WORLD WATCH LIST METHODOLOGY

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Executive summary

EXECUTIVE SUMMARY

One of the main tools of Open Doors to track and measure the extent of persecution in the world is the World Watch List (WWL). Open Doors has been monitoring persecution of Christians worldwide since the 1970s. During the 1980s and 1990s, the WWL methodology evolved gradually. In 2012, Open Doors' research unit, World Watch Research (WWR), comprehensively revised the methodology of the WWL in order to provide greater credibility, transparency, objectivity and scientific quality. In 2013, further refinement of the methodology took place.

A persecution situation presents a complex reality. It is not always clear if and to which extent pressure felt by Christians or even violence against them is directly related to them being Christian. Sometimes, just living in a chaotic world creates substantial amounts of suffering for Christians and others alike. Other times, suffering results from antipathy, hatred or it could simply be 'double vulnerability' of Christians in a problematic context, and will be called *persecution*. *Persecution* is 'any hostility experienced as a result of one's identification with Christ. This can include hostile attitudes, words and actions towards Christians'. This is what the WWL methodology tries to monitor and capture.

Persecution is when Christians and their communities experience specific pressure and/or violence in a situation of 'brokenness' that are related to persecution dynamics prevalent in their environments and are forcing them to comply with the drivers of these dynamics. The WWL methodology regroups these dynamics in three different impulses, fuelling eight different persecution engines and being driven by specific actors or drivers of persecution. The eight persecution engines are *Islamic extremism*, *Other religious militancy*, *Tribal antagonism*, *Ecclesiastical arrogance*, *Communist oppression*, *Aggressive secularism*, *Totalitarian paranoia* and *Organized corruption*.

World Watch Research distinguishes two main expressions of persecution: *squeeze* (the pressure Christians experience in all areas of life) and *smash* (plain violence). Nevertheless, while it would seem that *smash* is the most prevalent and invasive expression of persecution, it is often the *squeeze* that is most prevalent and invasive. While *smash* can be measured and tracked through incidents of violence, *squeeze* needs to be tracked otherwise. It needs to be tracked by discerning how the act of Christian life and witness itself is being squeezed in all the different areas of life.

The WWL methodology has defined the 'five spheres concept' to track the expressions of persecution in different areas of life: private life, family life, community life, national life and church life. These five spheres express the *squeeze* (pressure) in each sphere of life. A sixth building block expresses the *smash* (plain violence). The sixth block potentially cuts across all five spheres of life.

The team of World Watch Research has designed a system for integral monitoring of hostilities against Christians worldwide. The different components of the system are specified as follows: the Rapid Appraisal Tool (RAPT), combining information from other sources and internet search. High scores on RAPT necessitate further research through the World Watch Survey. The Vulnerability Assessment Tool (VAT) is an alternative to the World Watch Survey. In-depth research is done through the World Watch List (WWL) questionnaire.

In order to be able to score countries for the World Watch List, a scoring system has been developed. The scoring grid consists of four categories of 'Yes' and 'No'. The answer to each question in blocks 1 to 5 which measure pressure on Christians (*squeeze*) is the rounded average of four elements: Proportion of types of Christianity persecuted, Proportion of inhabited territory affected, Intensity of persecution, and Frequency of persecution.

World Watch Research distinguishes two categories of questionnaires:
   a) questionnaires belonging to the so-called 'field stream', which are filled out by Open Doors' field staff and/or key contacts;
   b) questionnaires belonging to the so-called 'non-field stream', which are filled out by external experts.
If both streams include multiple respondents, the respective questionnaires will be integrated separately first, before integrating the two streams. If it is not possible for one of the streams to obtain a questionnaire, it is possible to use the World Watch Survey and other narrative sources instead. However, in that case, the persecution analyst of World Watch Research could use the provided information to fill out a WWL questionnaire in order to construct that stream.

There are different stages to the information gathering process. The operational process for the 'field stream' questionnaires starts with sending WWL questionnaires to Field (Open Doors' network in the countries under investigation) and ask Field to fill out the questionnaires per country and per persecution engine. The WWR persecution analyst then receives the completed WWL questionnaires from Field and performs the first check.

The WWL methodology recognizes the importance of cross-checks of Field results by external experts. To facilitate a cross-check of results by external experts, the WWL methodology has defined three options for their involvement: sequential to the Field process, parallel to the Field process with use of the World Watch Survey, and parallel to the Field process with use of WWL questionnaire.

The detailed country scores of the six blocks of the WWL questionnaire converge into a specific pattern, the *country persecution pattern*. This persecution pattern consists of the following elements: average score over blocks 1 to 5 (different spheres of life), deviance from the average score of the scores of the different spheres of life, and level of violence experienced by Christians in the country. These elements are often characteristic for the persecution situation in the country.

As a result of the WWL process, each country gets a specific final score. The final score can be the result of different persecution engines. For instance, one country may score high on *Islamic extremism* while another country has a comparable score on *Totalitarian paranoia*. The WWL methodology permits to compare different persecution realities, because it takes its starting point in the pressure and violence Christians experience in their different spheres of life. Whether this pressure or violence originates from the same or different persecution engines is not relevant for the final scores.

The WWL ranks countries according to their final scores. The most important reason to rank the countries is to be able to present a complex reality to the broader public. For this to be done properly, the WWL must always be paired with country persecution profiles that explain the particularities of the persecution situation in the country.

World Watch Research has defined a credibility rate system. The credibility rate is an internal rating. The credibility rate is mainly applied for the countries listed in the WWL but also touches upon countries not included in the WWL. It starts with credibility rates for countries, and then looks at the overall WWL situation. This credibility rate system is still in a pilot phase and can be adapted according to work experiences.

WORLD WATCH LIST METHODOLOGY

1. Approach towards monitoring of persecution

One of the main tools of Open Doors to track and measure the extent of persecution in the world is the World Watch List (WWL). Open Doors has been monitoring persecution of Christians worldwide since the 1970s. During the 1980s and 1990s, the WWL methodology evolved gradually. In 2012, the methodology of the WWL was comprehensively revised in order to provide greater credibility, transparency, objectivity and scientific quality. In 2013, further refinement of the methodology took place.

The WWL is based on the comparison of expert opinions (Open Doors' field researchers, external experts, academics). However, before entering into the more technical details of measuring, scoring and analyzing persecution related results from a multitude of countries, this chapter elaborates upon several basic tenets of the approach towards persecution.

