Religion and State Codebook: Round 2 (version 5)

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I. Introduction

This codebook is intended to describe the codings produced by the religion and state project, round 2. This project coded all countries which in 2003 had a population of at least 250,000 and Western Democracies countries with lower populations. The general goal is to provide detailed codings on several aspects of the government activities with regard to religion that are encompassed by the concepts of separation of religion and state and government involvement in religion. This codebook describes both the formal codings and the criteria by which the coders filled these codings.

In general, for each state, the coder prepared a report on the state based on human rights reports, academic resources, as well as news media sources, primarily taken from the Lexis/Nexis database. Based on this report the coder filled out the codesheet under my supervision. This is in order to assure coder reliability. That is, one of my roles as project director has been to make sure that different coders used the same methodology and criteria when filling out the codesheets. An additional measure to ensure inter-coder reliability is our policy that about one in every four states are recoded by additional coders based on the reports discussed above and compared to the original codings.

All codings discussed below are coded yearly from 1990 to 2008. The only exceptions are states that became independent after 1990, as did many of the former Soviet republics, for which the codings begin in the year they became independent, and states in a state of total civil war where there is no nominal government, such as Bosnia during the early 1990s.

It is important to emphasize that these codings focus on the relationship between religion and the state apparatus. For a variable to be coded, there must either be a law or a consistent government practice. In cases where the two contradict, consistent government practice was coded. These codings also represent the practice of the federal or national governments of states, and not practices by local governments. However, if a large number of local or regional governments engage in a practice it is also coded. The specific coding criteria are discussed in more detail in section IX below.

In the description of the variables below, the names of variables in italics are the actual code for the variables in the dataset. The dataset is formatted in SPSS.

II. Comparison to Round 1

Round 1 of RAS included 62 primary variables (not including composite variables created from these variables). Round 2 includes 147 primary variables. Most of the 62 variables from round 1 are carried over into round 2 unchanged but severalhave been altered. This includes changing the wording of the variables (this includes adding additional categories to multiple-category variables) and dividing a single variable into several different variables. The former was done, for example,

with the official GIR variable and the latter was done, for example, with the variables for proselytizing. These changes are based on the experiences from coding round 1 where additional relative factors were discovered too late in the coding process to alter the codings and expanded coverage of topics that research showed needed more detailed codings.

In many instances during the process of assembling the information to code round 2 the RAS researchers found additional information that was not uncovered during round one which influenced the codings. Accordingly, the codings form round 2 for the 1990-2002 period covered by round 1 are not identical to those of round 1. Upon publication of the round 2 data the round 2 codings are considered by the project to be the official RAS codings.

III. A General Note on Variable Names

Each variable in the dataset is coded separately for each year. The name of a variable has a static prefix followed by the year. For example, the *Official Religion* variable begins with the prefix *'sax.'* The 1990 version is names *sax1990*, the 1991 version, *sax1991*, etc. Since several of the states in the dataset do not have codings for 1990, and variable ending in "1990x", for example *sax1990x*, is the coding for 1990 or the earliest year available for that country. The descriptions below show only the prefix without the year but all variables are modified in this manner based on the year for the coding.

IV. Separation of Religion and State

There are three variables in this category. The first, *Official Religion*, measures whether the government has an established religion. For a religion to be established there must be a constitutional clause, a law, or the equivalent explicitly stating that a specific religion or specific religions are the official religions of that state. This variable is coded on the following scale:

    0. The State has no official religion
    1. The state has multiple established religions[1]
    2. The state has one established religion

In the dataset this variable is named *sax* followed by the year for the coding. For example, the coding for 1990 is *sax1990*.

The second variable, Official GIR (stands for government involvement in religions) measures the formal relationship between religion and the state. It was originally included to provide a more detailed variable than the simple yes or no variables which measured whether a state had an official religion such as those of Barrett et. al.[2]

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[1] This is coded only if the state recognizes more than one religion as the official religion of the state and these religions are given equal status

[2] D.B. Barret, G.T. Kurian, and T.M. Johnson, World Christian Encyclopedia, 2nd ed. Oxford: Oxford University Press, 2001.

The round 2 version is different in several ways from the round one version. First, the round 1 version contains seven categories of states which do not have official religions in order to differentiate between such states. It also had two categories for states with official religions: states with one official religion and states with multiple official religions.[3] The new version of this variable contains even more categories due to the following findings. (1) Few states had multiple official religions so this category was eliminated. (2) There is a wide diversity of states which have official religions. For example, Saudi Arabia, Greece, and the UK all have official religions, yet the relationship between religion and state in these countries is clearly very different. For this reason the states with official religions are divided into multiple categories.

