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## The Specific Vulnerability of Religious Minorities

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2020

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### **citation for published version (APA)**

Petri, D. P. (2020). *The Specific Vulnerability of Religious Minorities*. [PhD-Thesis - Research and graduation internal, Vrije Universiteit Amsterdam].

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## Annexes

### A. Papers and conferences based on this dissertation

- Presentation and discussion of my research proposal at a seminar on religious persecution at the Human Geography and Global Studies Department, University of Tübingen, 15 October 2013.
- Presentation and discussion of my research proposal at a meeting of the Research on International Security and Risk Seminar, University of Amsterdam, 23 October 2013.
- Presentation of paper “Revisiting sphere sovereignty to interpret restrictions on religious freedom” at the Second Amsterdam Kuyper Seminar on “Christianity and World Affairs: Building Blocks for an International Order Where Justice and Peace Embrace”, Vrije Universiteit Amsterdam, 23-24 January 2014 (published in *Philosophia Reformata*, co-author Frans Visscher).
- Presentation of paper “Understanding dimensions of religious freedom and persecution dynamics in sub-Saharan Africa” at the Second Annual African Law and Religion Conference, University of Stellenbosch, South Africa, 26-28 May 2014 (published in Coertzen, Green and Hansen (2015). *Law and Religion in Africa—The Quest for the Common Good in Pluralistic Societies*, Cleveland: SUN Press, 347-368, co-authors Christof Sauer and Frans Visscher)
- Invited scholar at the Political Studies Department, Bar-Ilan University, working with Prof. Dr. Jonathan Fox, April-May 2015.
- Testimony about religious freedom in Latin America, congressional hearing on “Freedom of Expression in the Americas”, Subcommittee on the Western Hemisphere, House Committee on Foreign Affairs, United States Congress, 17 September 2015.
- Testimony about religious freedom in Mexico, Congressional hearing on “Tolerance and Religion”, House of Representatives, Mexico, 17 November 2015.
- Publication of blog post Central African Republic: Religious Persecution and Political Conflict for *Cornerstone*, a website of the Religious Freedom Project, Georgetown University’s Berkley Center for Religion, Peace, and World Affairs in 2015.
- Presentation of paper “Civil conflict, religious persecution and the church in some African countries” at the Church History Society of South Africa meeting “Church, war and peace”, University of South Africa, Pretoria, 14-16 August 2014 (publication forthcoming in *Studia Historiae Ecclesiasticae*, South Africa, co-authors Christof Sauer and Frans Veerman).
- Yearbook entry “Religionsfreiheit und Verfolgung im südlichen Afrika unterhalb der Sahara. Dimensionen und Dynamiken verstehen.” In: M. Klingberg, T. Schirmmacher, H. Bielefeldt & C. Schirmmacher (eds.). *Jahrbuch Religionsfreiheit 2015* (pp. 121–147). Bonn: International Institute for Religious Freedom.
- Conference on “Balancing rights: religious freedom in indigenous communities”, First Meeting of the Mexican Council for Religious Tolerance, San Cristobal de las Casas, Chiapas, Mexico, 16 March 2016.
- Guest lecture “The secular state vs. the confessional state: conceptual elements for a better informed debate” at Facultad de Relaciones Internacionales, Universidad Autónoma de Centro América, 22 May 2016.
- Lecture “Religious Freedom in Latin America”, Postgraduate Course “Constitutional State and Religious Liberty”, Regent’s Park College, University of Oxford, 20-24 March 2017.

- Conference on “Constitutional State and Religious Freedom”, House of Lords, United Kingdom, 24 March 2017, allocution about religious freedom in Latin America.
- Lecture “Religious Freedom Assessment Tools”, Postgraduate Course “Constitutional State and Religious Liberty”, Regent’s Park College, University of Oxford, 26-30 June 2017.
- Presentation and discussion of paper “Using human security to observe the specific vulnerability of religious minorities” at a study group meeting of Christian Philosophy, Dutch Research School of Philosophy (OZSW), 28 September 2018.
- Guest lecture “Introduction to the human security paradigm”, Philosophy and the Ethics of Violence: Peace, War, and Terrorism, Minor Peace and Conflict Studies, Vrije Universiteit Amsterdam, 1 October 2018.
- Presentation and discussion of paper “Monitoring instruments of religious freedom” at a meeting of the Seminario sobre Religiosidades Contemporáneas, Centro de Investigaciones y Estudios Superiores en Antropología Social (CIESAS) Unidad Occidente, Guadalajara, Jalisco (Mexico), 15 January 2019.
- Presentation and discussion of paper “La regulación de la religión por el crimen organizado: caso de Nuevo León y Tamaulipas” at the XXII Meeting of the Red de Investigadores del Fenómeno Religioso en México, 5-8 June 2019 in Creel, Chihuahua, Mexico.
- Presentation on “Religious Freedom in Latin America”, The Bishop of Truro’s Independent Review for the UK Foreign Secretary of Foreign and Commonwealth Office Support for Persecuted Christians, 12 April 2019.
- Input provided for the independent review of the foreign policy of the United Kingdom regarding persecution of Christians (written and oral testimonies submitted April-June 2019)
- Lecture on “The human right of religious freedom in Mexico today”, Congress of the State of Hidalgo, Mexico, 7 August 2019.
- Keynote conference “The Declining Religious Freedom in Latin America – The increasing persecution of Christians” and workshop “The Persecution of Christians in Latin America – a practical and methodological investigation / What really helps?” at Schönblick Kongress, 10-13 November 2019 in Schwäbisch Gmünd, Germany.
- Presentation and discussion of paper “The regulation of religion by organized crime: conceptualization of an underexplored phenomenon based on empirical evidence from northeast Mexico” at the International Studies Association Midwest Conference, in Saint-Louis, Missouri, 22-23 November 2019.
- Publication of the book *Conceptual Tools to Assess Religious Freedom in Latin America [working title]*, with J.B. Arauz Cantón (2020, forthcoming) at the Observatory of Religious Freedom in Latin America.
- Publication of book chapter “Revisiting Sphere Sovereignty to Interpret Restrictions on Religious Freedom”, in S. Polinder & G. Buijs (eds.). *Christian Faith, Philosophy & International Relations: The Lamb and the Wolf* (pp. 240-262), Brill with Frans Veerman, 2020.
- Presentation and discussion of paper “La participación política de actores religiosos en América Latina: retos para la neutralidad del Estado” at the Latin American Studies Association, annual conference, in Guadalajara, Mexico, 13-16 May 2020.
- Guest editor (with Govert Buijs) of a special issue of the *International Journal of Religious Freedom* on “The Impact of Religious Freedom Research” (2020, forthcoming).