This section deals with the definitions of 'Christian' and 'persecution' (**1.1**), the complex reality of persecution (**1.2**), 'squeeze' and 'smash' (**1.3**), spheres of life and violence (**1.4**), and the four variables characterizing the persecution situation (**1.5**).

1.1 Definitions of 'Christian' and 'persecution'

The WWL methodology has defined definitions for 'Christian' and 'persecution (of Christians)' to clarify which people it monitors and what sort of situations or incidents involving those people it takes into consideration. This way, the methodology can fulfill its goal, which is to monitor persecution of Christians and their communities.

The WWL methodology uses the following definitions:

Christian:

> A Christian is 'anyone who self-identifies as a Christian and/or someone belonging to a Christian community as defined by the church's historic creeds'.

This definition is part theological and part sociological. It includes all people who self-identify as Christians, also those that do not belong to any specific denomination such as the Roman Catholics, Orthodox or Protestants. These latter groups define themselves according to the theological creeds of church history. The WWL methodology opts for this broad definition, following other instruments that report on worldwide Christianity.

Persecution:

> Persecution is 'any hostility experienced as a result of one's identification with Christ. This can include hostile attitudes, words and actions towards Christians'.

Here the WWL methodology has opted for a theological rather than a sociological definition. While the definition has its challenges because of its inclusiveness, it seems it best covers the full range of hostility that is experienced by Christians as a result of their Christian walk, rather than limit the term persecution to more purely deliberate persecution or extreme forms of suffering. This is because it is very difficult in practice to say what is, in fact, extreme. Often losing a job can be far worse in its effects than a beating in prison. Or being shunned by one's parents can be more psychologically scarring than being part of a skirmish on the street. Also, to say that persecution has to be deliberate underestimates the implicit and indirect power of culture which has built up over decades a society or situation that freezes Christians out of normal life.

The WWL methodology recognizes that hostile attitudes, words and actions towards Christians not necessarily originate from outside Christianity but can also originate from within Christianity. For this reason one of the persecution engines defined and analyzed by the team of World Watch Research (WWR) is *Ecclesiastical arrogance.* (See **1.2.4**.)

1.2 Complex reality: brokenness – impulses – persecution engines - drivers

A persecution situation presents a complex reality. It is not always clear if and to which extent pressure felt by Christians or even violence against them is directly related to them being Christian. Sometimes, just living in a chaotic world creates substantial amounts of suffering for Christians and others alike. Other times, suffering results from antipathy, hatred or it could simply be 'double vulnerability' of Christians in a problematic context, and will be called *persecution*. The latter is what the WWL methodology tries to monitor and capture.

This section explains the overall picture (**1.2.1**), 'brokenness' of the world (**1.2.2**), elementary impulses as sources of persecution (**1.2.3**), persecution engines (**1.2.4**), drivers of persecution (**1.2.5**), and the drive for exclusive power (**1.2.6**)

1.2.1 Overall picture

The WWL methodology sees Christians and their communities living in a world that is often far from being perfect. To a greater or lesser extent, they live in problematic circumstances, as all other inhabitants of the same areas do. The WWL methodology calls this a situation of 'brokenness' of the world: many issues affect human's well-being and well-fare. (See **1.2.2**.) Although these issues can cause Christians to feel pressured or violated, the WWL methodology deals with 'brokenness' in situations in which Christians and their communities also suffer from specific persecution dynamics.

Persecution is when Christians and their communities experience specific pressure and/or violence in this situation of 'brokenness' that are related to persecution dynamics prevalent in their environments and are forcing them to comply with the drivers of these dynamics. The WWL methodology regroups these dynamics in three different impulses (**1.2.3**), fuelling eight different persecution engines (**1.2.4**) and being driven by specific actors or drivers of persecution (**1.2.5**). The diagram shows the relation between impulses, persecution engines and the drive for exclusive power (**1.2.6**):
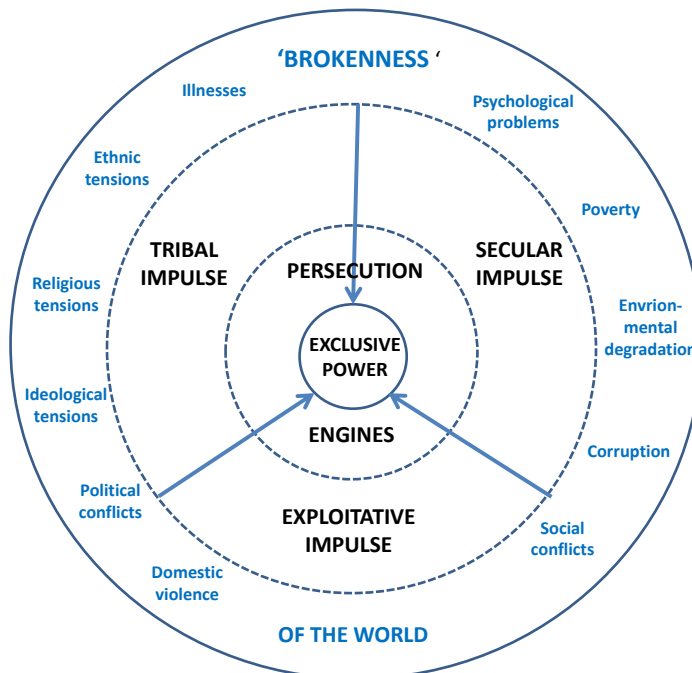
Developed by World Watch Research

1.2.2 'Brokenness of the world'

The WWL methodology takes into account the 'brokenness of the world' insofar as it operates as background to the persecution of Christians. Persecution often takes place in disturbed, difficult en de-stabilized contexts. These could include war, ethnic tensions, religious tensions, ideological tensions, political conflicts, social conflicts, corruption, environmental degradation and natural disasters, poverty, (severe) psychological

problems, illness and domestic violence. This adds to the vulnerability and suffering of Christians when they are also targeted by the drivers of one or more persecution engines.

The research into the interaction between background suffering ('brokenness of the world') and suffering through active persecution engines is still in the first stages. Therefore, this element of interaction is currently not integrated in the WWL Questionnaire scoring system. However, the meaning of this phenomenon will be taken into account in a country's background analysis.