Second, among states with no official religion, the relationship was often too complex for the structure of the round 1 variable. Many states, especially former Soviet states such as Belarus and Macedonia, have complicated multi-tier recognition and support systems for religions. Also, many states, while technically supporting religion, actually restrict it by maintaining control of its institutions for the purposes of limiting religion's impact on politics and society. Finally, some of the categories were renamed in order to provide greater clarity of concept. Below are the round 2 categories for states without official religions.

The variable is coded on the following scale:

0. *Specific Hostility*: Hostility and overt persecution of religion where state ideology specifically singles out religion in general or religion is in some other way uniquely singled out for persecution. (i.e. the ex USSR)
1. *State Controlled Religion, Negative Attitude*: The state controls all religious institutions and discourages religious expression outside of those institutions. This is part of the state's policy of maintaining social control or keeping religion in check rather than due to ideological support for religion.
2. *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.
3. *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.
4. *Accommodation:* Official separation of church and state and the state has a benevolent or neutral attitude toward religion in general.
5. *Supportive*: The state supports all religions more or less equally.
6. *Cooperation*: The state falls short of endorsing a particular religion but certain religions benefit from state support more than others. (Such support can be monetary or legal)
7. *Multi-Tiered Preferences 2*: two or more religions are clearly preferred by state, receiving the most benefits, there exists one or more tiers of religions which receive less benefits than the preferred religions but more than some other religions.

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[3] The Round 1 version of this variable was a modified version of a variable developed by never collected by W. Cole Durham Jr. "Perspectives on Religious Liberty: A Comparative Framework" in John D. van der Vyver & John Witte Jr. Religious Human Rights in Global Perspective: Legal Perspectives, Boston: Martinus Njhoff, 1996. 1-44.

8. *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 some other religions.

9. *Preferred Religion*: While the state does not officially endorse a religion, one religion serves unofficially as the state's religion receiving unique recognition or benefits. Minority religions all receive similar treatment to each other.

10. *Historical or Cultural State Religion*: There is an official religion but it is mostly due to historical or cultural inertia.

11. *Active State Religion*: State actively supports religion but the religion is not mandatory and the state does not dominate the official religion's institutions.

12. *State Controlled Religion, Positive Attitude*: The state both supports a religion and substantially controls its institutions but has a positive attitude toward this religion.

13. *Religious State* 2: Religion mandatory for members of official religion.

14. *Religious State* 1: Religion mandatory for all.

In the dataset this variable is named **sbx** followed by the year for the coding. For example, the coding for 1990 is *sbx1990.*.

The codings of 10 through 14—the ones covering states with official religions—are placed in the order of least state support for religion to the strongest support. I argue that this is so to the extent that these categories can be considered ordinal. In addition, I argue that all of these categories constitute higher levels of support for religion than states which do not have official religion because the official designation of a state religion constitutes a symbolic and substantive difference in a religion's role in the state, even if some states which have no official religion in practice provide more material support for a religion than do some states with official religions. In addition, the extent of that material support can be measured by other variables in the RAS dataset. The codings for states without official religions—0 through 9—are ordered from the least support for a single religion (which includes hostility to religion) to the most support. The support end of the scale focuses on to what extent a single religion is privileged over other religions.

The third variable in this category, *Official Restrictions*, measures the extent to which, in practice, a state is willing to restrict some or all religions. This variable is necessary because support for a religion or some religions does not mean a state does not restrict or ban others. For example, while Iran, Saudi Arabia, and the UK all have official religions, the legal status of minority religions in these states is not at all the same. The word "other" is in parentheses because in some cases this refers to all religions while in others it refers to minority religions. In the dataset this variable is named **scx** and is coded on the following scale:

0. No (other) religions are illegal and there are no significant restrictions on minority religions.

1. No religions are illegal and no limitations are places on them but some religions have benefits not given to others due to some form of official recognition or status not given to all religions.

2. No religions are illegal but some or all (other) religions have practical limitations placed upon them.

3. No religions are illegal but some or all (other) religions have legal limitations placed upon them.
4. Some (other) religions or atheism are illegal.
5. All (other) religions are illegal

The round 1 version of this variable ranged from 0 to 4. The extra category in round 2 is a result of splitting up one of the round one categories which are now the codings for 1 and 2 on the above scale.

V. Religious Discrimination Against Minority Religions

This set of variables is designed to examine restrictions the government places on the practice of religion by minority religious groups. It is important to clarify two points. First, this section focuses on restrictions on minority religions. Restrictions that apply to all religions are not addressed in this section but are addressed in the following section. This is because the act of restricting or regulating the religious practices of minorities is qualitatively different from restricting or regulating all religions. Second, this section focuses only on restrictions of the practice of religion itself or on religious institutions and does not include other types of restrictions on religious minorities. The reasoning behind this is that there is much more likely to be a religious motivation for restrictions on the practice of religion than there is for political, economic, or cultural restrictions on a religious minority. These secular types of restrictions, while potentially motivated by religion, can also be due to other reasons. That political, economic, and cultural restrictions are often placed on ethnic minorities who share the same religion and the majority group in their state is proof of this.

