

New Directions: Global Opportunities for Expanding and Coordinating Religious Freedom Initiatives

*Research report of religious
freedom leaders and friends from
around the world*

*IRF Summit 2021
Washington, D.C.*

FOR MEDIA OR OTHER INQUIRIES:

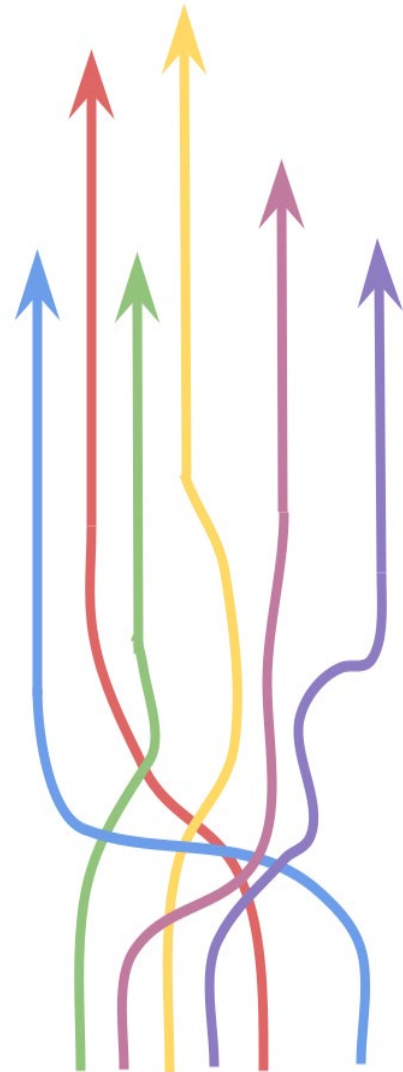
Greg Mitchell, Chair and President, IRF Secretariat
greg@irfsecretariat.org

Brian Grim, Ph.D., Founding President, Religious Freedom & Business Foundation, IRF Secretariat Global
Leadership Council, Study's Lead Researcher brian@religiousfreedomandbusiness.org

Annie McKinney, IRF Secretariat Global Coordinator annie@irfsecretariat.org

RECOMMENDED CITATION:

July 2021, "New Directions: Global Opportunities for Expanding and Coordinating Religious Freedom Initiatives"





IRF SECRETARIAT LEADERSHIP

IRF Secretariat Board

Greg Mitchell, Chair and President
Paul Murray, Vice Chair, Treasurer, and Secretary
Simran Singh Stuelpnagel, Vice Chair

IRF Secretariat Global Leadership Council

Jan Figel, Former EU Special Envoy for Freedom of Religion or Belief Outside the EU
David Anderson, Founding Member, International Panel of Parliamentarians for
Freedom of Religion or Belief; Former Member of Parliament in Canada
Brian Grim, Ph.D., President, Religious Freedom & Business Foundation, and lead
researcher of this study

IRF Secretariat Staff

Annie McKinney, Global Coordinator

Report Contributors

The Late Bishop Jbe Grieboski, Independent Old Catholic Church
Grant McDaniel, former IRF Secretariat coordinator

FOREWARD

The current state of international religious freedom remains one of deepening crisis—despite all the remarkable work of advocates and the increasing focus of a growing number of governments and parliamentarians on the problems associated with religious persecution.

Amidst 20-plus years of rising government restrictions and social hostilities involving religion, as documented annually by the [Pew Research Center](#), the global movement to advance religious freedom needs a new approach. In July 2020, IRF Secretariat received a planning grant from [Templeton Religion Trust \(TRT\)](#) that includes a global survey to help us determine how to most effectively foster cooperative engagement and coordinate actions within and across global networks of religious freedom roundtables, governments, parliamentarians, and civil society sectors such as business.

To supplement traditional advocacy efforts, we have been looking for innovative ideas and best practices that *build* religious freedom and studying new directions for expanding and coordinating religious freedom initiatives. With focus group and survey data representing the ideas and views of hundreds of experts, we present a list of research-driven recommendations for discussion at IRF Summit 2021 in Washington, D.C. This research will be our starting point for discussion during the Summit and for catalyzing several joint multi-faith campaigns after the Summit.

The hope is to provide strategic opportunities that will enable us to increase communication, cooperation, and coordination between global, regional, national, and local advocates *and builders* to reverse these troubling and tragic trends.

We are encouraged by the strong support for utilizing religious freedom roundtables as a global infrastructure for a variety of multi-faith initiatives that will increase mutual understanding and respect for “the other’s” freedom of conscience and human dignity; and that will build mutual trust and reliance among citizens, groups, societal sectors, and governments.

We are grateful for all the contributors to the study, including TRT, the focus group and survey participants, IRF leadership, and those who tabulated the data. This report, if we so choose, can become a guide map for multi-faith advocacy and building religious freedom and pluralism around the world. I sincerely invite you to digest it thoroughly so that we may all be ready for conversations at the Summit.

Warm regards,

Greg Mitchell

Chair and President, IRF Secretariat

July 2021

TABLE OF CONTENTS

Overview	4
Global Findings	
Economic Initiatives	6
Intersectional Opportunities	8
Civil Society Plans	10
Global North Findings	
United States	12
Europe, Australia, Canada, and New Zealand	13
Global South Findings	
Middle East-North Africa	14
Latin America	15
East Asia	16
South Asia	17
Recommendations	18
Methodology	20
Appendix I: Countries by Region	22
Appendix II: Topline Survey Results	24
Appendix III: Religious Restrictions and Social Hostilities	38

OVERVIEW

The global movement to advance religious freedom for everyone, everywhere, all the time will need to rely on new directions, according to a study conducted by IRF Secretariat among faith leaders, religious freedom advocates, experts, academics, NGO leaders, and governmental representatives.

The study includes data from ten focus groups. Many themes emerged, including the need to advance religious freedom advocacy and cooperative engagement alongside and within **existing social institutions, such as business**. Also, the importance of humanizing "religious freedom" was routinely mentioned: a greater human experience allows for wider **solidarity across faith groups and other human rights organizations**, and is effective in expanding religious freedom when multiple groups are involved. Finally, focus group participants concurred with the call for **greater social responsibility** in expanding religious freedom, potentially leading to **new civil society plans**.

A survey of more than 200 respondents representing points of view for 50 countries that make up nearly three-quarters of the world's population showed a similar pattern of findings. There is broad agreement in the potential impact of advancing religious freedom through **economic initiatives within business and among business leaders**. Survey respondents, in most regions around the world, also say that more active religious freedom work among businesses could lead to less youth radicalization and greater social harmony.

Most survey respondents also indicated that religious rights are human rights, and that there are **intersectional opportunities with other human rights issues**, such as economic disadvantage, LGBTQ+ rights, women's rights, and freedom of the press to address religious freedom. Although solid majorities feel that the promotion of LGBTQ+ rights have an adverse effect on the promotion of religious freedom, 89% of U.S. respondents say it would be somewhat or very acceptable to find common ground with the LGBTQ+ community to advance religious freedom. Respondents, however, indicated that public alignment with some human rights groups may not always be beneficial for expanding religious freedom in their countries. It seems that multiple tracks—bridge building, humanitarian approaches, and educational plans—all working together is a possible direction going forward.

Finally, survey respondents are keen on **new civil society plans, particularly in starting religious freedom roundtables in their countries**, an opportunity to bring faith, business, and human rights leaders into regular discussions and joint action to better advance religious freedom. Most respondents indicated they and/or their organizations would be available to assist in the development of such roundtables. And, most said a global network of roundtables would be helpful in this pursuit. The majority of survey respondents also thought a global social media campaign indirectly supporting religious freedom would be useful.

The report presents global findings for each of the three areas listed above: (1) economic initiatives, (2) intersectional opportunities, and (3) new civil society plans. Findings for world regions and differing levels of government restrictions on religion and social hostilities involving religion are also presented. The report presents key findings for six world regions, divided across the Global North and the Global South. It concludes with a list of recommendations based on the findings of this study.

How We Did This? A Brief Methodology

IRF Secretariat, working with the Religious Freedom & Business Foundation (under the direction of its founder and president Brian Grim, Ph.D., who previously developed and led the Pew Research Center's annual reports on religious freedom and restrictions), conducted 10 focus groups with people throughout the world asking what is working, what is not working, and what may work for advancing religious freedom around the world. The focus groups consisted of different faith leaders (including from large and small faiths including faith leaders in the LGBTQ+ community), religious freedom advocates, academics, NGO leaders, and governmental representatives.