B. Scores of Colombia, Cuba and Mexico on Religious Freedom Assessment Tools (most recent publications)

Religious Freedom Assessment Tool	Colombia	Cuba	Mexico	Scale
<b>Religious Freedom Rating, Hudson Institute (2007)</b>				
Religious Freedom Rating			4	7
<b>World Watch List, Open Doors International (2019)</b>				
Private sphere	7.9	8.8	8.3	16.67
Family sphere	7.6	4.4	7.5	16.67
Community sphere	11.8	9.1	12.2	16.67
National sphere	9.4	10.5	10.2	16.67
Church sphere	8.5	11.8	9.7	16.67
Violence	12.6	3.9	13.5	16.67
Total score	57.8	48.5	61.4	100
<b>International Religious Freedom Data, The Association of Religion Data Archives, Pennsylvania State University (2008)</b>				
Government Regulation of Religion Index			3.056	10
Government Favoritism of Religion Index			0	10
Modified Social Regulation of Religion Index			6.333	10
<b>Global Restrictions on Religion, Pew Research Center (2016)</b>				
Government Restrictions Index	3.1	5.0	4.4	10
Social Hostilities Index	2.3	0.0	5.9	10
<b>The Main Religion and State Dataset, Religion and State Project, Bar-Ilan University (2014)</b>				
Official Religion	No	No	No	-
Official Support	Multi-Tiered Preferences 1: one religion is clearly preferred by state, receiving the most benefits, there exists one or more tiers of religions which receive less benefits than the preferred religion but more than	Nonspecific Hostility: While the state is hostile to religion, this hostility is at about the same level as state hostility to other types of non-state organizations. Religion is not singled out.	Separationist: Official separation of Church and state and the state is slightly hostile toward religion. This includes efforts to remove expression of religion by private citizens from the public sphere.	-

<b>Religious Freedom Assessment Tool</b>	<b>Colombia</b>	<b>Cuba</b>	<b>Mexico</b>	<b>Scale</b>
	some other religions.			
Religious Discrimination Against Minority Religions	2	38	11	108
Regulation of and Restrictions on the Majority Religion or All Religions	2	27	20	87
Specific Types of Religious Support	6	3	4	52
<b>Societal Module, Religion and State Project, Bar-Ilan University (2014)</b>				
Discrimination, harassment, acts of prejudice and violence against minority religions: General	5	2	14	81
Minority actions of Discrimination, harassment, acts of prejudice and violence - Against the majority religion	0	0	0	15
Minority actions of Discrimination, harassment, acts of prejudice and violence - Against the other minority religions	1	0	0	15
Societal regulation of religion	1	0	3	11
<b>Religion and State-Minorities Dataset, Religion and State Project, Bar-Ilan University (2014)</b>				
Governmental Discrimination	Animists: 1 Jews: 1 Muslims: 1 Protestants: 1	Protestants: 19	Animists: 2 Jehovah's Witnesses: 3 Muslims: 0 Protestants: 11	70
<b>Government religious preference, Religious Characteristics of States Data Project, Baylor University Institute for Studies of Religion (2015)</b>				
Government Religious Preference	2.7	1.4	1.4	4

<b>Religious Freedom Assessment Tool</b>	<b>Colombia</b>	<b>Cuba</b>	<b>Mexico</b>	<b>Scale</b>
composite score – preferred religion				
Government Religious Preference composite score – non-preferred religion	1.3	1.2	1.4	4
<b>CIRI Human Rights Data Project (2011)</b>				
Freedom of religion	2	0	1	2

Source: own elaboration based on cited datasets.



*C. Violent incidents of persecution against Christians in Colombia, Cuba and Mexico (2011-2018)*

<b>Colombia</b>	<b>2011</b>	<b>2012</b>	<b>2013</b>	<b>2014</b>	<b>2015</b>	<b>2016</b>	<b>2017</b>	<b>2018</b>
Killings	0	1	11	7	0	2	2	7
(Attempts) to destroy Churches or Christian buildings	0	0	1	2	0	0	2	15
Closed Churches or Christian buildings	0	2	151	11	0	0	0	3
Arrests	0	0	12	1	3	0	0	5
Sentences	0	0	0	0	0	0	7	5
Abductions	0	0	1	1	1	1	0	0
Sexual Assaults	0	0	0	0	0	0	0	5
Forced Marriages	0	0	0	0	1	0	0	0
Other forms of attack (physical or mental abuse)	1	39	545	206	12	3	9	163
Attacked Christian houses	0	0	0	1	0	0	0	3
Attacked Christian shops or businesses	0	0	0	0	0	0	0	4
Forced to leave Home	0	0	34	173	119	1	18	91
Forced to leave Country	0	38	6	0	0	0	0	2

<b>Cuba</b>	<b>2011</b>	<b>2012</b>	<b>2013</b>	<b>2014</b>	<b>2015</b>	<b>2016</b>	<b>2017</b>	<b>2018</b>
Killings	0	0	0	0	0	0	0	0
(Attempts) to destroy Churches or Christian buildings	0	1	2	0	0	3	0	0
Closed Churches or Christian buildings	0	1	1	0	0	0	0	0
Arrests	1	0	0	0	0	245	55	245
Sentences	0	0	0	0	0	0	3	0
Abductions	0	0	0	0	0	0	0	0
Sexual Assaults	0	0	0	0	0	0	0	0
Forced Marriages	0	0	0	0	0	0	0	0
Other forms of attack (physical or mental abuse)	1	1	11	0	0	0	67	1
Attacked Christian houses	0	0	0	0	0	2	1	1
Attacked Christian shops or businesses	0	0	0	0	0	0	0	0
Forced to leave Home	0	0	0	0	0	0	0	0
Forced to leave Country	0	20	4	0	0	0	0	0