This set of variables is essentially a list of specific types of religious restrictions which a government may place on some or all minority religions. Round one of RAS included 16 types of discrimination. Round 2 includes 30. Because the intensity of restrictions can vary, each of the items in this category is coded on the following scale:

0. Not significantly restricted for any.
1. The activity is slightly restricted for some minorities.
2. The activity is slightly restricted for most or all minorities **or** sharply restricted for some of them.
3. The activity is prohibited or sharply restricted for most or all minorities.

The following items are included in round 2 of the RAS dataset. New variables and changes to old ones are in italics:

- **m01x**: Restrictions on public observance of religious services, festivals and/or holidays, including the Sabbath.
- **m02x**: *Restrictions on the private observance of religious services, festivals and/or holidays, including the Sabbath.*
- **m03x:** Restrictions on building, leasing, repairing and/or maintaining places of worship.
- **m04**x: Restrictions on access to *existing* places or worship.

- **m05x**: Forced observance of religious laws of another group.
- **m06x**: Restrictions on formal religious organizations.
- **m07x**: Restrictions on the running of religious schools and/or religious education in general.
- **m08x**: Restrictions on the ability to make and/or obtain materials necessary for religious rites, customs, and/or ceremonies.
- **m09x**: *Mandatory education in the majority religion..*
- **m10x**: Arrest, continued detention, or severe official harassment of religious figures, officials, and/or members of religious parties *for activities other then proselytizing.*
- **m11x**: *State surveillance of minority religious activities not placed on the activities of the majority.*
- **m12x**: Restrictions on the ability to write, publish, or disseminate religious publications.
- **m13x**: *Restrictions on the ability to import religious publications.*
- **m14x**: *Restrictions on access to religious publications for personal use.*
- **m15x**: Restrictions on the observance religious laws concerning personal status, including marriage, divorce, and burial.
- **m16x**: *Restrictions on the wearing of religious symbols or clothing. This includes presence or absence of facial hair.*
- **m17x**: Restrictions on the ordination of and/or access to clergy.
- **m18x**: Restrictions on conversion to minority religions.
- **m19x**: *Forced renunciation of faith by recent converts to minority religions.*
- **m20x**: Forced conversions *of people who were never members of the majority religion.*
- **m21x**: *Efforts or campaigns to convert members of minority religions to the majority religion which fall short of using force.*
- **m22x**: Restrictions on proselytizing *by permanent residents of state to members of the majority religion.*
- **m23x**: *Restrictions on proselytizing by permanent residents of state to members of minority religions.*
- **m24x**: *Restrictions on proselytizing by foreign clergy or missionaries. (This includes denial of visas if this denial is specifically aimed at missionaries but not if it is the same type of denial that would be applied to any foreigner.)*
- **m25x**: *Requirement for minority religions (as opposed to all religions) to register in order to be legal or receive special tax status.*
- **m26x**: *Custody of children granted to members of majority group solely or in part on the basis of religious affiliation or beliefs.*
- **m27x:** *Restricted access of minority clergy to hospitals, jails, military bases, and other places a chaplain may be needed in comparison to chaplains of the majority religion.*
- **m28x**: *There is a legal provision or policy of declaring some minority religions dangerous or extremist sects.*
- **m29x**: *Anti-religious propaganda in official or semi-official government publications.*
- **m30x**: Restrictions on other types of observance of religious law. Specify:

The variables can be combined to create a measure of religious discrimination against minority religions which ranges from 0 to 90. This variable is names ***mx***.

VI. Regulation of and Restrictions on the Majority Religion or All Religions

This variable addresses whether the state regulates either all religions or the majority religion. This is qualitatively different from restrictions on minority religions because it indicates a fear, hatred, or suspicion of religion in general rather than this type of attitude toward minority religions. This set of variables is essentially a list of specific types of religious restrictions which a government may place on the majority religion or all religions.

Round 1 of RAS included 11 types of regulation. Round 2 includes 29. In most cases the additional variables are new factors which have been identified as important. In some cases, such as public religious speech, the additional variables provide greater specificity. Each of the items in this category is coded on the following scale with changes in italics:

0. No restrictions.
1. Slight restrictions including practical restrictions *or the government engages in this activity rarely and on a small scale.*
2. Significant restrictions including practical restrictions *or the government engages in this activity occasionally and on a moderate scale*.
3. The activity is illegal *or the government engages in this activity often and on a large scale*.