The information gained from these focus groups informed the development of a global survey on religious freedom in English, Arabic, Spanish, Portuguese, and Russian. The survey was then fielded globally from March 1 through June 11, 2021 among a similar but greatly expanded group of leaders included in the focus groups. A total of 202 responses were collected. This online survey is not meant to be representative of all those interested in advancing religious freedom, but a global collection of those most highly invested in advancing religious freedom in their countries of expertise.

This survey asked advocates to rate their countries along the same metrics the Pew Research Center uses to create its annual indexes on government restrictions on religion (GRI) and social hostilities involving religion (SHI). The findings confirm that the respondents' perception of the situations in their countries is highly and significantly correlated with the Pew data. This indicates that respondents know their countries well when it comes to religious freedom issues.

Country experts responding to the survey represent approximately three-quarters of the world's population, with about an equal number from Global North countries—defined here as U.S., Europe, Canada, Australia, and New Zealand—and Global South countries—defined here as the remaining countries, i.e., those in the Middle-East North Africa, Latin America, East Asia, and South Asia. (The survey, unfortunately, did not have a sufficient number of responses from sub-Saharan African countries to provide detailed findings for this region.) Most respondents are nationals of and reside in their countries of expertise.

The term “religious freedom” is used throughout the report, as defined in Article 18 of the [Universal Declaration of Human Rights](#). Other terms demonstrating a similar meaning include International Religious Freedom (IRF) and Freedom of Religion or Belief (FORB). All three terms — religious freedom, FORB, IRF — were used in the survey.

See the Methodology for more detailed information.

GLOBAL FINDINGS

Economic Initiatives: Business engagement is a potential pathway for advancing religious freedom

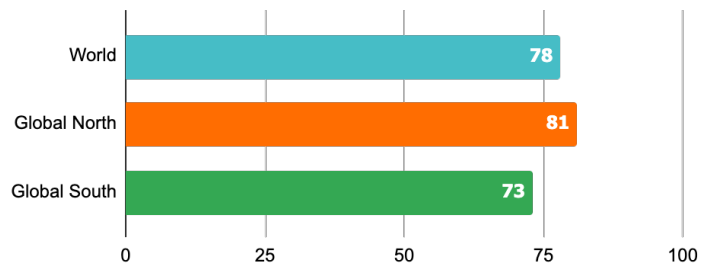
A majority globally (78%) say business promoting religious inclusion and/or multi-faith understanding would have a positive or significantly positive impact on religious freedom in their country, with higher potential impact in Global North countries (81%) than in Global South countries (73%).

Globally, the majority (69%) of survey respondents live in countries with workplace conditions where people of different religions typically work side-by-side. More respondents live in countries where workplaces treat employees equitably by religion (45%) than some faiths having certain advantages (24%). This situation of different faiths treated equitably in the workplace, however, is more common in Global North countries (65%) than in Global South countries (28%). As would be expected, there are more advantages or barriers for religious groups within workplaces in countries with higher government restrictions on religion and social hostilities involving religion.

Globally, a minority (34%) of respondents say workplaces in their country have religious inclusion and/or multi-faith understanding, with this situation being even less common in Global South workplaces (28%). These low levels offer an opportunity for advancing religious freedom initiatives within the workplace.

Majorities say business promoting religious inclusion and/or multi-faith understanding would make a positive impact for religious freedom in their countries

% saying there would be a positive or significantly positive impact



“The World Trade Centers are very active in India. They have a very strong business community. They now have almost 40 World Trade Centers throughout India. I know many people on the board and have been active the past couple decades. This issue [religious freedom] never came up there..But through the roundtables, I connected. I then realized how intense this issue was. I was not aware of it. In the business community, it was going past me” — Focus group participant

Such economic opportunities, according to respondents, may also lead to less radicalization of youth in their countries, with about half (52%) globally saying it would make a significant difference or would be key in preventing radicalization. Meanwhile, a majority (59%) in Global South countries say the same, with it being particularly high in countries with high social hostilities involving religion (67%). Similarly, a majority (70%) globally say more opportunities for people of different faiths and beliefs working together in business and/or the marketplace would increase social cohesion and harmony significantly.

Economic initiatives among business and business leaders could provide a relatively new direction of work for religious freedom advocates and builders. It is a consistent area for growth across all regions and levels of government restrictions and social hostilities. It also seems to be a possible avenue for religious freedom development when many or only a single religious group or belief system is represented in the workplace.

However, economic initiatives are not the only new direction survey results reveal in coordinating religious freedom initiatives around the world. Working alongside human rights issues is another potential connection point.

GLOBAL FINDINGS

Intersectional Opportunities: Religious freedom can be coupled with human rights issues

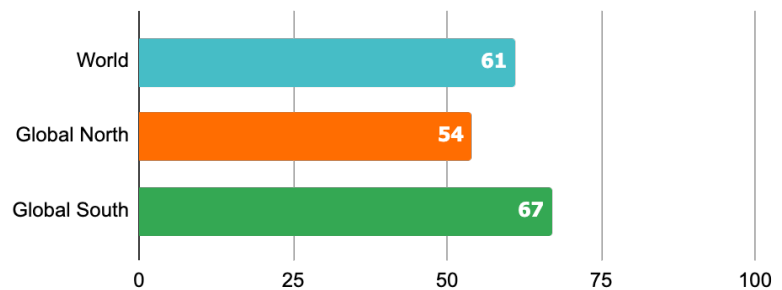
A majority (61%) globally say human rights issues intersect with religious freedom work sometimes or very often, with this opinion occurring slightly higher in Global South countries (67%) and even higher where respondents assess their

country to have high

government restrictions on religion (77%) or high social hostilities involving religion (79%).

Majorities say that human rights issues are related to religious freedom work

% saying sometimes or very often



Respondents identified a range of human rights issues that can be coupled with religious freedom initiatives, including human trafficking, migrant rights, and poverty. But when asked more specifically about some certain human rights and

their impact on religious freedom, respondents had more nuanced reflections. For example, a majority globally (64%), say lack of economic empowerment has some or significant adverse impact on religious freedom, with this issue even higher in Global South countries (76%) and countries with high social hostilities involving religion (84%).

Similarly, a slim majority (57%) indicate freedom of press as a human right issue has an adverse or significantly adverse impact on religious freedom, again being higher in Global South countries (74%). At the same time, about half (53%) of respondents also say LGBTQ+ rights have an adverse or significantly adverse impact on religious freedom, with higher levels (59%) in Global North countries. Meanwhile, nearly half (46%) of respondents assessed that women's rights had an adverse or significantly adverse impact of religious freedom, with a higher share in Global South countries (59%).

“Everything you said resonated with me in terms of the persecution of religious minorities... LGBTQ people are profoundly empathetic. When I think about overcoming anti-semitism, addressing islamophobia, persecution of Rohingya...I think religious freedom matters. So if it were possible to talk more about religious freedom in that way, but to include in that explicit messaging in freeing up LGBTQ people religiously and spiritually, then I think we'd have something.” — Focus group participant

When citing examples of crimes against humanity towards religious minorities (e.g. Yazidis and Christians in Northern Iraq under ISIS, Rohingya Muslims in Myanmar, Uyghur Muslims in China), a majority (79%) of respondents worldwide say it would be acceptable or very acceptable to raise awareness of egregious religious freedom violations, albeit this is somewhat lower (67%) in Global South countries or where government restrictions on religion is high (58%).

When asked about finding common ground with the LGBTQ+ community on religious freedom issues, a slim majority (57%) worldwide say this would be somewhat or very acceptable in their countries. This potential for common ground is higher (81%) in Global North countries, but only about a third (35%) in Global South countries and in countries with high governmental restrictions on religion (34%).

Majorities say a sustainable global infrastructure is very important for pulling people together and coordinating multi-faith actions that produce lasting legacies

% saying very important

A sustainable global infrastructure for multi-faith actions	World	Global North	Global South
Bridge building and peacebuilding activities to increase mutual understanding and respect	75	74	77
Citizenship and policy initiatives to advance religious freedom	69	63	76
Economic/business engagement, especially around the benefits of workplace religious diversity, equity, and inclusion	62	63	61
Educational and training initiatives to equip religious freedom advocates and inform constituents	76	72	80
Social and humanitarian projects to increase mutual trust and reliance	79	80	78

The survey also shows several different pathways to coupling religious freedom with human rights issues. Majorities worldwide, across both Global North and Global South countries, say that a sustainable global infrastructure is very important for the coordination of multi-faith actions like bridge building, citizenship and policy initiatives, economic/business engagement, educational and training initiatives, and social and humanitarian projects. This could be accomplished in many different ways, of which religious freedom roundtables could be one avenue (see next chapter as an example).

Religious freedom advocates and builders have a compelling opportunity to pair human rights issues with religious freedom advancement. The issues listed above represent only a sampling of potential areas of collaboration and mutual development. And, it is an area of coordination that could have at least reasonable success across most regions.