1.2.3 Elementary impulses as sources of persecution

Persecution is related to religions, ideologies or corrupted mind-sets, i.e. impulses. The WWL methodology considers these impulses as the 'power sources' of different persecution engines (**1.2.4**). There are three impulses, which are all fuelling specific persecution engines: the *tribal impulse*, *secular impulse* and *exploitative impulse*.

The table below presents the different impulses with the persecution engines emanating from them:

Underlying impulses	Persecution engine
Tribal impulse	Islamic extremism
	Other religious militancy
	Tribal antagonism
	Ecclesiastical arrogance
Secular impulse	Communist oppression
	Aggressive secularism
Exploitative impulse	Totalitarian paranoia
	Organized corruption

Tribal impulse
The *tribal impulse* has to do with very exclusive group formation. The 'other' who is not part of one's own group, is considered to be an inferior human being or infidel. It is allowed to deal with such a person in bizarre, amoral ways that would never be allowed in one's own group without compromising one's own moral standards. The tribal impulse is always related to a strong religious presence.

The tribal impulse often develops a very strong emphasis on obtaining absolute, exclusive power to the detriment of 'others'. The 'others' are forced to either bend or crack.

The 'others' can also be Christians and/or churches who are socially and politically excluded, sometimes eliminated, by Christians and/or churches from another type of Christianity. If this happens, the dominating Church is driving the persecution engine of *Ecclesiastical arrogance*.

The persecution engines directly related to the tribal impulse are *Islamic extremism*, *Other religious militancy* (such as *Hindu nationalism, Buddhist aggression and militant Judaism)*, *Tribal antagonism*, and *Ecclesiastical arrogance*.

The main *drivers* of these persecution engines are social groups putting pressure on governments. Once the engines are fully developed, both government and society are involved but the emphasis is normally on society because personal religious commitment is essential to the persecution engine.

Secular impulse
The *secular impulse* relates to suffocating people or groups that do not adhere to the dominant ideology which is always somehow anti-religious or skeptical of organized religion.

The emphasis of the ideologies that are inspiring the secular impulse can be rather different: from the 'revolutionary potential of the working class' to the launch of a very liberal sexual agenda. Humans are the sole source of norms and values, without divine inspiration or guidance.

Similar to the tribal impulse, the secular impulse often also develops a very strong emphasis on obtaining absolute, exclusive power. This oppressive power can be very tangible or more subtle. Nevertheless, the aim is the same.

The main persecution engines related to the secular impulse are *Communist oppression* and *Aggressive secularism*.

The main *drivers* of these persecution engines are social groups putting pressure on governments. Once the engines are fully developed, both government and society are involved. Nevertheless, the emphasis is normally on the government because state control is essential to the persecution engine.

Exploitative impulse
The *exploitative impulse* relates to plain greed: getting as many resources as possible for oneself and one's small, favorite social environment, legally or illegally. Everything is allowed.

Power in the context of the exploitative impulse is more a means than a goal. While in the context of the tribal and secular impulses power is actively sought as token of the supremacy of one's religion or ideology, the exploitative impulse needs power to safeguard its interests.

The exploitative impulse relates to two persecution engines: *Organized corruption* and *Totalitarian paranoia*.

The main drivers of the persecution engines related to the exploitative impulse often operate in the shadow of those driving the other persecution engines and/or manipulate these drivers to achieve their own goals. One of its main mechanisms is co-optation of government officials and social agents. While government and society as such are not driving this persecution engine, co-opted elements within their ranks are essential to it.

1.2.4 Persecution engines

The persecution engines are the basic elements for scoring the WWL questionnaires, and for the analysis of the persecution of Christians and their communities. (See **chapter 3**.)

The WWL methodology has defined eight different persecution engines:

Persecution engine	Description
Islamic extremism	Tries to bring the country or the world under the 'House of Islam' through violent or non-violent actions.
Other religious militancy	Tries to conquer the nation for one's religion. Mainly Hinduism and Buddhism, but also orthodox Judaism or other religions. Please note that 'Islamic extremism' is a separate category due to its prevalence.
Tribal antagonism	Tries to force the continuing influence of age-old norms and values shaped in tribal context. Often comes in the form of traditional religion or something similar.
Ecclesiastical arrogance	Tries to maintain one's Christian denomination as the only legitimate or dominant expression of Christianity in the country. In most cases this Christian denomination is the majority Christian denomination.
Communist oppression	Tries to maintain communism as a prescriptive national ideology.
Aggressive secularism	Tries to eradicate religion from the public domain, if possible even out of the hearts of people.
Totalitarian paranoia	Does everything to maintain power, not specifically focused on realizing a vision.
Organized corruption	Tries to create a climate of impunity, anarchy and corruption as a means for self-enrichment.

In many countries, more than one persecution engine is prevalent. However, one specific persecution engine is generally more prevalent than others. Often, this persecution engine creates a vacuum for other engines to flourish as well. A clear example is the advance of *Organized corruption* by criminal groups in contexts of violent radical Islamic expressions. In such a context, there normally exists a high degree of impunity regarding violence against Christians. Islamist rulers won't be bothered by criminal groups trafficking Christians girls and women, as long as they get their share.

The diagram specifies the persecution engines in relation to the impulses:
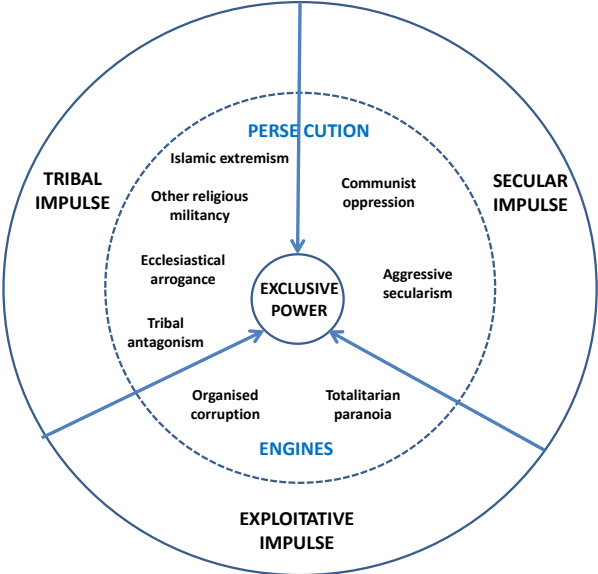
Developed by World Watch Research

1.2.5 Drivers of persecution

The drivers of persecution engines are people and/or groups embodying the three main impulses. The WWL methodology studies who they are, and which are involved in hostilities against Christians in a particular country.