The following items are included in round 2 of the RAS dataset. New variables and changes to old ones are in italics:

- **n01x**: Restrictions on religious political parties.
- **n02x**: *Restrictions on trade associations or other civil associations being affiliated with a religion.*
- **n03x**: *Restrictions on clergy holding political office.*
- **n04x**: Arrest, continued detention, or severe official harassment of religious figures, officials, and/or members of religious parties.
- **n05x**: *The government restricts or harasses members and organizations affiliated with the majority religion but who operate outside of the state sponsored or recognized ecclesiastical framework.*
- **n06x**: Restrictions on formal religious organizations other than political parties.
- **n07x**: *Restrictions on the public observance of religious practices, including religious holidays and the Sabbath.*
- **n08x**: *Restrictions on religious activities outside of recognized religious facilities.*
- **n09x**: Restrictions on public religious speech.
- **n10x**: *Restrictions or monitoring of sermons by clergy.*
- **n11x**: *Restrictions on clergy and/or religious organizations engaging in public political speech (other than sermons) or propaganda or on political activity in or by religious institutions.*
- **n12x**: *Restrictions on religious-based hate speech.*

- **n13x**: Restrictions on access to places of worship.
- **n14x**: Restrictions on the publication or dissemination of written religious material.
- **n15x**: People are arrested for religious activities.
- **n16x**: Restrictions on religious public gatherings that are not placed on other types of public gathering.
- **n17x**: Restrictions on the public display by private persons or organizations of religious symbols, including (but not limited to) religious dress, *the presence or absence of facial hair*, nativity scenes, and icons.
- **n18x**: *Restrictions on or regulation of religious education in public schools. (This variable represents direct government control of teachers and or curriculum not a ban on religious education in public schools).*
- **n19x**: *Restrictions on or regulation of religious education outside of public schools or general government control of religious education.*
- **n20x**: *Restrictions on or regulation of religious education at the university level.*
- **n21x**: *Foreign religious organizations are required to have a local sponsor or affiliation.*
- **n22x**: *Heads of religious organizations (eg. Bishops) must be citizens of the state.*
- **n23x**: *All practicing clergy must be citizens of the state.*
- **n24x**: *The government appoints or must approve clerical appointments or somehow takes part in the appointment process.*
- **n25x**: *Other than appointments, the government legislates or otherwise officially influences the internal workings or organization of religious institutions and organizations.*
- **n26x**: *Laws governing the state religion are passed by the government or need the government's approval before being put into effect.*
- **N27x**: *State ownership of some religious property or buildings.*
- **n28x**: *Conscientious objectors to military service are not given other options for national service and are prosecuted.*
- **n29x**: Other religious restrictions. Specify

The variables can be combined to create a measure of religious regulation which ranges from 0 to 87. This variable is named ***nx***.

VII. Specific Types of Religious Legislation

This category refers to laws or government policies which legislate or otherwise support aspects of religion. This includes diverse laws and policies including the direct legislation of religious precepts, funding religion, religious monopolies on aspects of policy or law, and giving clergy and religious institution official powers or influence.

Round 1 of RAS included 33 types of laws. Round 2 includes 51. Many of the additional variables are laws or policies which have been identified as important. In some cases, including restrictions on women, blasphemy laws, religious education, funding issues, and religious courts, the new variables provide more detail on topics that were coded in round one. Each of the items on the below list was coded as 1 if

such a law or policy was present and 0 if not. New variables and changes to old ones are in italics:

- **L01x**: Dietary laws (restrictions on the production, import, selling, or consumption of specific foods).
- **L02x**: Restrictions or prohibitions on the sale of alcoholic beverages.
- **L03x**: Personal status defined by religion or clergy (i.e. marriage, divorce, and/or burial can only occur under religious auspices.)
- **L04x**: *Marriages performed by clergy of at least some religions are given automatic civil recognition, even in the absence of a state license.*
- **L05x**: Restrictions on interfaith marriages (also code cases where marriages are preformed only by clergy which effectively restricts interfaith marriages).
- **L06x**: Laws of inheritance defined by religion.
- **L07x**: *Religious precepts used to define crimes or set punishment for crimes (this refers to what are commonly considered criminal acts like theft, rape, murder, etc...)*
- **L08x**: *The charging of interest is illegal or significantly restricted*
- **L09x**: *Women may not go out in public unescorted.*
- **L10x**: *Restrictions on the public dress of women other than the common restrictions on public nudity. (This category is only for required religious dress, not banning of religious dress)*
- **L11x**: *General restrictions on public dress or appearance other than those included in the above category. (This category is only for required behavior)* Specify: *Restrictions on intimate interactions between unmarried heterosexual couples.*
- **L12x**: *Restrictions on intimate interactions between unmarried heterosexual couples.*
- **L13x**: *Laws which specifically make it illegal to be a homosexual or engage in homosexual intimate interactions.*
- **L14x**: Restrictions on conversions away from the dominant religion.
- **L15x**: Blasphemy laws, or any other restriction on speech about *majority* religion or religious figures.
- **L16x**: *Blasphemy laws protecting minority religions or religious figures.*
- **L17x**: Censorship of press or other publications on grounds of being anti-religious.
- **L18x**: *Significant restrictions on public music or dancing other than the usual zoning restrictions.*
- **L19x**: Mandatory closing of some or all businesses during religious holidays including the Sabbath or its equivalent.
- **L20x**: Other restrictions on activities during religious holidays including the Sabbath or its equivalent. ("blue laws"). Specify:
- **L21x**: Religious education is present in public schools.[4]
- **L22x**: *Presence of official prayer sessions in public schools*
- **L23x**: Government funding of religious *primary or secondary* schools or religious educational programs in non-public schools.
- **L24x**: *Government funding of seminary schools.*