Yet, survey respondents indicated other opportunities for advancing religious freedom, including more direct civil society plans.

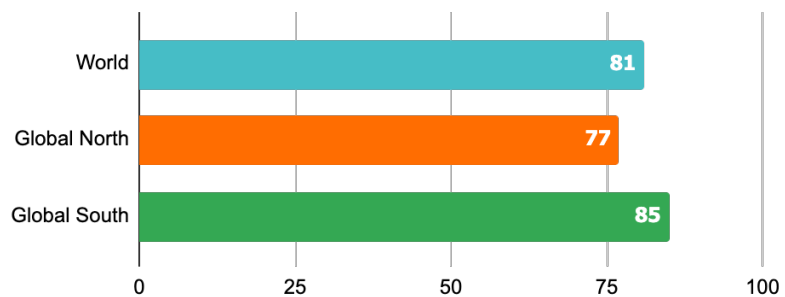
GLOBAL FINDINGS

Civil society plans: Leaders embrace religious freedom roundtables, a global network, and social media

A majority (81%) of survey respondents worldwide, and in both Global North (77%) and Global South (85%) countries, say they are somewhat or very interested in participating in religious freedom roundtables. These respondents come from across a variety of roles and occupations, including faith leaders, NGO leadership, business leaders, academics, and religious freedom advocates and builders.

Majorities say that they would be interested in participating in a religious freedom national roundtable

% saying somewhat or very interested



Also, a majority (79%) worldwide say their organizations would

contribute time and resources to support a religious freedom roundtable in their countries. And, an overwhelming majority (87%) of respondents feel a national religious freedom roundtable plugged into a regional and global network of roundtables would help increase impact. As part of the vocabulary for these roundtables, about three-quarters or more worldwide agree that terms like *pluralism*, *friendship*, *respect*, *diversity*, *inclusion*, *human dignity*, *human rights*, *freedom of conscience*, *freedom of belief*, and *religious liberty* would be somewhat or very useful terms to use.

Similarly, a majority (80%) of respondents globally, as well as in Global North (80%) and Global South countries (79%), think the term *covenantal pluralism* —the obligation, responsibility, and intentional pledge to engage, respect, and protect the conscience of people of all faiths, and people of none, without necessarily lending moral equivalency to their beliefs and behavior —would be somewhat or very useful in religious freedom initiatives. But, an open-ended question in the survey asking more about its usefulness reveals that the term could be confusing to a general audience, is tied too closely to a Christian background, and may not be intuitive for all audiences.

“We had the opportunity to grow in religious freedom in the last year because we began to receive so many political attacks against leaders in Latin America. That is the reason we began a friendship group. Friendship is very important. If you have a friend, you can trust the things he does. When we began the roundtable, we already had friends together thinking of working together for the same thing. It offered a speedway. It was very fast in how to model the work because we already had our friendship.” Focus group participant

Respondents were given several potential names for a national roundtable in their countries and asked to assess each one on their value for a roundtable in their country. The names Human Dignity Roundtable and Religious Freedom and Anti-Discrimination Roundtable consistently received the highest scores across regions.

“Human Dignity” and “Religious Freedom and Anti-Discrimination” score as top names for national roundtables

% saying a good or excellent name

Proposed name	World	Global North	Global South
Human Dignity	72	66	78
Religious Freedom and Anti-Discrimination	72	75	69
Multi-faith	70	77	64
Pluralism	48	45	55
Freedom of Religion or Belief	46	35	56
Golden Rule	41	41	42
Article 18	31	22	41

Also, a large majority (80%) of respondents globally say it would be somewhat or very acceptable to have a social media campaign that indirectly promotes religious freedom by showing the positive aspects of faith. This level of support is higher in Global North countries (86%) than in Global South countries (75%). When asked for the best social media campaign name, respondents indicated “Friendship Across Faith and Beliefs” (38%), followed by “Faith Counts” (21%) as the best possible names, with higher support for the “Friendship Across Faith and Beliefs” (41%) in Global South countries.

Across regions and from a wide range of backgrounds, survey respondents are both interested in and willing to assist in the development of religious freedom roundtables in their countries. These national roundtables may not all carry the same name, but there is a desire to have a network to support this global work. A social media campaign promoting the benefits of faith and belief is also of interest to survey respondents.

GLOBAL NORTH FINDINGS - United States

Economic Initiatives

A majority (67%) of respondents assess typical workplaces to have people of different religions and beliefs working side-by-side, and people of all faiths and beliefs treated equitably with equal opportunities. Currently, only about half (55%) say businesses and/or business leaders do not, very seldom or only to some extent promote religious freedom, workplace religious instruction and/or multi-faith understanding. Consequently, an opportunity exists in that a large majority (85%) say such workplace initiatives would have a positive or significantly positive impact on religious freedom. Also, nearly half (48%) say the same economic initiatives would make a significant difference or would be key in preventing youth radicalization, and a majority (78%) say the same business initiatives would make a significant difference or be key in advancing social cohesion and harmony.

Intersectional Opportunities

A majority (64%) say that issues such as human trafficking, migrant rights, poverty and other human rights issues sometimes or very often intersect with religious freedom advocacy work. In particular, respondents indicate that lack of economic empowerment (51%) and the promotion of LGBTQ+ rights (65%) have some or significant adverse impact on religious freedom. Meanwhile, an overwhelming majority (92%) of respondents say it is somewhat or very acceptable to raise awareness of egregious religious freedom violations by highlighting modern-day crimes against humanity, while a similar share (89%) say it would be somewhat or very acceptable for religious freedom issues to find common ground with the LGBTQ+ community. In developing these intersectional opportunities with human rights issues, nearly all (98%) say bridge building and peacebuilding activities are somewhat or very important in having a sustainable global infrastructure for religious freedom. In the same way, large majorities see citizenship and policy initiatives (70%), economic/business engagement (71%), educational and training initiatives (83%), and social/humanitarian projects (88%) as important.

Civil Society Plans

A large majority (74%) of respondents say their organization would be interested in participating in a national roundtable of interested organizations to coordinate advocacy for religious freedom, with a majority (72%) also saying their organization would contribute time and resources to support such a roundtable. A majority of respondents indicate that Human Dignity Roundtable (76%) and Religious Freedom and Anti-Discrimination Roundtable (74%) would be good or excellent names for a roundtable. Also, nearly all (86%) say it would increase the roundtable's impact if their roundtable were plugged into a global network of roundtables. Again, nearly all (93%) respondents say it is somewhat or very acceptable for there to be a social media campaign that indirectly promotes religious freedom. Highest percentages of respondents indicate Friendship Across Faith and Beliefs (36%) or Faith Counts (30%) would be the best names for such a campaign.

GLOBAL NORTH FINDINGS - Europe, Canada, Australia, New Zealand

Economic Initiatives

A majority (59%) of respondents assess typical workplaces to have people of different religions and beliefs working side-by-side, and people of all faiths and beliefs treated equitably with equal opportunities. Currently, a majority (80%) say businesses and/or business leaders do not, very seldom or only to some extent promote religious freedom, workplace religious instruction and/or multi-faith understanding. Consequently, an opportunity exists in that a majority (74%) say such workplace initiatives would have a positive or significantly positive impact on religious freedom. Also, a majority (66%) say the same business initiatives would make a significant difference or be key in advancing social cohesion and harmony.

Intersectional Opportunities

Unlike other regions, a minority (34%) say that issues such as human trafficking, migrant rights, poverty and other human rights issues sometimes or very often intersect with religious freedom advocacy work. As such, a minority of respondents indicate that lack of economic empowerment (40%), the promotion of LGBTQ+ rights (47%), women's rights (23%), and freedom of the press (37%) have some or significant adverse impact on religious freedom. Meanwhile, a majority (87%) of respondents say it is somewhat or very acceptable to raise awareness of egregious religious freedom violations by highlighting modern-day crimes against humanity, while a majority (65%) say it would be somewhat or very acceptable for religious freedom issues to find common ground with the LGBTQ+ community. In developing these intersectional opportunities with human rights issues, an overwhelming majority (87%) say bridge building and peacebuilding activities are somewhat or very important in having a sustainable global infrastructure for religious freedom. In the same way, large majorities see citizenship and policy initiatives (88%), economic/business engagement (83%), educational and training initiatives (90%), and social/humanitarian projects (91%) as important.

