Yes, with hundreds of thousands of casualties or people displaced</i>	3	2	10	5	13	7
<i>Yes, with millions of casualties or people displaced</i>	3	2	5	3	6	3
	<b>197</b>	<b>100</b>	<b>198</b>	<b>100</b>	<b>198</b>	<b>100</b>

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 DEC 2011</i>		<i>latest year, ending DEC 2012</i>	
	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>
No	50	25%	52	26%	48	24%
There were public tensions between religious groups, but they fell short of hostilities involving physical violence	56	28	65	33	49	25
Yes, with physical violence in a few cases	69	35	40	20	44	22
Yes, with physical violence in numerous cases	22	11	41	21	57	29
	<b>197</b>	<b>100</b>	<b>198</b>	<b>100</b>	<b>198</b>	<b>100</b>

The data for each year also take 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?*

	<i>baseline year, ending JUN 2007</i>		<i>previous year, ending DEC 2011</i>		<i>latest year, ending DEC 2012</i>	
	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>
No	113	57%	116	59%	107	54%
Yes	84	43	82	41	91	46
<i>At the local level</i>	22	11	29	15	31	16
<i>At the regional level</i>	31	16	14	7	10	5
<i>At the national level</i>	31	16	39	20	50	25
	<b>197</b>	<b>100</b>	<b>198</b>	<b>100</b>	<b>198</b>	<b>100</b>

The data for each year also take 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?*

	<i>baseline year, ending JUN 2007</i>		<i>previous year, ending DEC 2011</i>		<i>latest year, ending DEC 2012</i>	
	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>
No	130	66%	134	68%	133	67%
Yes	67	34	64	32	65	33
	<b>197</b>	<b>100</b>	<b>198</b>	<b>100</b>	<b>198</b>	<b>100</b>

The data for each year also take 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?*

	<i>baseline year, ending JUN 2007</i>		<i>previous year, ending DEC 2011</i>		<i>latest year, ending DEC 2012</i>	
	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>
No	162	82%	133	67%	120	61%
Yes	35	18	65	33	78	39
	<b>197</b>	<b>100</b>	<b>198</b>	<b>100</b>	<b>198</b>	<b>100</b>

The data for each year also take 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?*

	<i>baseline year, ending JUN 2007</i>		<i>previous year, ending DEC 2011</i>		<i>latest year, ending DEC 2012</i>	
	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>
No	149	76%	122	62%	105	53%
Yes	48	24	76	38	93	47
	<b>197</b>	<b>100</b>	<b>198</b>	<b>100</b>	<b>198</b>	<b>100</b>

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

**SHI.Q.11**

*Were women harassed for violating religious dress codes?*

	<i>baseline year, ending JUN 2007</i>		<i>previous year, ending DEC 2011</i>		<i>latest year, ending DEC 2012</i>	
	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>
No	183	93%	148	75%	135	68%
Yes	14	7	50	25	63	32
	<b>197</b>	<b>100</b>	<b>198</b>	<b>100</b>	<b>198</b>	<b>100</b>

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

**SHI.Q.12**

*Were there incidents of hostility over proselytizing?*

	<i>baseline year, ending JUN 2007</i>		<i>previous year, ending DEC 2011</i>		<i>latest year, ending DEC 2012</i>	
	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>
No	148	75%	158	80%	161	81%
Yes, but they fell short of physical violence	30	15	22	11	15	8
Yes, and they included physical violence	19	10	18	9	22	11
	<b>197</b>	<b>100</b>	<b>198</b>	<b>100</b>	<b>198</b>	<b>100</b>

The data for each year also take 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 JUN 2007</i>		<i>previous year, ending DEC 2011</i>		<i>latest year, ending DEC 2012</i>	
	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>	<b>NUMBER OF COUNTRIES</b>	<b>% OF COUNTRIES</b>
No	153	78%	149	75%	145	73%
Yes, but they fell short of physical violence	23	12	23	12	21	11
Yes, and they included physical violence	21	11	26	13	32	16
	<b>197</b>	<b>100</b>	<b>198</b>	<b>100</b>	<b>198</b>	<b>100</b>

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