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[4] Round 1 had two separate variables for this topic, one for mandatory education and one for optional education. This issue is dealt with elsewhere in the round two version of the RAS coding scheme.

- **L25x**: *Government funding of religious education in colleges or universities*
- **L26x**: *Public schools are segregated by religion or separate public schools exist for members of some religions.*
- **L27x**: Government funding of religious charitable organizations *including hospitals*. (If the government supports charities of only some religions but not others please note details:
- **L28x**: Government collects taxes on behalf of religious organizations (religious taxes).
- **L29x**: Official government positions, salaries or other funding for clergy *other than salaries for teachers of religious courses.*
- **L30x**: *Direct general grants to religious organizations (this does not include the religious taxes or religious charitable organization categories above).*
- **L31x**: *Funding for building, maintaining, or repairing religious sites.*
- **L32x**: *Free air time on television or radio is provided to religious organizations on government channels or by government decree.*
- **L33x**: *Funding or other government support for religious pilgrimages such as the Hajj.*
- **L34x**: Funding for religious organizations or activities other than those listed above. Specify:
- **L35x**: *Some religious leaders are given diplomatic status, diplomatic passports, or immunity from prosecution by virtue of their religious office.*
- **L36x**: Presence of an official government ministry or department dealing with religious affairs.
- **L37x**: *Presence of a police force or other government agency which exists solely to enforce religious laws.*
- **L38x**: Certain government officials are also given an official position in the state church by virtue of their political office (ie the Queen of England is also head of Anglican Church.).
- **L39x**: Certain religious officials become government officials by virtue of their religious position (ie as in Iran).
- **L40x**: Some or all government officials must meet certain religious requirements in order to hold office. (This excludes positions in religious ministries, head of state church, or the like).
- **L41x**: *Presence of religious courts which have jurisdiction over matters of family law and inheritance.*
- **L42x**: Presence of religious courts which have jurisdiction over some matters of law *other than family law and matters of inheritance*.
- **L43x**: *Female testimony in government court is given less weight than male testimony (do not code if this is true only of religious courts unless religious courts are the only courts available for important judicial issues).*
- **L44x**: Seats in Legislative branch and/or Cabinet are by law or custom granted, at least in part, along religious lines.
- **L45x**: Prohibitive restrictions on abortion.
- **L46x**: *Restrictions on access to birth control.*
- **L47x**: The presence of religious symbols on the state's flag.
- **L48x**: Religion listed on state identity cards *or other government documents that most citizens must possess or fill out.*
- **L49x**: A registration process for religious organizations exists *which is in some manner different from the registration process for other non-profit*

organizations.

- **L50x**: Restrictions on women other than those listed above. (i.e. restrictions on education, or jobs that they can hold.) Specify
- **L51x**: Other religious prohibitions or practices that are mandatory. Specify:

The variables can be combined to create a measure of religious legislation which ranges from 0 to 51. This combined variable is named *lx*.

VIII. Detailed Variables

As noted above, round 1 of RAS uncovered several factors which were too complex for the single-item-on-a-list approach used for most of the RAS variables. In these cases the simple presence and intensity of a policy or law was did not quantify the factor in question with sufficient precision. Most of these factors also tended to be among the more commonly coded factors in the RAS data. Thus additional detail can help further differentiate between state policies.