Civil Society Plans

A large majority (81%) of respondents say their organization would be interested in participating in a national roundtable of interested organizations to coordinate advocacy for religious freedom, with a majority (73%) also saying their organization would contribute time and resources to support such a roundtable. A majority of respondents indicate that Religious Freedom and Anti-Discrimination Roundtable (74%) and Freedom of Religion or Belief Roundtable (50%) would be good or excellent names for a roundtable. Also, most (84%) say it would increase the roundtable's impact if their roundtable were plugged into a global network of roundtables. A majority (73%) of respondents say it is somewhat or very acceptable for there to be a social media campaign that indirectly promotes religious freedom. Highest percentages of respondents indicate Friendship Across Faith and Beliefs (40%) or Faith Counts (33%) would be the best names for such a campaign.

GLOBAL SOUTH FINDINGS - Middle East-North Africa

Economic Initiatives

The majority (73%) of respondents assess typical workplaces to have people of different or single religions and beliefs working side-by-side, but disadvantages or barriers for some religious groups. Currently, a majority (83%) say businesses and/or business leaders do not, very seldom or only to some extent promote religious freedom, workplace religious instruction and/or multi-faith understanding. Consequently, an opportunity exists in that a majority (87%) say such workplace initiatives would have a positive or significantly positive impact on religious freedom. Also, a majority (58%) say the same economic initiatives would make a significant difference or would be key in preventing youth radicalization, and a majority (62%) say the same business initiatives would make a significant difference or be key in advancing social cohesion and harmony.

Intersectional Opportunities

The majority (58%) say that issues such as human trafficking, migrant rights, poverty and other human rights issues sometimes or very often intersect with religious freedom advocacy work. In particular, respondents indicate that lack of economic empowerment (76%), women's rights (68%), and freedom of the press (69%) have some or significant adverse impact on religious freedom. Meanwhile, a large majority (83%) of respondents say it is somewhat or very acceptable to raise awareness of egregious religious freedom violations by highlighting modern-day crimes against humanity, while only a quarter (24%) say it would be somewhat or very acceptable for religious freedom issues to find common ground with the LGBTQ+ community. In developing these intersectional opportunities with human rights issues, half (52%) say bridge building and peacebuilding activities are somewhat or very important in having a sustainable global infrastructure for religious freedom. In the same way, majorities see citizenship and policy initiatives (86%), economic/business engagement (81%), educational and training initiatives (93%), and social/humanitarian projects (93%) as important.

Civil Society Plans

A majority (75%) of respondents say their organization would be interested in participating in a national roundtable of interested organizations to coordinate advocacy for religious freedom, with the same share (75%) also saying their organization would contribute time and resources to support such a roundtable. A majority of respondents indicate that Human Dignity Roundtable (72%) and Religious Freedom and Anti-Discrimination Roundtable (70%) would be good or excellent names for a roundtable. Also, most (79%) say it would increase the roundtable's impact if their roundtable were plugged into a regional and global network of roundtables. A majority (76%) of respondents say it is somewhat or very acceptable for there to be a social media campaign that indirectly promotes religious freedom. Highest percentages of respondents indicate Friendship Across Faiths and Beliefs (38%) or FORB - A Foundational Human Right (24%) would be the best names for such a campaign.

GLOBAL SOUTH FINDINGS - Latin America

Economic Initiatives

A majority (67%) of respondents assess typical workplaces to have people of different religions and beliefs working side-by-side, and people of all faiths and beliefs treated equitably with equal opportunities. Currently, a majority (78%) say businesses and/or business leaders do not, very seldom or only to some extent promote religious freedom, workplace religious instruction and/or multi-faith understanding. Consequently, an opportunity exists in that a majority (66%) say such workplace initiatives would have a positive or significantly positive impact on religious freedom. Also, about half (55%) say the same economic initiatives would make a significant difference or would be key in preventing youth radicalization, and a majority (77%) say the same business initiatives would make a significant difference or be key in advancing social cohesion and harmony.

Intersectional Opportunities

A majority (66%) say that issues such as human trafficking, migrant rights, poverty and other human rights issues sometimes or very often intersect with religious freedom advocacy work. In particular, respondents indicate that lack of economic empowerment (77%) and the promotion of LGBTQ+ rights (77%) have some or significant adverse impact on religious freedom. Meanwhile, a majority (89%) of respondents say it is somewhat or very acceptable to raise awareness of egregious religious freedom violations by highlighting modern-day crimes against humanity, while about half (55%) say it would be somewhat or very acceptable for religious freedom issues to find common ground with the LGBTQ+ community. In developing these intersectional opportunities with human rights issues, all (100%) say bridge building and peacebuilding activities are somewhat or very important in having a sustainable global infrastructure for religious freedom. In the same way, nearly all see citizenship and policy initiatives (89%), economic/business engagement (89%), educational and training initiatives (89%), and social/humanitarian projects (89%) as important.

Civil Society Plans

The majority (77%) of respondents say their organization would be interested in participating in a national roundtable of interested organizations to coordinate advocacy for religious freedom, with about the same share saying their organization would contribute time and resources to support such a roundtable. A majority of respondents indicate that Religious Freedom and Anti-Discrimination Roundtable (88%) and Human Dignity Roundtable (86%) would be good or excellent names for a roundtable. Also, nearly all (89%) say it would increase the roundtable's impact if their roundtable were plugged into a global network of roundtables. Similarly, nearly all (89%) of respondents say it is somewhat or very acceptable for there to be a social media campaign that indirectly promotes religious freedom. Respondents indicate Faith Counts (67%) would be the best name for such a campaign.

GLOBAL SOUTH FINDINGS - East Asia

Economic Initiatives

A slight majority (56%) of respondents assess typical workplaces to have people of different or single religions and beliefs working side-by-side, but people of all faiths and beliefs treated equitably with equal opportunities. Currently, a majority (88%) say businesses and/or business leaders do not, very seldom or only to some extent promote religious freedom, workplace religious instruction and/or multi-faith understanding. Consequently, an opportunity exists in that a majority (58%) say such workplace initiatives would have a positive or significantly positive impact on religious freedom. Also, a majority (60%) say the same economic initiatives would make a significant difference or would be key in preventing youth radicalization, and a majority (56%) say the same business initiatives would make a significant difference or be key in advancing social cohesion and harmony.

Intersectional Opportunities

A majority (59%) say that issues such as human trafficking, migrant rights, poverty and other human rights issues sometimes or very often intersect with religious freedom advocacy work. In particular, respondents indicate that lack of economic empowerment (63%) and freedom of the press (83%) have some or significant adverse impact on religious freedom. Meanwhile, a slight majority (59%) of respondents say it is somewhat or very acceptable to raise awareness of egregious religious freedom violations by highlighting modern-day crimes against humanity, while a minority (36%) say it would be somewhat or very acceptable for religious freedom issues to find common ground with the LGBTQ+ community. In developing these intersectional opportunities with human rights issues, nearly all (94%) say bridge building and peacebuilding activities are somewhat or very important in having a sustainable global infrastructure for religious freedom. In the same way, nearly all see citizenship and policy initiatives (94%), economic/business engagement (87%), educational and training initiatives (97%), and social/humanitarian projects (97%) as important.

Civil Society Plans

An overwhelming majority (93%) of respondents say their organization would be interested in participating in a national roundtable of interested organizations to coordinate advocacy for religious freedom, with about the same share (85%) also saying their organization would contribute time and resources to support such a roundtable. A majority of respondents indicate that Human Dignity Roundtable (79%) and Religious Freedom and Anti-Discrimination (59%) would be good or excellent names for a roundtable. Also, most (86%) say it would increase the roundtable's impact if their roundtable were plugged into a global network of roundtables. A majority (79%) of respondents say it is somewhat or very acceptable for there to be a social media campaign that indirectly promotes religious freedom. Respondents indicate Friendship Across Faiths and Beliefs (43%) would be the best name for such a campaign.

GLOBAL SOUTH FINDINGS- South Asia

Economic Initiatives

A majority (67%) of respondents assess typical workplaces to have people of different religions and beliefs working side-by-side, and people of all faiths and beliefs treated equitably with equal opportunities. Currently, a majority (83%) say businesses and/or business leaders do not, very seldom or only to some extent promote religious freedom, workplace religious instruction and/or multi-faith understanding. Consequently, an opportunity exists in that a majority (86%) say such workplace initiatives would have a positive or significantly positive impact on religious freedom. Also, a majority (67%) say the same economic initiatives would make a significant difference or would be key in preventing youth radicalization, and a majority (77%) say the same business initiatives would make a significant difference or be key in advancing social cohesion and harmony.