<b>Mexico</b>	<b>2011</b>	<b>2012</b>	<b>2013</b>	<b>2014</b>	<b>2015</b>	<b>2016</b>	<b>2017</b>	<b>2018</b>
Killings	1	5	10	3	3	20	15	16
(Attempts) to destroy Churches or Christian buildings	0	2	3	2	2	2	9	34
Closed Churches or Christian buildings	1	0	4	2	0	0	0	3
Arrests	0	56	38	9	0	1	6	10
Sentences	0	0	0	0	0	0	0	1
Abductions	1	1	7	0	1	5	83	2
Sexual Assaults	0	0	0	0	0	1	0	0
Forced Marriages	0	0	0	0	0	0	0	0
Other forms of attack (physical or mental abuse)	81	240	650	131	0	8	205	28
Attacked Christian houses	3	20	23	13	0	2	2	9
Attacked Christian shops or businesses	0	0	0	0	0	0	0	0
Forced to leave Home	0	71	206	23	0	21	116	27
Forced to leave Country	0	92	230	0	0	0	0	0

Source: Violent Incidents Database, Observatory of Religious Freedom in Latin America.  
([www.violentincidents.com](http://www.violentincidents.com)).

D. Comparison of Religious Freedom Assessment Tools

RFAT	Definitions	Focus of measurement	Methodology to aggregate and analyze data
<p><b>Religious Freedom Rating,</b> Center for Religious Freedom (Hudson Institute)</p>	<p><i>Religious freedom:</i> “Religious freedom has two dimensions. It belongs to individuals and also to religious groups. It includes a person’s right to walk down the street wearing a cross, a yarmulke or a headscarf, or not to do so, and to express and live out one’s beliefs in society. It also includes the rights of groups to worship God as they wish in community, to run schools, hospitals and other institutions, to publish and possess sacred literature, and order their internal affairs.”</p> <p><i>Religious persecution:</i> “any hardship endured because of one’s religion”</p>	<p>The degree of religious freedom expressed on a scale of 1 to 7.</p>	<p>“[Religious Freedom in the World] gives narratives on 101 countries representing 95% of the world’s population based on a standardized questionnaire of 122 questions in ten groups. This is translated by expert consensus into a comparative single <i>Religious Freedom Rating</i> on a scale of 1 to 7 applicable to all religious groups in complete countries or parts thereof.”</p>
<p><b>World Watch List,</b> World Watch Unit (Open Doors International)</p>	<p><i>Christian:</i> “A Christian is ‘anyone who self-identifies as a Christian and/or someone belonging to a Christian community as defined by the church’s historic creeds’.”</p> <p><i>Persecution:</i> “Persecution is ‘any hostility experienced as a result of one’s identification with Christ. This can include hostile attitudes, words and</p>	<p>The degree of pressure experienced by Christians in a country because of their faith measured throughout five spheres of life.</p>	<p>“One of the tools of Open Doors to track and measure the extent of persecution of Christians in the world is the World Watch List (WWL). The WWL is based on the research and comparison of expert opinions (Open Doors’ field researchers, external experts, academics) and publicly available research</p>

RFAT	Definitions	Focus of measurement	Methodology to aggregate and analyze data
	actions towards Christians’.”		documents. It is a qualitative instrument based on these expert opinions and through the examination of different opinions seeks objectivity.”
<b>International Religious Freedom Data</b> , The Association of Religion Date Archives (Pennsylvania State University)	<i>Religion:</i> “explanations of existence based on supernatural assumptions that include statements about the nature and workings of the supernatural and about ultimate meaning.” <i>Government regulation:</i> “the restrictions placed on the practice, profession, or selection of religion by the official laws, policies, or administrative actions of the state.” <i>Religious favoritism:</i> “subsidies, privileges, support, or favorable sanctions provided by the state to a select religion or a small group of religions.” <i>Social regulation:</i> “the restrictions placed on the practice, profession, or selection of religion by other religious groups, associations, or the culture at large.”	Government Regulation of Religion Index: “a comparative measure of the actions of the state that deny religious freedoms including any actions that impinge on the practice, profession, or selection of religion. A higher GRI score indicates greater religious regulation. Range: 0 – 10.” Government Favoritism of Religion Index: “a comparative measure of the actions of the state that provide one religion or a small group of religions special privileges, support, or favorable sanctions. A higher GFI score indicates greater religious favoritism. Range: 0 – 10.” Social Regulation of Religion Index: “a comparative measure of the restrictions placed on practice, profession, or	Socio-metric methodology based on the coding of the International Religious Freedom Report

RFAT	Definitions	Focus of measurement	Methodology to aggregate and analyze data
		<p>selection of religion by other religious groups or associations or the culture at large. A higher SRI score indicates greater social regulation.”</p> <p>Religious Persecution Index: “Average number of people physically abused or displaced due to their religion according to US Department of State's 2005 and 2008 International Religious Freedom Reports (as coded by ARDA researchers). 0 = None; 1 = 1-10; 2 = 11-20; 3 = 21-100; 4 = 101-500; 5 = 501-1000; 6 = 1001-5000; 7 = 5001-10000; 8 = 10001-50000; 9 = 50001-100000; 10 = greater than 100000.”</p>	
<p><b>Global Restrictions on Religion</b>, Pew Research Center</p>	<p><i>Religious brand</i>: “an organized group of committed individuals that adhere to and propagate a specific interpretation of explanations of existence based on supernatural assumptions through statements about the nature and workings of the supernatural and about ultimate meaning”</p> <p><i>Religious persecution</i>: “physical abuse or displacement of</p>	<p>Government Restrictions Index: “based on 20 indicators of ways that national and local governments restrict religion, including through coercion and force.” (Grim &amp; Finke 2011:84)</p> <p>Social Hostilities Index: “based on 13 indicators of ways in which private individuals and social groups infringe on religious beliefs and</p>	<p>Socio-metric methodology based on the coding of the International Religious Freedom Report and 18 other primary sources.</p>