Religious Education in Public Schools

102 of 175 states coded in round 1 had religious education in public schools but there were a diverse set of policies on this issue which are captured in additional items in the religious legislations section noted above and the following three variables:

First, *Required Education* (**ved1x**) measures the extent to which religion is mandatory on the following scale:

0. None.
1. Optional or there is a choice between religion and a non-religion course on topics like, ethics,philosophy, or religions of the world.
2. Mandatory but, upon specific request, student may opt out of the course. (this is different from the above category in that in the above case the choice is automatic and in this case a special request to opt out must be made.)
3. Mandatory for some who have no ability to opt out, the course must be in religion but optional for others or there exists for some the option of taking a non-religious course on topics like, ethics, philosophy, or religions of the world.
4. Mandatory for all, the course must be in religion.

Second, *Available Education* (**ved2x**) measures in what religions religious education is available on the following scale:

0. None.
1. Available in all religions for which there is a significant number of students (in cases where population is homogeneous code this category).
2. Available in some religions for which there is a significant number of students.

3. Available for only one religion even though there is a significant number of students belonging to other religions.

Third, *Teachers* (**ved3x**) measures who is teaching the religion classes on the following scale:

0. There is no religious education in public schools.
1. Religious education in public schools is taught by lay teachers.
2. Religious education is taught by clergy or teachers appointed by religious organizations.

Prayer in Public Schools (**vprayer01x**)

While prayer is likely not nearly as common as religious education in public schools, it is a contentious issue which is deserving of quantification. It is coded on the following scale.

0. There are no official prayer sessions.
1. There are official prayer sessions but they are fully optional.
2. There are official prayer sessions and they are mandatory for members of some religions.
3. There are official prayer sessions and they are mandatory for all and available in all religions for which there are a significant number of students.
4. There are official prayer sessions and some students are forced to attend session in religions other than their own.

Religious Registration

Another type of religious legislation which was particularly common in the round 1 codings was religious registration which was present in 118 states. Yet, the registration policies varied significantly from state to state. There are eight factors which can differentiate registration policies from state to state. For the following six, the presence or absence of such a policy is sufficient to quantify the issue in question:

- **vregister01x**: Registration of religions includes the requirement to submit the religion's doctrine.
- **vregister02x**: Registration requires a minimum number of community members.
- **vregister03x**: Registration includes a waiting period or religions must be present in a country for a certain amount of time.
- **vregister04x**: Religions may register without a waiting period but there is a requirement that religions must be registered at a lower-tier registration for a period before they can have the highest level of registration.
- **vregister05x**: There is a multiple-tiered registration system with different tiers getting different rights and privileges.
- **vregister06x**: At least some religions must register both nationally and locally in order to operate legally.

Another important factor is the issue of whether registration is sometimes denied. This is coded on the following scale (**vregister07x**):

0.   There is no registration requirement.
1.   Registration is required but is never denied and treatment of all religions in the registration process is equal.
2.   Registration is required, is never denied, but some religions have more difficulty registering than others (this includes cases where some religions are not required to register but others are so required.)
3.   Registration is required but sometimes denied.

Finally, it is important to measure the impact of registration. In some states, failure to register carries few or no penalties while in others it is illegal to operate an unregistered religion. The following variable quantifies this issue **(vregister08x)**:

0.   There is no registration requirement.
1.   Groups need not register but registration is allowed or encouraged. This encouragement may include benefits given only to registered religions.
2.   Groups are officially required to register but groups which do not are not in any way restricted except in that they may be denied status as a legal entity.
3.   Groups are officially required to register, the government enforces this, and discriminates against unregistered groups.

Restrictions on Abortion

In 2002 112 states restricted abortion but the extent and nature of those restrictions varied significantly. RAS round two measures whether abortion is restricted in each of the eight situations plus a final variable for official approval, each on the following scale:

0. Not restricted.
1. Restricted legally but often allowed in practice.
2. Restricted both legally and in practice.

The specific variables are as follows:

- **vabortion01x**: To save the life of the mother
- **vabortion02x**: To preserve the physical health of the mother
- **vabortion03x**: To preserve the mental health of the mother
- **vabortion04x**: Rape
- **vabortion05x**: Incest
- **vabortion06x**: Economic reasons
- **vabortion07x**: Social reasons
- **vabortion08x**: On request
- **vabortion09x**: Some form of official approval necessary (mark if official

approval is necessary).

These categories are taken from the UN publication on world abortion policies available at www.un.org/esa/population/publications/abortion/.

Religious Requirements and Oaths for Holding Office and Oaths of Office

Linking public office to religion is a very significant form of GIR. Accordingly round 2 measures this variable (**voffice01x**) on the following scale:

0. There are no religious requirements or oaths necessary in order to hold office.
1. The oath of office for some or all officials contains mention of God or religion in general but that part is optional.
2. Some or all officials must take an oath of office which includes mention of God or religion in general.
3. Some government officials (other than head of state Church and the like) must meet some form of religious requirement to hold office.
4. All government officials must meet some form of religious requirement to hold office.