Intersectional Opportunities

A majority (77%) say that issues such as human trafficking, migrant rights, poverty and other human rights issues sometimes or very often intersect with religious freedom advocacy work. In particular, respondents indicate that lack of economic empowerment (93%), women's rights (77%), and freedom of the press (86%) have some or significant adverse impact on religious freedom. Meanwhile, only half (52%) of respondents say it is somewhat or very acceptable to raise awareness of egregious religious freedom violations by highlighting modern-day crimes against humanity, while well less than half (37%) say it would be somewhat or very acceptable for religious freedom issues to find common ground with the LGBTQ+ community. In developing these intersectional opportunities with human rights issues, nearly all (96%) say bridge building and peacebuilding activities are somewhat or very important in having a sustainable global infrastructure for religious freedom. In the same way, nearly all see citizenship and policy initiatives (92%), economic/business engagement (92%), educational and training initiatives (92%), and social/humanitarian projects (85%) as important.

Civil Society Plans

Nearly all (97%) of respondents say their organization would be interested in participating in a national roundtable of interested organizations to coordinate advocacy for religious freedom, with a large majority (89%) also saying their organization would contribute time and resources to support such a roundtable. A majority of respondents indicate that Human Dignity Roundtable (80%) and Religious Freedom and Anti-Discrimination Roundtable (71%) would be good or excellent names for a roundtable. Also, most (70%) say it would increase the roundtable's impact if their roundtable were plugged into a global network of roundtables. A majority (72%) of respondents say it is somewhat or very acceptable for there to be a social media campaign that indirectly promotes religious freedom. Highest percentages of respondents indicated Friendship Across Faiths and Beliefs (45%) or FORB - A Foundational Human Right (21%) would be the best names for such a campaign.

RECOMMENDATIONS

Advancing international religious freedom for everyone, everywhere, all the time will need to rely on new directions, as demonstrated by this study.

1. **Build religious freedom, don't just advocate.** To advance religious freedom, advocacy efforts and cooperative engagement must occur alongside and within existing social institutions, such as business. For example, the faith-oriented employee resource groups (ERGs) within many of the world's largest corporations, such as Google, American Airlines, and Intel, build religious freedom in the workplace, which then create corporate awareness and support for the universally recognized human right of religious freedom (as defined in Article 18 of the Universal Declaration of Human Rights).
2. **Scale up the IRF Roundtable model around the world.** There is a need to educate, equip, and coordinate the actions of advocates and builders in these new directions. Continue to set up local, national, and regional religious freedom roundtables based on the successful model of the multi-faith International Religious Freedom (IRF) Roundtable in Washington, D.C. that has been successfully operating since 2010 (visit IRFRoundtable.org).
3. **Deliver high-level global leadership and coordination services.** IRF Secretariat established the Global Leadership Council in September 2020. It has been meeting on a weekly basis since then and is ideally situated to grow and provide global leadership services to religious freedom advocates and builders around the world. Further, IRF Secretariat is uniquely positioned to provide global coordination services through a global network of religious freedom roundtables, regional secretariats, and other partners such as IRF Business Roundtables.
4. **Develop and coordinate global campaigns to advance religious freedom.** All religious freedom roundtables and partners should be invited and encouraged to contribute to these multi-faith campaign, which should include but not be limited to:
 - a. Preventing and recovering from religion-related genocide.
 - b. Combatting anti-Semitism.
 - c. Eliminating all blasphemy and apostasy laws.
 - d. Highlighting the socio-economic benefits of religious freedom.
5. **Develop and coordinate global and regional social media campaigns.** These would be appropriate to specific regions and/or populations, such as "Faith Counts" ([Faith Counts](#)) and "Friendship Across Faiths" ([MakeFriends](#)).
6. **Recognize that business, in particular, can be and is an ally in advancing religious freedom.** This is not a theory, but already a successful approach as demonstrated by the Religious Freedom &

Business Foundation and the IRF Business Roundtable (visit ReligiousFreedomAndBusiness.org and IRFBusinessRoundtable.org for additional examples).

7. **Enlist a broad new coalition of allies.** Focus on areas where religious freedom intersects with other issues, and include leaders from groups sometimes excluded from international religious freedom efforts such as, but not limited to:
 - a. Women's rights organizations.
 - b. Historically Black churches in the U.S.
 - c. Secular and humanist organizations.
 - d. Ministries to LGBTQ+people and communities.
 - e. Civil society organizations such as Scouting, Rotary Clubs, and World Trade Center.

8. **Build a broader base for the advancement of religious freedom.** Utilize the global network of religious freedom roundtables as a sustainable infrastructure for a variety of other multi-faith actions that increase mutual understanding, respect, trust, and reliance, including but not limited to:
 - a. Bridge building and peacebuilding, for example, through multi-faith youth leadership initiatives such as [Multi-Faith Empowerment Plus](#) and [Multi-Faith Neighbors Network](#).
 - b. Promote workplace religious inclusion, as is being done in the world's most successful corporations: <https://religiousfreedomandbusiness.org/redi>.
 - c. Educational and training initiatives, such as Religious Literacy, i.e., understanding how religion and religious freedom impacts individuals and societies, race and culture, families and businesses, corporate values and innovation, etc.
 - d. Social and humanitarian projects.

METHODOLOGY

IRF Secretariat, working with the Religious Freedom & Business Foundation (under the direction of its founder and president Brian Grim, Ph.D., who previously developed and led the Pew Research Center's annual reports on religious freedom and restrictions), conducted this study.

Focus group data

The first step in understanding new directions for expanding religious freedom initiatives was a series of focus groups among faith leaders, human rights leaders, academics, and religious freedom advocates and builders. Participants were guaranteed anonymity; consequently, no names or identifiable information from these sessions are included in this report.

Each group session began with a video describing a religious freedom issue. This provided a concrete issue to begin discussions on how a salient religious freedom story could be used to advocate more broadly for religious freedom initiatives within a particular country, affinity group, religious group, or other social institutions. The focus group leaders used a discussion guide to continue the discussion surrounding best, new approaches, from their perspective, that could be used to expand religious freedom initiatives in their context.

These group sessions were recorded and transcripts were prepared. Key concepts were determined by a rigorous content analysis of repeating words and concepts. Those concepts that occurred frequently, either across all world regions, or within a region, are briefly included in the overview.

Survey data

Based on focus group data, a survey instrument was prepared to circulate to religious freedom advocates and others with involvement in religious freedom initiatives. These networks bridged a variety of religious groups, social institutions, and civil society organizations around the world. The survey was available in English, Arabic, Portuguese, Spanish, and Russian, and was conducted March 1 through June 11, 2021 with 202 respondents completing the online survey.

The survey is an elite sample, meaning it is a survey of leadership on the issue and not a random sample based on a complete list of advocates and builders. Consequently, the survey findings represent the views of those who chose to respond to the survey. Nonetheless, it is a good first step for the purposes of expanding new initiatives.

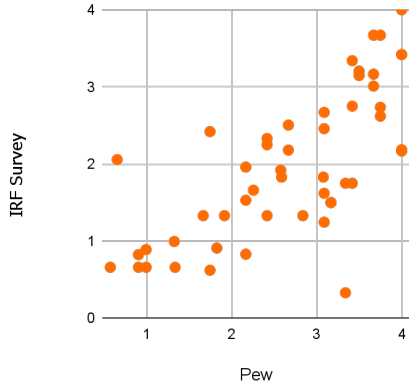
Data validity check

This survey asked advocates to rate their countries along the same metrics the Pew Research Center uses to create its annual indexes on government restrictions on religion (GRI) and social hostilities involving religion (SHI). The findings confirm that the respondents' perception of the situations in their

countries is highly and significantly correlated with the Pew data. This indicates that respondents know their countries well when it comes to religious freedom issues.

Government restrictions on religion

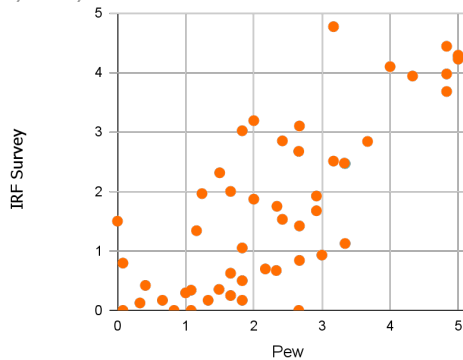
By country



A comparison of indexes in the IRF survey with Pew's indexes for the same group of questions show that respondents in the survey have a good grasp of levels for government restrictions and social hostilities for their countries. As the charts to the left show, there is a strong correlation between already published government restrictions (Pew) and those in the IRF survey (a 0.71 correlation on a scale of 0 to 1), with the same being true for social hostilities (0.78 correlation).

Social hostilities involving religion

By country



More lengthy indexes of government restrictions and social hostilities were calculated based on additional questions in the IRF survey that are not included in the Pew survey. The combined indexes were separated according to their distribution, with the lowest third considered low, the middle third medium, and the highest third high government restrictions or social hostilities. These levels, particularly high government restrictions and social hostilities, are referred to for certain points in the report.