The WWL methodology distinguishes the following drivers of persecution:

Drivers of persecution	
Government	Government officials at any level from local to national
Society	Ethnic group leaders
	Non-Christian religious leaders at any level from local to national
	Religious leaders of other churches at any level from local to national
	Fanatical movements
	Normal citizens (people from the broader society), including mobs
	Extended family
	Political parties at any level from local to national
	Revolutionaries or paramilitary groups
	Organized crime cartels or networks
	Multilateral organizations

Often more than one driver is active in and around one or more persecution engines.

Even though the drivers of persecution cannot always be clearly distinguished, World Watch Research deems the mentioned categories clear enough to come up with a good analysis. Especially dividing the broad category 'society' or 'social' into 10 distinctive categories, WWR considers this to be of added value to the methodology.

1.2.6 Drive for exclusive power

The impulses and the related persecution engines tend towards the accumulation of absolute, exclusive power in society as well as politics. By doing so they crush all that is in their way including Christians and their communities, as long as these do not identify themselves with those power dynamics.

The WWL methodology affirms that neither the eight persecution engines nor their interplay are necessarily explicitly directed against Christians and/or churches. A possible scenario is that the drivers of those engines completely focus on their quest for power and what they can achieve with it. The best way to survive for people who do not readily buy-in into this quest is to be pliable enough so as not to draw their (negative) attention. However, Christianity in its very essence teaches that exclusive power doesn't belong to earthly forces. Be it on the streets, from the pulpits or maybe only in the houses, this is what Christianity emanates, and what often makes Christianity draw the ire of the drivers of persecution.

Therefore, even when drivers of persecution do not have an explicit anti-Christian agenda but are pushing for exclusive power, hostilities against Christians can be classified as *persecution*. Similarly, radical religious, ideological and corruption-related expressions of the quest for (exclusive) power that cause harm to Christians and churches can be called and analyzed as *persecution engines* even when they do not base themselves on an anti-Christian manifesto.

All this said, World Watch Research recognizes that in many cases of hostilities against Christians an anti-Christian agenda or manifesto does exist. This agenda is deliberately amplified by the propaganda machine of the drivers of persecution.

1.3 'Squeeze' and 'smash'

World Watch Research distinguishes two main expressions of persecution: *squeeze* (the pressure Christians experience in all areas of life) and *smash* (plain violence). Nevertheless, while it would seem that *smash* is the most prevalent and invasive expression of persecution, it is often the *squeeze* that is most prevalent and invasive. The WWL methodology, therefore, negates the idea that *the more violence there is against Christians, the more persecution there must be*.

An example of *squeeze* is the situation of Christians on the Maldives. From every side, they are facing massive pressure from friends, neighbours, family, and the government, which means they can hardly express their faith at all. Due to the enormous amount of pressure and control, Christians are virtually unable to express their faith in any way. They are being squeezed to death by their persecutors. However, if someone were looking for a list of incidents where Christians were beaten, put in jail, deported, there would be very few.

In other words, the degree of persecution can be so intense, and so all-pervasive, it actually results in fewer incidents of persecution, since acts of public witness and defiance are so rare. So while there is no evidence of smashing the church through violence and arrests, the squeeze is what is killing the church. In fact, it is not an exaggeration to say that many persecutors prefer to squeeze the church, rather than smash it, in the belief that it is a more successful form of persecution.

The WWL methodology also seeks to negate another assumption, which is that *the most violent persecutors of the church are its main persecutors.* An example of this is the situation of Christians in Northern Nigeria. Their most violent persecutor in recent years has been the Islamic extremist group, Boko Haram, that has bombed churches and killed pastors. It's an unsubtle attempt to smash the church. But in fact, for most Christians the greatest threat comes from a creeping cultural Islamization which has been stealthily progressing since the 1980's, until Christians suddenly realize they are second-class citizens in a once hospitable but now hostile culture.

While *smash* can be measured and tracked through incidents of violence, *squeeze* needs to be tracked otherwise. It needs to be tracked by discerning how the act of Christian life and witness itself is being squeezed in all the different areas of life.

1.4 Spheres of life and violence

The WWL methodology has defined the 'five spheres concept' to track the expressions of persecution in different areas of life. These five spheres express the *squeeze* (pressure) in each sphere of life. A sixth building block expresses the *smash* (plain violence). The sixth block potentially cuts across all five spheres of life.

Private life
Private life is defined as the inner life of a Christian, the *forum internum*, the freedom of thought and conscience.

The guiding WWL question asked is: "How free has a Christian been to relate to God one-on-one in his/her own space?" This is not limited to the private home but can also apply to prison, for example, or a walk in the woods. This is irrespective of who the agent challenging this freedom might be.

The questions deal with conversion, private worship, possession of religious material, freedom of expression, e.g. in spoken word and writing, through images and symbols, access to information and media, privately sharing a belief with others, freedom of private assembly, freedom of private communication, and freedom of movement.

Family life
Family life is defined as pertaining to the nuclear and extended family of a Christian.

The guiding WWL question asked is: "How free has a Christian been to live his/her Christian convictions within the circle of the family, and how free have Christian families been to conduct their family life in a Christian way?" It also asks: "How much have Christians been discriminated against, harassed or in any other way persecuted by their own families?"

The questions deal with the forced allocation of religious identity, registration of civil affairs, weddings, baptisms, burials, adoptions, child rearing, indoctrination of children, harassment of or discrimination against children, separation of families, isolation of converts, pressure to divorce, custody of children, and inheritance rights.

Community life
Community life is defined as the interaction of Christians with their respective local communities beyond the family level and below any supra-local level. This community life includes the workplace, business, health care, education, and local public life and civic order. A mobile person can have several local communities regarding different aspects of community life, e.g. origin or residence in one place and education or work in another.

The guiding WWL question asked is: "How free have Christians been individually and collectively to live their Christian convictions within the local community (beyond church life), and how much pressure has the community put on Christians by acts of discrimination, harassment or any other form of persecution?"

The questions deal with threat or obstruction to daily life, dress codes, monitoring of Christians, abduction and forced marriage, access to community resources, community ceremonies, participation in communal institutions and forums, pressure to renounce faith, access to health care, access to and disadvantages in education, discrimination in employment and obstruction in business, policing issues (fines, interrogations, forced reporting), and other ways of marginalization of Christians.