RFAT	Definitions	Focus of measurement	Methodology to aggregate and analyze data
	people because of religion.”	practices, including religiously biased crimes, mob violence and efforts to stop particular religious groups from growing or operating.”	
<b>Religion and State dataset,</b> Religion and State Project (Bar-Ilan University)	<p><i>Regulation:</i>            “limitations on the majority religion or on all religions; discrimination limits only minority religions.”</p> <p><i>Religious discrimination:</i>            “limitations that are placed on the religious practices or religious institutions of minority religions but not those of the majority religion.”</p> <p><i>Religious restrictions:</i>            “restrictions that are placed on all religions or the majority religion.”</p> <p><i>Religious legislation:</i>            “the extent to which the government supports religion.”</p> <p><i>Societal discrimination:</i>            “actions taken by societal actors and attitudes toward minority religions.”</p>	<p>Official Religion: “A 15 value variable which measures the official relationship between religion and the state. This includes five categories of official religions and nine categories of state-religion relationships which range from unofficial support for a single religion to overt hostility to all religion.”</p> <p>Religious Support: “This includes 51 separate variables which measure different ways a government can support religion including financial support, policies which enforce religious laws, and other forms of entanglement between government and religion.”</p> <p>Religious Restrictions: “This includes 29 separate variables which measure different ways governments regulate, restrict, or control all religions in the state including</p>	Socio-metric methodology based on the coding on a number of primary sources including news articles and legal texts, academic resources, government and inter-governmental organization reports and reports by advocacy groups and academic organizations.

RFAT	Definitions	Focus of measurement	Methodology to aggregate and analyze data
		<p>the majority religion. This includes restrictions on religion’s political role, restrictions on religious institutions, restrictions on religious practices, and other forms of regulation, control, and restrictions.”</p>	
		<p>Religious Discrimination: “This includes 30 types of restrictions that are placed on the religious institutions and practices of religious minorities that are not placed on the majority group. This includes restrictions on religious practices, restrictions on religious institutions and clergy, restrictions on conversion and proselytizing, and other restrictions.”</p>	
		<p>Societal Discrimination: “This includes 27 types of actions taken against religious minorities by actors in society who do not represent the government. This includes economic discrimination, speech acts, property crimes, nonviolent harassment, and violence.”</p>	
		<p>Minority Societal Actions: “This</p>	

RFAT	Definitions	Focus of measurement	Methodology to aggregate and analyze data
		<p>includes five types of acts taken by minorities against the majority group or other minorities (coded separately) including violence, terrorism, harassment, and vandalism.”</p> <p>General societal relations: “This variable measures the general relationship between the members of the majority religion and members of minority religions.”</p>	
<p><b>Government Religious Preference,</b> Religious Characteristics of States Data Project (Baylor University Institute for Studies of Religion)</p>	<p>“The Government Religious Preference dataset (GRP) measures government-level favoritism toward, and disfavor against, 30 religious denominations.”</p>	<p>“A series of ordered categorical variables index the state’s institutional favoritism in 28 different ways. Those 28 variables are combined to form five composite indices for five broad components of state-religion: official status, religious education, financial support, regulatory burdens, and freedom of practice. The five components’ composites in turn are further combined into a single composite score, the GRP score. All of this is done for each of the 30 religious denominations covered in the dataset.”</p>	<p>Socio-metric methodology based on the coding of a selection of primary and secondary sources, combining “collection” and “sampling” procedures.</p>



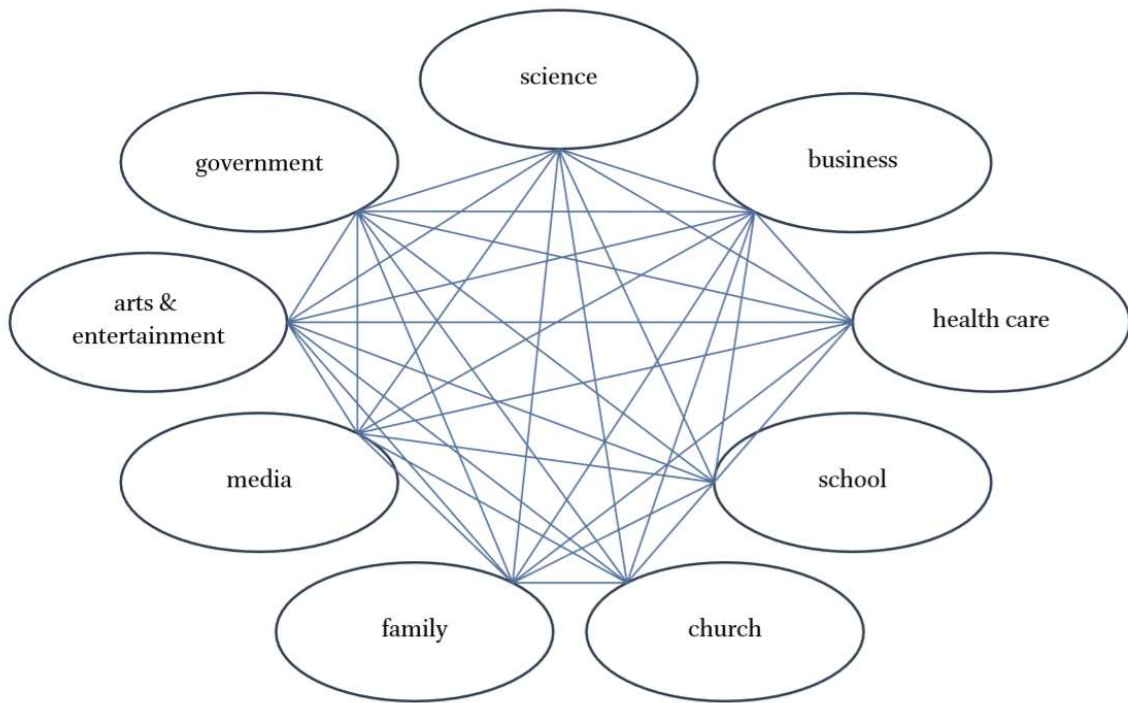
<b>RFAT</b>	<b>Definitions</b>	<b>Focus of measurement</b>	<b>Methodology to aggregate and analyze data</b>
<b>Cingranelli-Richards (CIRI) Human Rights Data Project</b>	The dataset includes a measure of constraints on religious freedom which indicates the extent to which the freedom of citizens to exercise and practice their religious beliefs is subject to actual government restrictions. Citizens should be able to freely practice their religion and proselytize (attempt to convert) other citizens to their religion as long as such attempts are done in a non-coercive, peaceful manner.	A score of 0 indicates that government restrictions on religious practices are severe and widespread. A score of 1 indicates such practices are moderate, and a 2 indicates such practices are practically absent.”	Socio-metric methodology based on the coding of standards-based quantitative information on government respect for 15 internationally recognized human rights for 195 countries, annually from 1981-2011.
<b>Minorities at Risk Project, University of Maryland</b>	The dataset defines “a minority at risk as an ethno-political group that collectively suffers, or benefits from, systematic discriminatory treatment vis-à-vis other groups in society; and/or collectively mobilizes in defense of promotion of its self-defined interests.” The focus of this dataset is on ethnic minorities, however, some of the variables used to describe these minorities could also be used to describe religious minorities.	Monitors and analyzes the status and conflicts of politically-active communal groups in all countries with a current population of at least 500,000.	Socio-metric methodology based on the coding of political, economic and cultural dimensions for 283 politically active ethnic groups.
<b>World Values Survey (WVS)</b>	The survey contains numerous questions, including a number of questions on	Worldwide investigation of socio-cultural and political change. It is	Public opinion survey.