A small number of questions in the survey had no response by respondents. Ordinarily, this is not problematic, except for the building of indexes for government restrictions on religion and social

hostilities involving religion. Consequently, the small number of missing responses for these questions were replaced at the country level with the Pew Research Center's [2020 report](#) on religious restrictions and social hostilities. The country mean among other respondents from the same country was used for questions not found in Pew data. Country indexes are unavailable when respondents did not answer questions not found in the Pew data. *Please see Appendix III: "Religious Restrictions and Hostilities" for a detailed list of government restrictions on religion and social hostilities involving religion by country using these Pew-based questions and additional survey questions asked of IRF survey respondents.*

The data were also analyzed by countries into Global North and Global South categories. Country classification by this division and world region can be found in Appendix I.

APPENDIX I: COUNTRIES BY REGION

Only countries of survey respondents listed
(Number of respondents for country of expertise in parentheses)

Global North - United States (69)

Global North - Europe, Canada, Australia, and New Zealand (29)

Australia (3)
Austria (1)
Canada (2)
Finland (1)
France (3)
Germany (1)
Greece (2)
Hungary (1)
Italy (2)
Netherlands (1)
New Zealand (1)
Portugal (2)
Romania (1)
Russia (1)
Slovakia (1)
Spain (2)
Sweden (1)
Ukraine (1)
United Kingdom (2)

Global South - Middle East-North Africa (29)

Algeria (4)
Bahrain (1)
Egypt (6)
Iran (1)
Iraq (4)
Jordan (1)
Syria (6)
Tunisia (1)
Turkey (5)

Global South - Latin America (9)

Argentina (1)
Costa Rica (2)
Ecuador (1)
Honduras (1)
Mexico (1)
Puerto Rico (1)
Uruguay (1)
Venezuela (1)

Global South - East Asia (36)

China (4)
Indonesia (1)
Japan (1)
Malaysia (2)
Mongolia (1)
Myanmar (formerly Burma) (1)
Philippines (14)
Vietnam (12)

Global South - South Asia (30)

Bangladesh (4)
India (17)
Nepal (2)
Pakistan (6)
Sri Lanka (1)

APPENDIX II: SURVEY RESULTS

Notes: Rows may not sum to 100 because of rounding, or don't know/other/missing responses.

Question order below is according to appearance in the survey.

Not all questions listed below are featured in the main findings of the report.

ECONOMIC ISSUES

What best describes the typical workplace with more than 100 employees in your country?

	Workplaces generally have people from DIFFERENT religions and beliefs working side-by-side, and people of all faiths and beliefs are treated equitably and have equal opportunities.	Workplaces tend to have people from just ONE religion or belief, but there are NO barriers for people from other religions or beliefs to enter or excel in the workplaces.	Workplaces generally have people from DIFFERENT religions and beliefs working side-by-side, but people of some faiths or beliefs have advantages unavailable to others.	Workplaces tend to have people from just ONE religion or belief, and there ARE barriers for people from other religions or beliefs to excel in those workplaces.
Total	45	9	24	12
Global North	65	6	23	2
Global South	28	12	28	13

Do businesses and/or business leaders in your country promote FORB, workplace religious inclusion and/or multi-faith understanding?

	No, never	Yes, but very seldom	Yes, to some extent	Yes, routinely
Total	26	32	24	10
Global North	16	33	30	9
Global South	36	31	17	11

What impact would it make for FORB in your country if businesses and/or business leaders in your country actively promoted FORB, workplace religious inclusion and/or multi-faith understanding?

	It would have a negative impact	There would be little or no positive impact	There would be positive impact	There would be significant positive impact
Total	6	7	43	35
Global North	4	3	48	33
Global South	8	11	37	36

If there were more economic opportunities, would there be less radicalization of the youth in your country?

	No	Yes, but it would only make a small difference	Yes, it would make a significant difference	Yes, and this would be key in preventing radicalization
Total	9	23	31	21
Global North	10	24	31	15
Global South	8	23	32	27

If there were more opportunities for people of different faiths and beliefs to work together in business and/or the marketplace, would that increase social cohesion and harmony?

	No	Yes, but it would only make a small difference	Yes, it would make a significant difference	Yes, and this would be key in advancing social cohesion and harmony
Total	2	22	36	34
Global North	2	19	40	34
Global South	3	25	32	33

CULTURAL ISSUES

How often do issues that are not necessarily related to FORB intersect with your advocacy work, such as human trafficking, migrant rights, poverty, etc.?

	Never	Seldom	Sometimes	Very often
Total	6	16	32	29
Global North	9	18	31	23
Global South	4	15	32	35

Please rate the issues below in terms of how much of an impact they have on FORB in your country: Government favoritism of some religions or beliefs above others.

	No adverse impact	Very little adverse impact	Some adverse impact	Significant adverse impact
Total	9	14	17	47
Global North	11	18	23	27
Global South	7	10	12	66

**Please rate the issues below in terms of how much of an impact they have on FORB in your country:
Government hostilities toward one or more religions or beliefs.**

	No adverse impact	Very little adverse impact	Some adverse impact	Significant adverse impact
Total	9	12	18	46
Global North	12	12	23	33
Global South	7	12	14	58

**Please rate the issues below in terms of how much of an impact they have on FORB in your country:
Government restrictions on some religious activities.**

	No adverse impact	Very little adverse impact	Some adverse impact	Significant adverse impact
Total	12	10	23	45
Global North	15	13	31	26
Global South	10	7	16	62

**Please rate the issues below in terms of how much of an impact they have on FORB in your country:
Lack of economic empowerment.**

	No adverse impact	Very little adverse impact	Some adverse impact	Significant adverse impact
Total	10	15	24	39
Global North	11	21	24	24
Global South	9	9	24	52

**Please rate the issues below in terms of how much of an impact they have on FORB in your country:
Promotion of LGBTQ+ rights.**

	No adverse impact	Very little adverse impact	Some adverse impact	Significant adverse impact
Total	14	19	20	33
Global North	13	19	25	34
Global South	15	19	16	32

**Please rate the issues below in terms of how much of an impact they have on FORB in your country:
Women's rights.**

	No adverse impact	Very little adverse impact	Some adverse impact	Significant adverse impact
Total	23	23	25	21
Global North	32	27	20	13
Global South	15	18	30	29

**Please rate the issues below in terms of how much of an impact they have on FORB in your country:
Social discrimination of or prejudice about certain religions.**

	No adverse impact	Very little adverse impact	Some adverse impact	Significant adverse impact
Total	7	10	28	47
Global North	9	9	35	38
Global South	5	10	21	55

**Please rate the issues below in terms of how much of an impact they have on FORB in your country:
Social hostilities involving religion involving violence.**

	No adverse impact	Very little adverse impact	Some adverse impact	Significant adverse impact
Total	9	17	21	39
Global North	10	25	24	25
Global South	9	11	18	52

**Please rate the issues below in terms of how much of an impact they have on FORB in your country:
Social religious intolerance.**

	No adverse impact	Very little adverse impact	Some adverse impact	Significant adverse impact
Total	5	12	24	50
Global North	6	14	27	41
Global South	4	11	21	58

**Please rate the issues below in terms of how much of an impact they have on FORB in your country:
Secularization.**

	No adverse impact	Very little adverse impact	Some adverse impact	Significant adverse impact
Total	17	11	25	33
Global North	10	9	28	41
Global South	24	13	21	26

**Please rate the issues below in terms of how much of an impact they have on FORB in your country:
Economic self determination.**

	No adverse impact	Very little adverse impact	Some adverse impact	Significant adverse impact
Total	25	18	19	21
Global North	29	21	13	13
Global South	22	17	24	30

**Please rate the issues below in terms of how much of an impact they have on FORB in your country:
Freedom of the press.**

	No adverse impact	Very little adverse impact	Some adverse impact	Significant adverse impact
Total	23	11	17	40
Global North	32	14	17	23
Global South	14	7	17	57

**Please rate the issues below in terms of how much of an impact they have on FORB in your country:
Access to healthcare.**

	No adverse impact	Very little adverse impact	Some adverse impact	Significant adverse impact
Total	28	20	18	19
Global North	36	19	12	10
Global South	20	20	25	28

How acceptable would it be in your country to have a social media campaign that indirectly promotes FORB by showing the positive aspects of faith, ranging from highlighting its value and meaningfulness for people to its cultural and socio-economic contributions to society?

	Not acceptable, with potential negative impact	Neither acceptable or unacceptable	Somewhat acceptable	Very acceptable, with potential for significant positive impact
Total	9	8	32	48
Global North	4	7	30	56
Global South	14	8	35	40

What would be the best name in your country for a social media campaign to advance FORB?