National life
National life is defined as the interaction between Christians and the nation they live in. This includes rights and laws, the justice system, national public administration and public life.

The guiding WWL question asked is: "How free have Christians been individually and collectively to live their Christian convictions beyond their local community, and how much pressure has the legal system put on Christians, and how much pressure have agents of supra-local national life put on Christians by acts of misinformation, discrimination, harassment or any other form of persecution?"

The questions deal with national ideology, constitution, registration of religion in IDs, conscientious objection, travel within a country and abroad, discrimination by authorities, barring from public office or professional

progress, policy interference with businesses, expression of opinion in public, Christian civil society organizations and political parties, reporting about religious or social conflicts, smear campaigns, toleration of public disrespect, religious symbols, blasphemy accusations, impunity, equal treatment in court, monitoring of trials.

Church life
Church life is defined as the collective exercise by Christians of freedom of thought and conscience, particularly as regards uniting with fellow Christians in worship, life, service and public expression of their faith without undue interference. It also pertains to properties held or used by Christians for these purposes.

The guiding WWL question asked is: "How have restrictions, discrimination, harassment or other forms of persecution infringed upon these rights and this collective life of Christian churches, organizations and institutions?"

The questions deal with the hindrance in gathering of Christians, registration of churches, monitoring or closing of unregistered churches, church building and renovation, expropriation and non-return, disturbance or disruption of services, prevention of activities inside or outside churches or among youth, acceptance of converts, monitoring of preaching and published materials, election and training of leaders, harassment of leaders or their families, Bibles and other religious materials and their printing, importing, selling or dissemination, and confiscation, broadcasting and Internet use, interference with ethical convictions (regarding family and marriage) and personnel policy of Christian institutions, Christian civil society organizations and social activities, foreign Christian workers, and the denouncing of government persecution.

Plain violence
Plain violence is defined as the deprivation of physical freedom or as serious bodily harm to Christians or serious damage to their property.

The guiding WWL question asked is: "How many cases of such violence have there been?"

The questions deal with the killing of Christians, serious damage to communal Christian buildings, detention without trial, jailing, abduction, rape and sexual harassment, forced marriage, other physical or mental harm, serious damage to the homes and businesses of Christians, and eviction and flight.
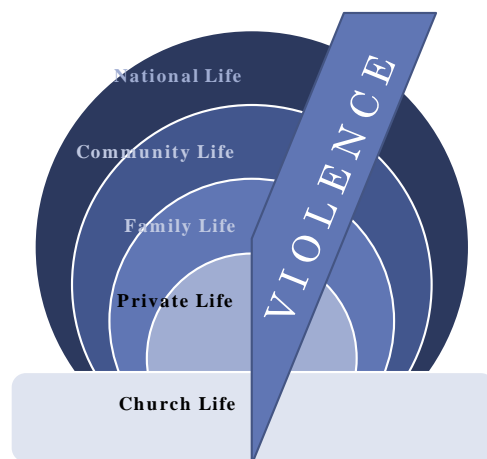
Image by courtesy of Christof Sauer, IIRF

The WWL methodology also encourages the provision of background information. In a special block of the WWL questionnaire, respondents are given the opportunity to describe general trends relating to the persecution engines, their drivers, evolution of the church, and expectations for the future. The contents of this block are used for the interpretative narrative that accompanies each WWL country score.

1.5 Four variables characterizing the persecution situation

The WWL methodology has defined four variables that are important to understand the spread and degree of persecution in the country: proportion of types of Christianity persecuted (**1.5.1**), proportion of inhabited territory affected (**1.5.2**), intensity of persecution (**1.5.3**), and frequency of persecution (**1.5.4**).

1.5.1 Proportion of types of Christianity persecuted

Countries often have different types of Christianity. These types of Christianity can all be present in a country or only some of them. Meanwhile persecution can focus on all types present or only on part of them. To be able to tackle this issue, the WWL methodology uses the proportion of the types of Christianity persecuted as a variable for scoring the WWL questionnaire. (Also see **3.1.2.1**.)

The questionnaire distinguishes four types of Christianity:

1. *Communities of expatriate or migrant Christians*

This category applies to a situation in which foreign Christian residents (expats or migrant workers) are allowed to a certain degree to rent or own church buildings or at least conduct church services, but who are not allowed to have contact with nationals regarding Christianity. Moreover, nationals are not allowed to assist in their services. The expat or migrant church community is a radically isolated body in the country.

Saudi Arabia is a typical example. In countries like Saudi Arabia, expats or migrant workers can often be divided in two major subcategories: highly educated and skilled laborers working in oil and related industries and poorly educated non-skilled workers, such as house workers. In such contexts, expat or migrant Christian communities, though tolerated, face serious restrictions.

2. *Historical Christian communities and/or government controlled churches*

This category concerns the typical historical churches, such as Catholics, Orthodox and traditional Protestants, which have often been part of a country's history for hundreds of years. In many cases, they have been holding an official church registration for years. Their situation and degree of freedom differ from country to country. In some countries their presence is nearly eradicated, in others they have a great degree of freedom to operate, while in several other countries they have been functioning in a state of second-class citizenship (*dhimmitude*). In persecution contexts they are often less persecuted than the other types of Christianity.

A parallel phenomenon in this category is formed by the so-called government controlled churches, such as the Three Self Church in China. They have an official registration but because they are government controlled, their status is different than the historical churches mentioned in this category.

3. *Communities of converts to Christianity from 'persecutor background'*

This category considers people who once belonged to a dominating religion or ideology, traditional religion, organized crime or other strong identifier and who changed identity in order to become Christian. Christian Background Believers can be part of this category, meaning that someone changed from one type of Christianity – often the majority type – to another.

Converts may be absorbed by one of the other types of churches but often gather in 'house' churches or 'underground' churches. When the latter is the case, converts are afraid to be openly recognized as Christians and therefore are forced to go underground.

4. *Non-traditional Protestant Christian communities (such as Evangelicals, Pentecostals) and/or other Christian communities not included in the above three groups*

The category deals with the great variety of new Protestant expressions, including the independent churches in many countries. Some of them may be disputed by other Christians in terms of having a serious lack of theological orthodoxy but as long as they self-identify as Christians (see definition of Christian) they are included in this category.