RFAT	Definitions	Focus of measurement	Methodology to aggregate and analyze data
	<p>“Religion and Morale.” Most of these questions refer to the degree of adherence to religious values, but some could be used to assess opinions on religious freedom.</p>	<p>conducted by a network of social scientists at leading universities around the world. Interviews have been carried out with nationally representative samples of the publics of more than 80 societies.</p>	
<p><b>Latin American Public Opinion Project (LAPOP),</b> Vanderbilt University</p>	<p>The survey includes a number of questions on religious identification and behavior, which can be cross tabulated with variables describing a broad range of human rights violations in order to assess the nature of the relation between religious identification or behavior and the frequency of human rights violations.</p>	<p>Biannual surveys of public opinion in the Americas</p>	<p>Public opinion survey.</p>
<p><b>Freedom in the World,</b> Freedom House</p>	<p>The civil liberties rating includes a question on religious freedom: “Are religious institutions and communities free to practice their faith and express themselves in public and private?”</p>	<p>The <i>Freedom in the World</i> survey “measures freedom according to two broad categories: political rights and civil liberties.”</p>	<p>Expert opinion survey.</p>
<p><b>Fragile States Index,</b> Fund for Peace</p>	<p>‘Religious persecution’ is a sub-indicator of the indicator ‘Human Rights and Rule of Law’.</p>	<p>The index is composed of “twelve primary social, economic and political indicators (each split into an average of 14 sub-indicators).” The methodological</p>	<p>Expert opinion survey.</p>

RFAT	Definitions	Focus of measurement	Methodology to aggregate and analyze data
		information provided on the website of the Fragile States Index does not provide an explanation of how sub-indicators are calculated or measured.	
<b>Bertelsmann Transformation Index,</b> Bertelsmann Foundation	The first variable – state of political transformation (Democracy Status) – “is measured in terms of five criteria, which in turn are derived from assessments made in response to 18 individual questions.” One of the questions belonging to the criterion ‘Stateness’ is “to what extent are legal and political institutions defined without interference by religious dogmas?” Questions are answered by a narrative based on the input from consulted experts.	The Bertelsmann Transformation Index “analyzes and evaluates the quality of democracy, a market economy and political management in 128 developing and transition countries.”	Expert opinion survey.

Source: own elaboration based on cited datasets.

*E. Spheres of society*



Source: Petri & Visscher (2015)

F. Geographical localization of the Nasa (Páez) ethnic group in Colombia

DEPARTMENT / MUNICIPALITY	RESGUARDO / COMMUNITY	POPULATION	AREA (hectares)
<b>Caquetá</b>			
Belén de los Andaquíes	La Esperanza	33	1278
Puerto Rico	Nasa Kiwe	118	1479
Puerto Rico	Siberia	75	416
Puerto Rico	Zit – Sek del Quecal	107	820
San José del Fragua	El Portal	118	186
San Vicente del Caguan	Altamira	305	10556
San Vicente del Caguan	La Palestina	50	0
San Vicente del Caguan	Veracruz - Otros	334	0
Solano	El Guayabal	41	52
Solano	ND	23	0
<b>Cauca</b>			
Buenos Aires	La Paila - Naya	745	501
Buenos Aires	Las Delicias	1193	1145
Caldono	La Aguada - San Antonio	1115	4428
Caldono	Laguna Siberia	2124	1956
Caldono	Pioyá	2173	4911
Caldono	Pueblo Nuevo	3619	7276
Caldono	San Lorenzo de Caldono	6265	8257
Caloto	Corinto	319	1731
Caloto	Huellas	4142	6168
Corinto	Corinto	1275	0
Corinto	Guabito López Adentro - Otros	1858	0
El Tambo	Alto del Rey	833	1223
Inzá	Calderas	155	1095
Inzá	Calderas	764	1212
Inzá	La Gaitana	1386	116
Inzá	San Andrés de Pisimbalá	1610	3365
Inzá	Santa Rosa de Capisco	1260	1587
Inzá	Topa	123	2000
Inzá	Tumbichucue	436	4395
Inzá	Turmina – Otros	1354	3157
Inzá	Yaquivá	2175	16161
Jambaló	Jambaló	12304	21874
Miranda	La Cilia – La Calera	1423	800
Morales	Agua Negra	878	2000
Morales	Chimborazo	1160	2112
Morales	Honduras	4449	21200
Páez (Belalcázar)	Araujo	91	200
Páez (Belalcázar)	Avirama	4488	2621
Páez (Belalcázar)	Belarcázar	1538	44751
Páez (Belalcázar)	Chinas	424	1800
Páez (Belalcázar)	Cohetando	4018	0