	Faith Counts (or Faith Matters)	Friendship Across Faiths and Beliefs	FORB, A Foundational Human Right	FORB is the Golden Rule in Action	Rescuing people from persecution
Total	21	39	18	3	6
Global North	31	37	14	1	2
Global South	13	41	19	5	10

Please rate each of the following terms according to how useful it would be to associate the term with FORB in your country: Pluralism

	Potentially harmful	Not useful	Somewhat useful	Very useful
Total	5	13	35	42
Global North	3	13	39	38
Global South	6	12	31	47

Please rate each of the following terms according to how useful it would be to associate the term with FORB in your country: Friendship

	Potentially harmful	Not useful	Somewhat useful	Very useful
Total	2	5	20	70
Global North	1	4	21	71
Global South	2	6	20	68

Please rate each of the following terms according to how useful it would be to associate the term with FORB in your country: Respect

	Potentially harmful	Not useful	Somewhat useful	Very useful
Total	1	3	12	83
Global North	0	0	10	88
Global South	2	5	13	77

Please rate each of the following terms according to how useful it would be to associate the term with FORB in your country: Diversity

	Potentially harmful	Not useful	Somewhat useful	Very useful
Total	5	5	23	67
Global North	2	1	26	70
Global South	4	10	19	64

Please rate each of the following terms according to how useful it would be to associate the term with FORB in your country: Inclusion

	Potentially harmful	Not useful	Somewhat useful	Very useful
Total	3	8	19	69
Global North	1	4	19	73
Global South	2	11	18	64

Please rate each of the following terms according to how useful it would be to associate the term with FORB in your country: Human Dignity

	Potentially harmful	Not useful	Somewhat useful	Very useful
Total	1	3	15	78
Global North	1	0	13	84
Global South	1	7	16	75

Please rate each of the following terms according to how useful it would be to associate the term with FORB in your country: Human Rights

	Potentially harmful	Not useful	Somewhat useful	Very useful
Total	2	6	23	66
Global North	1	2	24	70
Global South	3	10	20	59

Please rate each of the following terms according to how useful it would be to associate the term with FORB in your country: Freedom of Conscience

	Potentially harmful	Not useful	Somewhat useful	Very useful
Total	3	8	25	62
Global North	1	4	28	64
Global South	4	11	21	60

Please rate each of the following terms according to how useful it would be to associate the term with FORB in your country: Freedom of Belief

	Potentially harmful	Not useful	Somewhat useful	Very useful
Total	3	7	21	66
Global North	1	4	25	67
Global South	4	9	16	66

Please rate each of the following terms according to how useful it would be to associate the term with FORB in your country: Religious Liberty

	Potentially harmful	Not useful	Somewhat useful	Very useful
Total	8	11	24	55
Global North	9	11	31	49
Global South	8	12	16	62

How acceptable would it be in your country to raise awareness of egregious religious freedom violations by highlighting modern-day CRIMES AGAINST HUMANITY, CULTURAL GENOCIDE and/or GENOCIDE related to religion, including cases such as the Yazidis and Christians of Northern Iraq under ISIS, the Rohingya Muslims of Myanmar, and the Uyghurs of Xinjiang, China?

	Not acceptable, with potential negative impact	Neither acceptable or unacceptable	Somewhat acceptable	Very acceptable, with potential for significant positive impact
Total	10	8	31	48
Global North	3	4	25	65
Global South	17	12	36	31

How acceptable would it be in your country on FORB issues to find common ground with the LGBTQ+ community?

	Not acceptable, with potential negative impact	Neither acceptable or unacceptable	Somewhat acceptable	Very acceptable, with potential for significant positive impact
Total	21	15	27	30
Global North	6	7	32	49
Global South	35	23	23	12

How often do people in this country collaborate with others outside of your own faith, group or organization to advocate for FORB?

	Never	Seldom	Sometimes	Frequently
Total	5	19	40	32
Global North	2	17	40	36
Global South	8	22	39	29

How important is it for people in this country to be able to collaborate with others outside of your own faith, group or organization to advocate for FORB?

	Not important	Not very important	Somewhat important	Very important
Total	3	8	21	67
Global North	0	6	19	75
Global South	5	10	22	60

CIVIL SOCIETY IRF/ROUNDTABLE

How interested would your organization be in participating in a national roundtable of interested organizations to coordinate advocacy for FORB and/or other issues that intersect your work, such as humanitarian projects?

	Not interested	Not very interested	Somewhat interested	Very interested
Total	5	2	21	60
Global North	4	1	21	56
Global South	5	2	21	64

How willing would your organization be to contribute time or resources to support such a FORB Roundtable?

	Not willing	Somewhat willing	Very willing
Total	4	23	56
Global North	5	24	48
Global South	2	22	63

As part of this initiative in your country, how useful would it be to promote the concept of “Human Dignity” for all?

	Not useful	Not very useful	Somewhat useful	Very useful
Total	0	3	17	77
Global North	0	3	19	74
Global South	0	2	16	80

As part of this initiative in your country, how useful would it be to promote the concept of “Covenantal Pluralism”? (It is defined as the obligation, responsibility and intentional pledge to engage, respect, and protect the conscience of people of all faiths, and people of none, without necessarily lending moral equivalency to their beliefs and behavior.)

	Not useful	Not very useful	Somewhat useful	Very useful
Total	5	10	30	50
Global North	3	10	36	44
Global South	6	8	25	54

Would having your national FORB roundtable plugged into a regional and global network of roundtables help increase your impact?

	No, it would not	It somewhat would	Yes, it would
Total	3	23	63
Global North	2	26	60
Global South	4	20	67

Please rate the importance for each of the following possible outcomes of having a sustainable global infrastructure for pulling people together and coordinating multi-faith actions that produce lasting legacies: Bridge building and peacebuilding activities to increase mutual understanding and respect.

	Not important	Somewhat unimportant	Somewhat important	Very important
Total	2	2	18	75
Global North	0	1	22	74
Global South	3	3	15	77

Please rate the importance for each of the following possible outcomes of having a sustainable global infrastructure for pulling people together and coordinating multi-faith actions that produce lasting legacies: Citizenship and policy initiatives to advance religious freedom.

	Not important	Somewhat unimportant	Somewhat important	Very important
Total	1	4	21	69
Global North	1	6	27	63
Global South	1	2	16	76

Please rate the importance for each of the following possible outcomes of having a sustainable global infrastructure for pulling people together and coordinating multi-faith actions that produce lasting legacies: Economic/business engagement, especially around the benefits of workplace religious diversity, equity and inclusion.

	Not important	Somewhat unimportant	Somewhat important	Very important
Total	4	3	27	62
Global North	4	2	29	63
Global South	3	4	26	61

Please rate the importance for each of the following possible outcomes of having a sustainable global infrastructure for pulling people together and coordinating multi-faith actions that produce lasting legacies: Educational and training initiatives to equip religious freedom advocates and inform constituents.

	Not important	Somewhat unimportant	Somewhat important	Very important
Total	2	4	16	76
Global North	1	6	18	72
Global South	2	1	14	80

Please rate the importance for each of the following possible outcomes of having a sustainable global infrastructure for pulling people together and coordinating multi-faith actions that produce lasting legacies: Social and humanitarian projects to increase mutual trust and reliance.

	Not important	Somewhat unimportant	Somewhat important	Very important
Total	1	2	15	79
Global North	0	2	14	80
Global South	2	1	17	78

**Please rate the possible names for a FORB Roundtable in your country:
Article 18 Roundtable**

	Bad/unacceptable name	Not a very good name	Good name	Excellent name
Total	12	50	19	12
Global North	14	59	13	9
Global South	7	41	26	15

**Please rate the possible names for a FORB Roundtable in your country:
FORB Roundtable**

	Bad/unacceptable name	Not a very good name	Good name	Excellent name
Total	5	41	29	17
Global North	6	53	26	9
Global South	5	29	31	25

Please rate the possible names for a FORB Roundtable in your country:

Multi-faith Roundtable

	Bad/unacceptable name	Not a very good name	Good name	Excellent name
Total	5	18	36	34
Global North	1	19	45	32
Global South	8	17	27	37

Please rate the possible names for a FORB Roundtable in your country:

Golden Rule Roundtable

	Bad/unacceptable name	Not a very good name	Good name	Excellent name
Total	7	44	28	13
Global North	5	48	31	10
Global South	10	39	24	16

Please rate the possible names for a FORB Roundtable in your country:

Religious Freedom & Anti-Discrimination Roundtable

	Bad/unacceptable name	Not a very good name	Good name	Excellent name
Total	2	19	34	38
Global North	1	19	32	43
Global South	3	20	36	33