This category also includes other people who self-identify as Christians but are not included in the other three types of Christianity. Notable examples are the Jehovah Witnesses. While they initially did not call themselves Christians, they now do and therefore are included in this category.

In general, the Christian communities included in this category are often active in reaching out to their communities. This makes them prone to serious hostilities in countries where the context for Christianity is suppressive. Because of this, these Christians are sometimes also forced to gather in 'house' churches or 'underground' churches.

The proportion of types of Christianity has been chosen as a variable for scoring the WWL questionnaire instead of the proportion of all Christians. This is, because a vulnerable and very small Christian community can easily be subjected to very intense persecution. Or the other way around: a Christian community like an underground group of Christians with a Muslim background (Muslim Background Believers, MBB) could also be very small due to the fact that they suffer very intense persecution.

This variable allows describing the situation in countries with an MBB population that is heavily restricted and a broader Christian population that enjoys relative freedom.

World Watch Research has considered the four groups as the main types of Christian groups. Distinguishing more groups, however, would not be a problem because the use of proportion of types of Christianity will always fit in the way the WWL Questionnaire is scored.

1.5.2 Proportion of inhabited territory affected

The WWL methodology covers the persecution of Christians in nation-states, but within the borders of a state there may be different communities of Christians who experience sharply contrasting amounts of persecution. The methodology needs to take this into account.

The decision taken in this methodology document is to score only nation-states, as it would be arbitrary to include only some parts of countries or federal states. To account for regional differences, the WWL approach to scoring the questionnaire allows indicating which proportion of the inhabited territory of the country is affected by persecution. (Also see **3.1.2.2**.)

Proportion points to geographical and demographic dimensions of this measure. The proportion of inhabited territory was chosen instead of the proportion of the population because it is easier to observe empirically, and seems appropriate. Indeed, although the inhabited territory and the distribution of the population often overlap, it is more intuitive to identify which parts of a country are affected by a particular dynamic, than to accurately determine which proportion of the population is affected by it.

The scoring of the proportion of inhabited territory is rooted in the realization and emphasis that countries are not always homogeneously affected by persecution, but that persecution might be much worse in some parts of the country. It allows describing whether Christians everywhere in the country are affected or whether they are more affected in some areas.

For example, the use of this variable helps to clarify whether a particular situation affects only parts of the country like in Kenya or Uganda. It allows taking the specific situation in those affected regions into account, without giving it too much weight or downplaying it.

To take account of large uninhabited spaces, deserts or mountain areas on the one hand, and population clustered in very small areas on the other hand, this variable considers the affected proportion of the *inhabited* territory of the country.

Meanwhile the prevalence of serious hostilities in, for instance, a vast area containing only a small part of the population, is important because it does have a 'ripple effect' into the whole country. This was seen in Mali, when Islamists took over more than half of the country where only a small part of the population had been living.

The WWL methodology of scoring nation-states does provoke two problems. Firstly, countries are very different in size. The World Watch List compares the score of very big countries like China, India or Indonesia

with much smaller countries like the Maldives and Comoros. In practice, this could mean that serious hostilities against Christians in parts of India are somehow averaged out over the whole territory of India and get less weight per unit area than the hostilities in a much smaller country like the Maldives.

Secondly, the particularities of countries within federations will not be included on the list as separate countries but included in the federal state. For instance, Chechnya, as part of the Russian Federation could make it on the WWL but does not in the light of this new methodology.

The WWL methodology cannot solve these problems. The country descriptions, however, provide space for explanation and differentiation. Additionally, these countries can be highlighted in other reports or specific lists about 'regional hotspots' or in supplemental studies of the 'mega-countries' every few years.

1.5.3 Intensity of persecution

The *intensity* of persecution is another variable characteristic to the persecution situation in a country. For every aspect investigated in the WWL questionnaire the intensity can vary between *low* and *very high* (**3.1.2.3**).

For example, there is a case in which the burial of Christians is hindered. The intensity of this hindrance can be low, meaning that it takes some negotiation to get access to the village cemetery. It can also be very high meaning that Christians are obliged to transport their deceased even outside the region, and bury them there.

The *intensity* is different from *frequency* (**1.5.4**).

1.5.4 Frequency of persecution

The *frequency* of persecution is the last variable that characterizes persecution in a country. For every aspect investigated in the WWL questionnaire, the frequency can vary between *sporadic* and *permanent* (**3.1.2.4**).

For example, in the case of hindrance of the burial of Christians, it may only occur in few villages. In most other villages of the region, there is no problem at all. This phenomenon could also be occurring in many villages.

The *frequency* is different from *intensity* (**1.5.3**).

2. Tools for monitoring persecution

The team of World Watch Research has designed a system for integral monitoring of hostilities against Christians worldwide (**2.1**). The different components of the system are then specified: Rapid Appraisal Tool (RAPT) combining information from other sources and internet search (**2.2**). High scores on RAPT necessitate further research through the World Watch Survey (**2.3**). The Vulnerability Assessment Tool (VAT) is an alternative to the World Watch Survey (**2.4**). In-depth research is done through the World Watch List (WWL) questionnaire (**2.5**).

2.1 Integral monitoring of hostilities against Christians worldwide

The world has many countries and it would be very laborious to investigate all countries using the extensive WWL questionnaire. In order to know which countries to include in in-depth investigations, the WWL methodology has developed a three step approach for monitoring hostilities against Christians in all countries of the world.

The diagram shows the three steps:
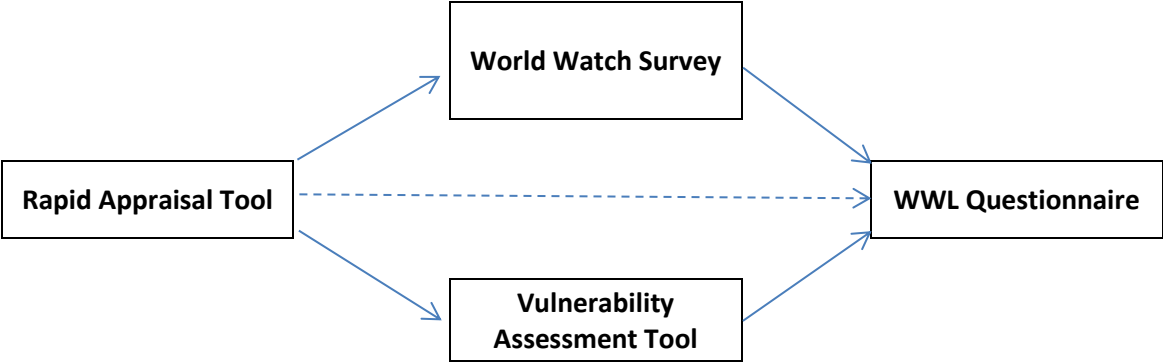
Developed by World Watch Research

When RAPT surpasses a specified threshold, it is followed by the World Watch Survey or by VAT. If the results from the World Watch Survey or VAT confirm the need for in-depth investigation, the WWL questionnaire will be used for that country.