Limits on Proselytizing: (Code all of the following which are appropriate)

In 2002 77 states restricted proselytizing my at least some minority religions. However the specific policies varied considerably in the nature of the restrictions, the extent of the restrictions and to whom they applied. Accordingly, in addition to expanding this variable in the religious discrimination section, the following 12 additional variables are coded in round 2:

- **vprosely01x**: Proselytizing by all religions is illegal and is not allowed in practice. (If this category is coded, the below categories should not be coded)
- **vprosely02x**: Proselytizing is illegal but is sometimes allowed in practice.
- **vprosely03x**: Proselytizing to members of the majority religion is illegal but proselytizing to members of minority religions is legal.
- **vprosely04x**: Proselytizing is legal but it is restricted in practice by the national government.
- **vprosely05x**: Proselytizing is legal but it is restricted in practice by local or regional governments or officials.
- **vprosely06x**: Proselytizing is legal but entry to the country or visas are often denied to foreigners who wish to proselytize.
- **vprosely07x**: Foreign missionaries and religious workers require special visas or permits in order to proselytize.
- **vprosely08x**: Proselytizing is limited to specific locations such as places of worship.
- **vprosely09**: Proselytizing is limited to legally recognized religions.
- **vprosely10x**: Practical or legal restrictions on proselytizing by some or all legally recognized minority religions.
- **vprosely11x**: Practical or legal restrictions on proselytizing by **some** members of the majority religion (this usually applies to sects of the majority religion

which are not favored by the government).
- **vprosely12x**: Practical or legal restrictions on proselytizing by **all** members of the majority religion

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Religion and Citizenship: (code the most appropriate category)

Kinking religion to citizenship is relatively uncommon but of sufficient gravity that the RAS project coded the following variable (vcitizenship01x) on the following scale:

0. There is no official link between citizenship and religion.
1. Members of some religions are given preference for citizenship but no religion disqualifies anyone from obtaining or keeping citizenship.
2. Citizenship is denied to members of certain religions or conversion away from the dominant religion can be the basis for stripping an individual of citizenship.
3. All citizens must be members of the state's dominant religion.

It is important to note that the banning of certain religions is not sufficient for coding this variable. There must be an express link between religious identity and citizenship.

IX. Coding Procedures and Criteria

Coding procedure:

All countries 175 included in round 1 are included in round 2. These include all countries with populations of 250,000 as well as a sampling of less populous countries. In addition Timor and Montenegro have been added due to their recent independence, resulting in 177 countries included in round 2.
Each country is coded in based on the following procedure:

(A) A report on each country was prepared based on the country's religion policy between 2003 and 2008 by one of the project's research assistants (RA). The report is based on the following resources:

1. The country report from round 1 which covers 1990 to 2002 (prepared based on a similar procedure as described here)

2. Primary resources

    a. The country's constitution or constitutions if more than one was active during the time period of the report.
    b. Any religion laws or applicable laws. Copies and English translations are often available at www.religlaw.org or www.legislationline.org/. If not, the RA did a general search for a copy. In some cases they used

Google Translate to translate documents for which translations were not available.

    c. News articles in the Lexis/Nexis database. The RA did a general search based on relevant keywords. In countries well covered by the press the search was limited to major newspapers such as the New York Times and Washington Post. In countries with less press coverage on relevant issues the RAs performed searches on the entire database.

3. Academic resources: The RAs did a search for academic articles, papers, and books on relevant topics.

4. Government and inter-governmental organization reports. Below is a partial list of such reports:

    a. US State Department Report on Human Rights:
   http://www.state.gov/g/drl/hr/c1470.htm
    b. State Department Report on Religious Freedom:
   http://www.state.gov/g/drl/irf/rpt/
    c. European Studies on Religion and State Interaction.
   http://www.euresisnet.eu/Pages/Religion-State.aspx
    d. UN Abortion Reports
   http://www.un.org/esa/population/publications/abortion
    e. US Library of Congress Country Reports
   http://lcweb2.loc.gov/frd/cs/list.html
    f. US Commission in International Religious Freedom
   http://www.uscirf.gov/

5. Reports by advocacy groups and academic organizations. In some cases these were actual reports in others they were news articles collected by the organization. Below is a partial list of such groups.