Please rate the possible names for a FORB Roundtable in your country:

Pluralism Roundtable

	Bad/unacceptable name	Not a very good name	Good name	Excellent name
Total	9	33	33	15
Global North	10	39	35	10
Global South	6	26	35	20

Please rate the possible names for a FORB Roundtable in your country:

Human Dignity Roundtable

	Bad/unacceptable name	Not a very good name	Good name	Excellent name
Total	2	18	38	34
Global North	1	26	35	31
Global South	2	10	41	37

APPENDIX III: RELIGIOUS RESTRICTIONS AND HOSTILITIES INDEXES

GOVERNMENT RESTRICTIONS ON RELIGION

Combined average score based on a scale of 0 to 10, by country, from highest to lowest

COUNTRY	SCORE	COUNTRY	SCORE
Russia	8.49	France	3.31
Iran	8.40	Finland	2.83
Myanmar (formerly Burma)	8.34	Argentina	2.75
Jordan	7.89	Belgium	2.55
Egypt	7.57	Ukraine	2.36
Vietnam	6.71	Hungary	2.33
Algeria	6.30	Sweden	2.33
Tunisia	6.30	Venezuela	2.33
Pakistan	6.24	Italy	2.16
Sri Lanka	6.22	Costa Rica	1.91
Romania	6.18	Spain	1.89
China	6.10	United States	1.79
Bangladesh	5.89	Slovakia	1.75
Syria	5.53	Honduras	1.66
Turkey	5.28	Ecuador	1.53
India	5.12	United Kingdom	1.51
Indonesia	4.89	Portugal	1.39
Nepal	4.40	Germany	1.28
Malaysia	3.90	Uruguay	1.19
Australia	3.59	Japan	0.99

Mongolia	3.58	Philippines	0.96
Canada	3.56	Netherlands	0.86
Austria	3.49	Bahrain	0.78
Iraq	3.42	New Zealand	0.66
Mexico	3.39	Greece	n/a

n/a indicates insufficient or missing responses that did not allow for a reliable measure for the country

GOVERNMENT RESTRICTIONS ON RELIGION

IRF survey questions with points allotted for responses

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

No (0.00)

Yes, but in a nondiscriminatory way (0.33)

Yes, and the process adversely affects the ability of some religious groups to operate (0.67)

Yes, and the process clearly discriminates against some religious groups (1.00)

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

All religious groups are generally treated the same (0.00)

Some religious groups have minimal privileges unavailable to other religious groups, limited to things such as inheriting buildings or properties (0.25)

Some religious groups have general privileges or government access unavailable to other religious groups (0.50)

One religious group has privileges or government access unavailable to other religious groups, but it is not recognized as the country's official religion (0.75)

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 (1.00)

Does any level of government interfere with worship or other religious practices (including any cultural practices clearly connected to religion)?

No (0.00)

Yes, in a few cases (0.33)

Yes, in many ways (0.67)

Government prohibits worship or religious practices of one or more religious groups as a general policy (1.00)

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

No (0.00)

No, but the government consults a nongovernmental advisory board (0.33)

Yes, and the government helps promote FORB (0.33)

Yes, and although the organization does not help promote FORB, it is noncoercive toward religious groups (0.67)

Yes, and the organization is coercive toward religious groups (1.00)

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?

[Select all that apply - score added for a maximum of 1.00]

Yes, with property damage (0.2)

Yes, with detention/abductions (0.2)

Yes, with displacement from homes (0.2)

Yes, with physical assaults (0.2)

Yes, with deaths (0.2)

Does any level of government require a religious dress code or ban religious garb (dress, marks, emblems, symbols, beards, etc.)?

No (0.00)

Yes (1.00)

Does any level of government interfere with people advocating for freedom of religion or belief?

No (0.00)

Yes, in a few cases (0.33)

Yes, in many cases (0.67)

Government generally prohibits and/or prosecutes such advocacy (1.00)

Has the government recognized an official religion or religions for the country, including such things as recognizing some branches as legitimate and others illegitimate?

No (0.00)

Yes, but it does not create significant barriers for other religions or belief communities to freely practice (0.33)

Yes, and it creates significant barriers for other religions or belief communities to freely practice (0.67)

Yes, and the government refuses to recognize other religions or belief communities that are not part of the official religion(s) (1.00)

Does any level of government penalize the defamation of religion, including penalizing such things as blasphemy, apostasy, conversion, religious hate speech and/or criticism or critiques of a religion or religions?

[Select all that apply - score added for a maximum of 1.00]

Yes, blasphemy (saying, writing or doing things critical of God or the Divine) (0.2)

Yes, apostasy (renouncing one's faith) (0.2)

Yes, conversion (leaving one's religion for another religion or belief) (0.2)

Yes, defamation of religion (saying, writing or doing things critical of religion) (0.2)

Yes, religious hate speech (attacking or using pejorative language towards people due to their religion) (0.2)

What best characterizes the role of education in your country in relation to religious coexistence and religious literacy?

Religion is not covered in public educational systems (0.00)

It promotes religious coexistence and/or religious literacy (0.25)

It is focused on just on one religion or a small group of religions (0.50)

It is heavily biased, including promoting historical stereotypes (0.75)

It is overtly negative, toxic and/or creates negative narratives (1.00)

SOCIAL HOSTILITIES INVOLVING RELIGION

Combined average score based on a scale of 0 to 7, by country, from highest to lowest

COUNTRY	SCORE	COUNTRY	SCORE
Myanmar (formerly Burma)	6.77	Malaysia	2.05
Pakistan	6.06	Netherlands	2.01
Bangladesh	5.81	Sweden	2.00
Egypt	5.80	China	1.70
India	5.74	Greece	1.67
Sri Lanka	5.11	Ecuador	1.50
Syria	5.09	Spain	1.30
Iran	5.02	Canada	1.21
Iraq	4.89	Mongolia	1.09
Nepal	4.23	Italy	1.04
Indonesia	4.01	Belgium	0.88
Jordan	3.86	Argentina	0.50
Turkey	3.84	Hungary	0.50
France	3.48	Slovakia	0.50
Algeria	3.30	Uruguay	0.34
Romania	3.00	Venezuela	0.33
Vietnam	2.96	Portugal	0.29
Germany	2.93	Bahrain	0.25
Tunisia	2.92	Costa Rica	0.17
Ukraine	2.84	Finland	n/a
United Kingdom	2.84	Honduras	n/a

Australia	2.76	Japan	n/a
United States	2.62	Mexico	n/a
Philippines	2.35	New Zealand	n/a
Austria	2.17	Russia	n/a

n/a indicates insufficient or missing responses that did not allow for a reliable measure for the country

SOCIAL HOSTILITIES INVOLVING RELIGION

IRF survey questions with points allotted for responses

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

[Select all that apply - score added for a maximum of 1.00]

Yes, Harassment/intimidation (0.17)

Yes, Property damage (0.17)

Yes, Detention/abductions (0.17)

Yes, Displacement from homes (0.17)

Yes, Physical attacks (0.17)

Yes, Deaths (0.17)

Are economic opportunities limited for some people because of their religious identity?

No, never (0.00)

Yes, but infrequently (0.33)

Yes, frequently but not systematically (0.67)

Yes, frequently and systematically (1.00)

Were there acts of sectarian or communal violence between religious groups? (Sectarian or communal violence involves two or more religious groups facing off in repeated clashes.)

No (0.00)

Yes (1.00)

Were people harassed for wearing (or not wearing) religious garb (dress, marks, emblems, symbols, beards, etc.)?

No (0.00)

Yes, women/girls were harassed (0.5)

Yes, men/boys were harassed (0.5)

Yes, both women/girls and men/boys were harassed (1.0)

Were religion-related terrorist groups active in the country? (Religion-related terrorism is defined as politically motivated violence against noncombattants by subnational groups or clandestine agents with a religious justification or intent.)

No (0.00)

Yes, but their activity was limited to recruitment and fundraising (0.25)

Yes, with violence that resulted in some casualties (1-9 injuries or deaths) (0.50)

Yes, with violence that resulted in multiple casualties (10-50 injuries or deaths) (0.75)

Yes, with violence that resulted in many casualties (more than 50 injuries or deaths) (1.00)

Did violence result from tensions between religious groups?

No (0.00)

There were public tensions between religious groups, but fell short of hostilities involving physical violence (0.33)

Yes, with physical violence in a few cases (0.67)

Yes, with physical violence in numerous cases (1.00)

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?

No (0.00)

Yes, at the local level (0.33)

Yes, at the regional level (0.67)

Yes, at the national level (1.00)