2.2 Rapid Appraisal Tool

The Rapid Appraisal Tool (RAPT), developed by World Watch Research, is a simple instrument to get a quick idea of the situation in almost all countries of the world and provides justification for the non-inclusion of countries in the World Watch List. RAPT combines information from sources like Freedom House, Pew Forum and the US State Department (international think tanks and academic research institutes) with the results of internet search of violent incidents by World Watch Research.

The diagram shows the format of the Rapid Appraisal Tool (RAPT):

A. Macro analysis: country in general							
1. Freedom House (2013)	2. Religious Freedom Rating (2007)	3. Government Restrictions Index (2013)	4. Social Hostilities Index (2013)	5. Country of Particular Concern (2013)	6. Press Freedom Index (2013)	7. Corruption Perception Index (2012)	8. Failed States Index

B1. Macro analysis: country in general B2. Micro analysis: specific region within the country				
9. Destabilization Factors (2013)	10. Killings	11. Destroyed Christian Buildings	12. Physical or Mental Harm to Christians	13. Reported Hard Facts

Developed by World Watch Research

RAPT is meant for whole countries (B1) but has a provision for specific regions within countries (B2).

Annex 1A shows the RAPT methodology in detail. Annex 1B shows RAPT results for the whole world as per July 2013.

The countries scoring highest on the RAPT are the ones that warrant further investigation. Currently, World Watch Research applies a threshold value of 35 per cent above which further investigation needs to be done. This value seems to be a reasonable 'warning sign' for a context that may lead to persecution of Christians, but will be regularly assessed.

The table below gives an example of a RAPT analysis for Latin America (situation as of July 2013). The countries that need a World Watch Survey (or Vulnerability Assessment) are indicated with blue shading. Their RAPT

value is 35 per cent or more. The countries indicated with green shading do not need further investigation at the moment.

Example RAPT for Latin America with indication of thresholds:

	Countries	Total (%)	Further research needed (Yes/No)
Need for World Watch Survey	**Colombia***	**73,75**	Yes
	Mexico*	**66,88**	Yes
	Cuba*	**54,38**	Yes
	Venezuela	**40,63**	Yes
No need for further investigation	**Nicaragua**	**33,13**	No
	Brazil	**33,13**	No
	Guatemala	**30,00**	No
	Peru	**26,25**	No
	Honduras	**21,25**	No
	Ecuador	**19,38**	No
	Bolivia	**18,13**	No
	Argentina	**10,63**	No
	Chile	**9,38**	No

∗   Colombia is already on the WWL, and a full-scale questionnaire was done. For Mexico and Cuba as well, WWL questionnaires have already been completed.

In very evident cases, the WWL Questionnaire can also directly follow the RAPT exercise, or be applied directly without RAPT. Mali (WWL 2013) and Central African Republic are examples of this where there has been a sudden and serious evolution of the persecution engine *Islamic extremism*.

2.3 World Watch Survey

The next step for further investigation is the World Watch Survey. The World Watch Survey is strongly related to the WWL questionnaire. It uses the same structure but a limited number of open questions relating to the different spheres of life and the prevalence of violent incidents. This way all blocks of the WWL questionnaire are covered, while the questions of block 7 are also partly maintained.

The external experts will first write short essays per question. If needed, the WWR persecution analysts will then interview them to fine-tune their answers.

Annex 2 shows the World Watch Survey.

The World Watch Survey can also be used for an external expert cross-check of the results of WWL questionnaires filled out by Field (**4.2.3**).

2.4 Vulnerability Assessment Tool (VAT)

The Vulnerability Assessment Tool (VAT) is an alternative to the World Watch Survey. While the World Watch Survey is well positioned to capture hostilities against Christians in more stable situations, VAT fits better for

volatile situations where there is the risk of a *persecution eclipse*[1]. VAT puts the vulnerability of Christians in the country under scrutiny.

The situation in such a country is so that all people can be expected to suffer, but World Watch Research would like to get a picture of the specific threats or risks for which Christians are particularly vulnerable. In other words, to what extent are Christians suffering disproportionately in the country? Are Christians deliberately targeted?

In order to get answers to these questions, World Watch Research is collecting information from various experts, asking each one of them to list and comment all threats in each category for which they consider Christians are vulnerable. By way of illustration, for the environment, this could be a natural disaster, such as the 2010 floods in Pakistan threatening the entire population. However, when it came to emergency aid, Christians were discriminated against and were kept from receiving this aid. In this situation, the flood put all people at risk but Christians suffered an added vulnerability because as second-class citizens (*dhimmitude*), they didn't receive the help they needed to survive.

There are no limits to the number of threats in any category as the only criterion is that they are effectively threatening human dignity.

VULNERABILITY ASSESSMENT TOOL (VAT)

	To which threats are Christians vulnerable?
ENVIRONMENTAL: Environmental security: resource depletion; vulnerability to pollution and environmental degradation	1.
	2.
	3.
ECONOMIC: Economic security: poverty; vulnerability to global economic change	1.
	2.
	3.
POLITICAL: Political security: political repression; vulnerability to conflicts and warfare	1.
	2.
	3.
PERSONAL: Personal security: violence; vulnerability to conflicts, natural hazards, and "creeping" disasters	1.
	2.
	3.
FOOD: Food security: hunger and famine; vulnerability to extreme climate events and agricultural changes	1.
	2.
	3.
HEALTH: Health security: injury and disease; vulnerability to disease and infection	1.
	2.
	3.

Developed by World Watch Research

Annex 3 shows the complete Vulnerability Assessment Tool.

2.5 World Watch List Questionnaire

The WWL questionnaire consists of 96 questions, divided over 6 blocks with options for scoring and comments for each answer given. A seventh block has 12 open questions that are not scored but meant for additional information.