DEPARTMENT / MUNICIPALITY	RESGUARDO / COMMUNITY	POPULATION	AREA (hectares)
Páez (Belalcázar)	Cohetando	3500	10330
Páez (Belalcázar)	Huila	3468	42000
Páez (Belalcázar)	Lame	653	2270
Páez (Belalcázar)	Mosoco	1938	12114
Páez (Belalcázar)	Ricaurte	1872	0
Páez (Belalcázar)	Ricaurte – Otros	4002	0
Páez (Belalcázar)	San José	492	11037
Páez (Belalcázar)	Suin	172	1162
Páez (Belalcázar)	Tálaga	3570	6382
Páez (Belalcázar)	Tóez	471	7687
Páez (Belalcázar)	Togoima	1744	2691
Páez (Belalcázar)	Vitoncó	3978	7057
Popayán	El Canelo	310	0
Popayán	Páez de Quintana	1580	655
Popayán	Poblazón*	728	2899
Puracé	ND	803	0
Santander de Quilichao	Canoas	2335	431
Santander de Quilichao	Guadualito	288	199
Santander de Quilichao	La Concepción	475	609
Santander de Quilichao	Tigres y Munchique	2205	8822
Silvia	Pitayó	3813	15406
Silvia	Quichaya*	2141	3798
Silvia	Quizgó*	3879	3565
Silvia	Tumburao	329	725
Toribío	San Francisco	3205	12580
Toribío	Tacueyó	7828	27885
Toribío	Toribío	4123	9018
Totoró	Jebalá	830	188
Totoró	ND	189	0
Totoró	Novirao	880	1054
Totoró	Paniquitá	774	8222
Totoró	Polindara	1262	1480
<b>Huila</b>			
Gigante	ND	112	0
La Plata	La Gaitana	620	158
La Plata	La Reforma	85	155
Neiva	Tama – Páez – La Gabriela	125	558
Palermo	Bache	34	118
<b>Meta</b>			
La Uribe	Los Planes	63	1725
Mesetas	Ondas del Cafre	140	4075
Mesetas	Páez de Villa Lucía	121	2633
<b>Putumayo</b>			
Mocoa	Páez de la Aguadita	137	99
Puerto Asis	El Libano	120	0

<b>DEPARTMENT / MUNICIPALITY</b>	<b>RESGUARDO / COMMUNITY</b>	<b>POPULATION</b>	<b>AREA (hectares)</b>
Puerto Asis	Las Minas	110	0
Puerto Asis	Santa Rosa Alto Lorenzo	173	0
Puerto Asis	Villa Hermosa	120	0
Puerto Guzman	El Descanso	142	75
Villagarzón	Juanambu – Otros	200	0
<b>Tolima</b>			
Planadas	Gaitania	1276	4900
Rioblanco	Las Mercedes	77	397
<b>Valle del Cauca</b>			
El Cairo	Doxura	215	109
Florida	Altamira	137	0
Florida	El Salado	263	0
Florida	El Triunfo – Cristal Páez	466	2137
Florida	Granates	200	0
Florida	La Cumbre	11	0
Florida	La Rivera – Otro	126	0
Florida	Lomagorda	227	0
Florida	Los Caledos	274	0
Florida	Nasa Kwe's Kiwe	267	89
Florida	Nasa Tha	137	189
Florida	Parraga	120	0
Florida	San Juanito	135	0
Jamundí	Kwe's Kiwe Nasa (La Cristalina)	989	36
Pradera	El Nogal	108	0
Pradera	Kwet Wala (Piedra Grande)	433	517

Source: Departamento Nacional de Planeación, Colombia (2007).

G. Legal synthesis: indigenous communities in Colombian legislation

<b>Legal rules and regulations</b>	<b>Summary</b>
Political Constitution (1991)	Recognition of Colombian citizenship of indigenous people (art. 96).
	Reservation of 2 seats in the Senate to represent indigenous communities (art. 171 and 176).
	Creation of a special indigenous jurisdiction, with the authority to judge within their territorial ambit based on their <i>usos y costumbres</i> (customs and habits) (art. 246).
	Recognition of indigenous lands as “territorial entities”, allowing for the autonomy in terms of territory, budget, government and security in their jurisdiction (art. 285, 286, 287, 296, 321 and 329).
	Recognition of the principle of “autonomy and free self-determination” as the right of indigenous peoples to determine their own institutions and government authority, exercise jurisdictional, cultural, political and administrative functions within their territories (art. 330, regulated by decree 1953 in 2014).
	Allocation of royalties based on the number of inhabitants in its territory (art. 356).
	The resguardos indígenas are allotted the faculty to apply legal rules and regulations, implement development policies, collect and distribute resources, maintain security and manage natural resources (art. 329).
Law 21 (1991)	Adoption of ILO convention 169.
Law 52 (1992), materialized by decree 0436 (1992)	Creation of a Nacional Council for Indigenous Policy to act as an advisory body for indigenous affairs.
Law 60 (1993) – Distribution of Powers and Resources (“Ley de Transferencias”), modified by law 715 (2002)	The resources [funds for community development projects in education, health and infrastructure] for the resguardos indígenas will be distributed in proportion to the participation of the population of the resguardo, based on the census by the Colombian Institute for Rural Development (art. 25 of law 60; art. 83 of law 715).
Law 99 (1993) – Environmental Statute	Creation of the National Environmental Council, in which indigenous communities are represented.
Law 115 (1994) – Education Code	Implementation of “ethno-education” in indigenous territories. Schools are obliged to teach indigenous languages and culture in their curriculum, and subjects that could threaten the culture of the resguardo are forbidden.
Law 160 (1994) – National Agricultural Code	Creation of the Colombian Institute for Agricultural Reform (renamed Colombian Institute for Rural Development in 2007) with the faculty to recognize indigenous settlements and give them lands that are necessary for the needs of their communities.
Decree 2663 (1994), derogated and updated by decree 1465 (2013)	Regulation of the awarding of land to resguardos indígenas.