    a. International Coalition for Religious Freedom:
   http://www.religiousfreedom.com
    b. Human Rights Without Frontiers: http://www.hrwf.net
    c. International Christian Concern (ICC): http://persecution.org/
    d. Religious Freedom page http://religiousfreedom.lib.virginia.edu/
    e. Forum 18 http://www.forum18.org/index.php
    f. Religion and Law International Document Database:
   http://www.religlaw.org/
    g. Amnesty International, www.amnesty.org
    h. AWW Abortion report
   http://www.guttmacher.org/pubs/AWWfullreport.pdf
    i. Daniel Ottoson "A world survey of laws prohibiting same sex activity between consenting adults" 2009 ILGA, The International Lesbian, Gay, Bisexual, Trans and Intersex Association.
   http://old.ilga.org/Statehomophobia/ILGA_State_Sponsored_Homophobia_2010.pdf
    j. Association of religion data archives http://www.thearda.com/

Each report took between 10 and 70 hours to prepare depending on the country in

question. All sources were checked for all reports, though in many cases these sources had little information. There was a high level of consistency between sources with very few cases of contradicting sources. In cases of contradicting sources the RAs sought additional sources and made an assessment of the reliability of the relevant resources. An additional point of consistency was that in cases where the general resources (sources which prepared a report on all countries regardless of their policy) indicated many instances of religious discrimination/restrictions/legislation and/or regulation there tended to be much more information in the advocacy group reports and the news media (lexis/nexis database). In general the general resources provided an excellent picture of a state's policy but in most cases the country-specific sources from the news media and advocacy groups added more details that were often not included on the general sources.

(B) Once the report was completed the project director (Jonathan Fox) reviewed the report and, when necessary requested revisions, clarifications, and that the RA seek additional information. This process was repeated until the report was approved.

(C) The RA filled out the codesheet based on the information in this report combined with the information in the RAS round 1 report.

(D) The project director reviewed the codesheet and, when necessary, asked for clarifications and suggested revisions. This process is meant to achieve the following

1. Provide training to the RA in coding procedure. It is the project director's philosophy that coding is a process that can be best learnt through experience, though all RAs received a two hour training session before coding their first case.
2. Assure that all RAs are coding based on the same criteria. This is to avoid a situation where differences in codings are not due to differences between the cases but, rather, due to differences in how the facts were coded.

The RA dealt with the queries and reviewed the revisions. RAs were encouraged to question any revision they did not understand or with which they did not agree. This is important because while the project director read the reports it was the RAs who prepared the report based on the resources listed above. In many cases the RAs responses to the revisions revealed ambiguities in the report on issues which which influence the codings. In these cases the reports were amended to remove these ambiguities. In all cases the project director had final decision on the codings.

(E) All cases were coded a second time to create backup codings based on the round 1 and 2 reports. These backup codings were done by senior RAs and in some cases RAs from round 1 of the project and colleagues familiar with the project. These codings are intended to test the inter-coder reliability of the project (that is will two coders code the same information the same way?). As such they were not reviewed by the project director and were simply entered into the database as is. Once the coding is complete the backup codings will be compared to the primary codings to determine inter-coder reliability.

Coding Criteria:

All cases were coded based on the following rules

1. If there was a relevant national law. In cases where this law was on the books but rarely enforced (a relatively rare occurrence) this was taken into account in the scaling of the variable when possible but always coded unless there is clear and positive information that the law has not been enforced at all for at least several decades..

2. If there was a relevant national policy. For example if there was no law against proselytizing, yet by official or unofficial policy those who proselytize were arrested or otherwise harassed this would have been coded.

3. If there is no national policy or law but a significant plurality of local or regional governments had such policies or laws the relevant variable was coded. In such cases the proportion of the country's population which was under the rule of these regional or local governments was taken into account both with regard to whether the variable was coded and, when relevant, how high a coding on the scale was assigned.

4. The project codes only actions taken by government and their representatives. Societal actions are not coded. This is not because societal attitudes and actions are unworthy of study, it is simply not within the purview of the RAS project. As a result the RAs are not searching for information on religion on society in the reports which means that any codings based on the RAS reports that focus on religion in society may be based on incomplete information.

The reasoning behind coding both laws and policies is as follows. Different states define and act on policies different with some acting primarily through laws with others giving more of a role to policies in practice. For example, of one were to code only laws, in theory a country with a law against proselytizing, for example, that is enforced sporadically, if at all, would be coded while a country where there is no such law but police arrest anyone attempting to proselytize would not have this variable coded. Thus, ignoring practical policies and actions taken by governments would poorly reflect what is in practice happening in a state. On the other hand it can be argued that laws which are unenforced also should not be coded. While this has validity, laws that are on the books and have not been repealed still have import if only because it may indicate that repealing them would be politically difficult. Also, as noted above if there is positive and reliable information that a law has not been enforced at all for decades it is not coded. There were almost no cases of laws on the books discovered by the RAs which met this standard for lack of enforcement.

For reliability testing of this data see Jonathan Fox "Building Composite Measures of Religion and State" Interdisciplinary Journal of Research on Religion, 7 (8), 2011, 1-39.