<b>Legal rules and regulations</b>	<b>Summary</b>
Decree 1397 (1996)	Creation of the National Commission for Indigenous Territories to advise the Ministry of Agriculture and Rural Development about the needs of indigenous communities.
Law 600 (2000) – Penal Code	Members of the indigenous communities enjoy a certain degree of non-admissibility ( <i>fuero especial indígena</i> , or immunity from prosecution) because of their cultural diversity in case the offense committed is not a crime according to their culture (art. 378).
	Reintegration into their socio-cultural environment as a security measure for members of indigenous communities (art. 479).
Law 685 (2001) – Mine Code	Obligation for natural resource operators not to damage the cultural, social and economic values of the communities that occupy the space in which the concession for the extraction of minerals is allowed. Also, indigenous authorities have priority in granting concessions for the exploitation of mines in indigenous territories.
Law 734 (2002) – Single Disciplinary Code	Any indigenous person who administers state resources will be disciplined in accordance with the punishments for public servants.
Law 906 (2004) – Code of Penal Procedure	Establishes an exception to judge those crimes that are to be judged by the indigenous jurisdiction (art. 30). In case the conduct committed is considered a crime in both jurisdictions, it may be tried, since the principle of non-admissibility due to socio-cultural diversity does not apply. Punishment and security measures must be established in coordination with the highest indigenous authority in the respective community.
Law 1096 (2006) – Child and Adolescence Code	Imposes obligations on the family and states that in indigenous communities, the obligations of the family will be established according to their traditions and cultures. Contains regulations for the adoption of an indigenous child or adolescent, stating that in case the adopters belong to the same community, it will be carried out according to their customs and habits. With regard to work permits for minors, the authorization of the superior command of the community is required. In case of punishable conduct by an indigenous adolescent, they will be judged according to the norms of their own communities. In the event minor offenders commit a delinquency outside their community, they will be subject to the system of criminal responsibility for adolescents of ordinary jurisdiction, if they do not wish to return to their communities of origin.

Source: own elaboration based on cited legal rules and regulations.

H. Examples of religious freedom cases in Colombian and Inter-American jurisprudence

Case	Summary and implications
Sentencia T-342/1994, Corte Constitucional de Colombia	The right to cultural identity as well as the right to religious freedom and worship of the Nukak Maku indigenous people were protected from the “threat” posed by the work of the New Tribes Evangelical Association, who through their work had generated a relationship of dependence, which could potentially violate the mentioned rights and enable coercion or imposition of their religious doctrine.
Sentencia SU-510/1998, Corte Constitucional de Colombia	The Court pointed out several fundamental aspects of the special worldview of the indigenous community of the Ika O Arhuaco resguardo in order to make the right to “cultural identity” prevail over the right to religious freedom: (1) the preservation of the indigenous territory is closely related to the worship of their gods, making the territory equivalent to their temple (a sacred place); (2) the decision explains the relationship between the religion of the ethnic group and the care and respect for nature; (3) the analysis that religious beliefs are a fundamental element of the indigenous culture, on which all structures are based. Based on this analysis, the Court determined that restrictions on the right to religious freedom within these communities were constitutional.
Comunidad Mayagna (Sumo) Awas Tingni contra Nicaragua, sentencia de fondo (31/08/2001), Corte Interamericana de Derechos Humanos	The particular situation of indigenous groups, in which their spirituality plays a central role, has led the Court to declare that, in applying the rights of the Inter-American Convention on Human Rights, states must take into account the characteristics of the communities to which they apply. This implies recognizing that states should not only protect the right to property in its classic sense of individual ownership, but also forms of collective ownership and possession.
Sentencia T-1022/2001, Corte Constitucional de Colombia	The Court did not protect the right to religious freedom and worship, of indigenous people belonging to the Yanacona resguardo, because they followed evangelical Christianity, in contrast to the majority that assimilated Catholicism, given that the profession and practice of such beliefs runs counter to their customs. Therefore, the practice of these beliefs should be limited to the private sphere. For its public exercise it is necessary to have the respective authorization of the indigenous authorities, which are autonomous for the taking of this decision.
Comunidad Indígena Yakye Axa contra Paraguay, sentencia de fondo (17/06/2005), Corte Interamericana de Derechos Humanos	The Court has come to the conclusion that traditional lands and the resources linked to culture must be safeguarded under Article 21 of the Inter-American Convention on Human Rights.

<b>Case</b>	<b>Summary and implications</b>
Comunidad indígena Sawhoyamaya contra Paraguay, sentencia de fondo (29/04/2006), Corte Interamericana de Derechos Humanos	Due to the Court's conception of indigenous peoples as "true legal subjects with their own singularity", the collective nature of the law is stronger than individual freedoms.
Sentencia T-349/2008, Corte Constitucional de Colombia	The Court considers that, in relation to the factual situation that was presented within the resguardo, it must reiterate in full the precedent set forth in Sentence SU-510 of 1998.
Sentencia T-659/2013, Corte Constitucional de Colombia	Evangelical Christians claim that the Pickwe Tha Fxiw resguardo in the town of Itaibe in the municipality of Páez violated their fundamental rights and those of their families as a result of their conversion to another faith, by stripping them of the property and the land they owned in the territory of said resguardo, without receiving compensation for the improvements they made on them. The Court reiterates jurisprudence of the Court related to the constitutional protection in the 1991 Constitution of the fundamental right to the ethnic diversity and cultural identity of indigenous communities, the recognition and guarantee of their autonomy and jurisdiction, and the constitutional importance of the territory for members of these ethnic groups. The Court confirms rulings of lower courts that the dispossession of the plots of the plaintiffs is legitimate, since they voluntarily left the community by withdrawing from the CRIC and joining the OPIC.

Source: own elaboration based on cited jurisprudence.

*I. Registered Protestant denominations in Cuba*

	<b>Own seminary</b>	<b>Member of the Cuban Council of Churches (CIC)</b>
<b>Conservative churches</b>		
Iglesia Bautista de Gracia (Independent)	No	No
Iglesia Bautista Bereana (Independent)	No	No
Iglesia Presbiteriana Ortodoxa (Independent)	No	No
Iglesia Cristiana Reformada (Christian Reformed Church)	Yes: Jagüey	Yes
<b>Broader churches with a conservative wing</b>		
Convención Evangélica de Cuba Los Pinos Nuevos (Worldteam)	Yes: Placetas	Associate
Convención Bautista de Cuba Oriental (American Baptist Churches)	Yes: Santiago	No
Convención Bautista de Cuba Occidental (Southern Baptists)	Yes: Havana	No
<b>Intermediate churches</b>		
Mision Mundial en Cuba (United World Mission)	Yes: Cabañas	Yes
Liga Evangélica de Cuba (Independent)	No	Associate
Iglesia de Cristo (Churches of Christ)	No	Associate
Convención Bautista Libre (Free Will Baptists)	Yes: Pinar	Yes
Iglesia Hermanos en Cristo (Brethren in Christ)	No	Yes
Iglesia Metodista (United Methodist Church)	Yes: Havana	Yes
Iglesia de la Biblia Abierta (Open Bible Churches)	No	Associate
Iglesia de Dios Ortodoxa (Independent)	No	Yes
Iglesia Evangelica Bethel (Elim Assemblies missionaries)	No	Yes
<b>Liberal / ecumenical churches</b>		
Iglesia Episcopal (Episcopal Church, member of the Anglican Communion)	Combined	Yes
Iglesia Presbiteriana Reformada (Presbyterian Church)	Combined	Yes
Iglesia de Nazareno (Church of the Nazarene)	Yes: La Lisa	Yes
Fraternidad de Iglesias Bautistas	Combined	Yes
<b>Pentecostal churches</b>		
Iglesia Santa Pentecostés (Pentacostal Holiness Church)	No	Yes
Iglesia Congregacional Pentecostal (Congregational Holiness)	No	Yes
Iglesia Evangelica Pentecostal de Cuba (Assemblies of God)	Yes	Associate

	<b>Own seminary</b>	<b>Member of the Cuban Council of Churches (CIC)</b>
Iglesia Pentecostal Buenas Nuevas (Independent Pentecostal)	No	Associate
Primera Iglesia Pentecostal (Independent Pentecostal)	No	Yes
Iglesia de Dios Evangelio Completo (Church of God, Cleveland)	No	No
Iglesia Evangelica Pentecostal Luz del Mundo (Independent Pentecostal)	No	Yes
Iglesia de Dios en Cuba (Church of God, Anderson)	No	Yes
Iglesia Misionera de Dios (God's Missionary Church)	No	Yes
Iglesia Apostólica de Jesucristo (Unitarian Pentecostal)	No	Yes
Bando Evangélico de Gedeón (Gideon's Band)	No	Associate
Iglesia de la Fe Apostolica (Churches of the Apostolic Faith)	No	Yes
Los Amigos (Quakers)	No	Yes
<b>Other churches</b>		
Iglesia Adventista del Séptimo Día (Seventh-day Adventists Church)	Yes: Havana	Associate
Ejército de Salvación (Salvation Army)	No	Yes

Source: Spaanse Evangelische Zending (SEZ) (2012).

*J. Definitions of key concepts used in this research*

<b>Avoidance</b>	Avoidance of any interaction with the actors responsible for the human security threats, leading to flight or internal exit in the most extreme case.
<b>Collective action</b>	Engagement in advocacy or any form of (organized) non-violent resistance or protest to the actors responsible for the human security threats.
<b>Compliance</b>	Obedience to any requirements made by the actors responsible for the human security threats.
<b>Cultural dissidents</b>	Members of the Nasa ethnic group in Colombia who, on religious grounds, oppose the authority of the political leaders of their reserves and reject the indigenous traditions they consider incompatible with their faith.
<b>Human security threats in relation to religious freedom</b>	Any restriction on religious expression in any sphere of society.
<b>Human security</b>	“Human security is the protection of the vital core of all human lives from critical and pervasive threats. Individuals require protection from environmental, economic, food, health, personal and political threats.” (Owen 2003:38)
<b>Minority</b>	A social subdivision of society.
<b>Moral standing</b>	Credibility with people outside the religious minority as a result of the respect religious roles or religious beliefs commands (moral authority).
<b>Religion</b>	A belief system that includes a more or less coherent set of beliefs in which reference is made to (a) transcendental being(s), which is seen by its adherents as important for who they are and which influences their individual and collective behavior.
<b>Religious minority</b>	A minority group which self-identifies (or is identified) with a particular belief system (religious identity), which influences the individual and collective behavior in society of its members (religious behavior).
<b>Resilience</b>	“Resilience is the capacity of any entity – an individual, a community, an organization, or a natural system – to prepare for disruptions, to recover from shocks and stresses, and to adapt and grow from a disruptive experience. As you build resilience, therefore, you become more able to prevent or mitigate stresses and shocks you can identify and better able to respond to those you can’t predict or avoid. You also develop greater capacity to bounce

back from a crisis, learn from it, and achieve revitalization.”  
(Rodin 2014:116)

<b>Religious freedom</b>	- Legal definition: “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.” (Article 18 of the Universal Declaration of Human Rights) - Political definition: freedom of religious expression in each sphere society
<b>Restrictions on religious freedom</b>	“any unjustified restriction on religious expression in any sphere of society.” (Petri & Visscher 2015:107)
<b>Social wisdom</b>	The ability, based on self-reflection, to anticipate how one’s words and actions might be received in order to avoid being perceived as provocative.
<b>Solidarity</b>	Mitigation of the humanitarian impact of human security threats within a religious community.
<b>Specificity</b>	A condition that can be more or less particular to an individual or group.
<b>Spiritual endurance</b>	Withdrawal within oneself, seeking comfort in personal religious beliefs.
<b>Taking up arms</b>	Direct confrontation of armed power through the creation of self-defense militias or counter-insurgency units.
<b>Vulnerability</b>	The risk to suffer human rights abuses.