Annex 4A presents the Word version of the WWL questionnaire, annex 4B the Excel version.[2]

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[1] *Persecution* eclipse means that persecution is taken out of sight because of political, social, economic, ethnic and/or other conflicts. The term was introduced by a Nigerian researcher writing on behalf of Open Doors about the religious problems in Northern Nigeria. Download here: http://www.worldwatchmonitor.org/research/2576904.

[2] Both versions are also available in French and Spanish; the Excel version is available in Russian.

The diagram below shows the structure of the WWL questionnaire.

Block 1: Private Life *(11 questions)*
Block 2: Family Life *(14 questions)*
Block 3: Community Life *(16 questions)*
Block 4: National Life *(19 questions)*
Block 5: Church Life *(24 questions)*
Block 6: Plain Violence *(12 questions)* covers many forms of violence across all 5 spheres
Block 7 Presents additional questions that are not scored but provide background information.

Developed by World Watch Research

Blocks 1 to 5 represent different spheres of life – from private through family, community and national life to Church life. Those blocks cover pressure on Christians (*squeeze*) in those different spheres of life. Block 6 accounts for forms of violence (*smash*).

Though each block has a different number of questions, they all count the same (**3.1.5**). Analysis of the answers is done per block. Additional analysis can be done for the separate questions of for other combinations of questions.

Block 7 presents additional questions that are not scored but allow respondents to provide background information on general trends relating to the persecution engines and their drivers, development of the church, and expectations for the future.

3. Creating and integrating results from the WWL questionnaires

As has been mentioned before, the WWL questions to be scored in the questionnaire are divided in 6 blocks. Each question of blocks 1-5 has 4 variable answer elements (VAE), while each VAE has a scale of 4 points, resulting in a 4x4 scoring grid. This chapter presents the scoring grid (**3.1**), as well as issues relating to the integration of results from several questionnaires (several respondents on the same country and persecution engine) (**3.2**), as to the scoring for multiple persecution engines (several questionnaires on the same country but for different persecution engines) (**3.3**).

3.1 Scoring grid

The general make-up of the scoring grid (**3.1.1**) is characterized by four variable answer elements (VAE) (**3.1.2**). The basic calculation concept is presented (**3.1.3**). It is discussed how to deal with the options 'Unknown' and 'N/A' (**3.1.4**). Finally the distribution of the scores over the spheres of life and the incidence of physical violence is explained (**3.1.5**)

3.1.1 General make-up of the scoring grid

To cover heterogeneity of the persecution situation within countries, a scoring grid was developed with four categories of 'Yes' and 'No':

	No	Yes, somewhat or rarely	Yes, significantly	Yes, very significantly	Yes, absolutely
	0 points	**1 point**	**2 points**	**3 points**	**4 points**
(1) Proportion of types of Christianity	None	up to 1/4	>1/4 - 2/4	>2/4 – 3/4	>3/4 – 1
(2) Proportion of inhabited territory	None	up to 1/4	>1/4 - 2/4	>2/4 – 3/4	>3/4 – 1
(3) Intensity	None	Low	Medium	High	Very high
(4) Frequency	None	Sporadic	Quite frequent	Frequent	Permanent

The answer to each question in blocks 1 to 5 is the rounded average of the four elements:
1) Proportion of types of Christianity persecuted
2) Proportion of inhabited territory affected
3) Intensity of persecution
4) Frequency of persecution.

All questionnaires should be filled out electronically when possible. The soft copy version of the questionnaire will automatically ask the respondent to answer all four elements, and calculate the average. This functionality is not included in the hard copy version (print).

For those without access to a computer, a paper version is available which contains the scoring grid under each question. (See Annex 4A)

The respondent will not have to do the calculation of the question score but will only need to score each line of the scoring grid. The calculations are done electronically when the results are transferred to electronic format by the level submitting to World Watch Research.

The original paper forms need to be stored at the level where the transfer to an electronic form took place.

3.1.2 Four variable answer elements of the scoring grid

As has been mentioned before, the scoring grid has four variable answer elements that determine the score of each question of blocks 1 to 5:
1) Proportion of types of Christianity affected (**3.1.2.1**)
2) Proportion of inhabited territory affected (**3.1.2.2**)
3) Intensity of persecution (**3.1.2.3**)
4) Frequency of persecution (**3.1.2.4**).

The score for each question is made up of the rounded average of the sub-scores for the four elements.

3.1.2.1 Proportion of types of Christianity affected

The WWL methodology distinguishes between four basic types of Christianity (**1.5.1**). Sometimes all four exist in a country, sometimes not. The respondent is asked to indicate which types exist in the country.

The table shows the possible division of scores for different situations i.e. presence of 1 to 4 types of Christianity in the country, and proportion of these types affected by persecution.

Proportion of types of Christianity affected by persecution	4 types in country	3 types in country	2 types in country	1 type in country
Up to 1/4	1	-	-	-
>1/4 – 2/4	2	1	1	-
>2/4 – 3/4	3	2	-	-
>3/4 – 1	4	3	2	1

For instance, if all four types exist, each type stands for 1/4. If a certain situation concerns two of those four in the application of the scoring grid, the answer would be 2/4 and thus produce a sub-score for this element of 2 points ("Yes, significantly"). If there is only one type of Christianity in a country, and a specific situation concerns this type of Christianity (e.g. MBBs in Somalia), the answer is immediately 1/1 and makes a sub-score of 4 points ("Yes, absolutely").

There could also be only two or three different types of Christianity in a country. The respondent will then act according to the method mentioned above.

3.1.2.2 Proportion of inhabited territory of country affected

The second element is the proportion of inhabited territory of the country affected. This territorial proportion is related to clearly identifiable geographic areas.

A case of discrimination, harassment or any other form of persecution can be prevalent in a limited part of the country or in the whole country. Therefore, scores vary between up to 1/4, >1/4-1/2, >1/2-3/4 and >3/4-1.

3.1.2.3 Intensity of persecution

The third element is the intensity of the situation, which can be 'low', 'medium' 'high' or 'very high'.

The answer options of this element are defined as follows:
- o **low:** if the issue in question can be dealt with or processed rather easily;
- o **medium:** if the issue in question can be dealt with or processed, but with more difficulty than if it were low;
- o **high:** if the issue in question can be dealt with or processed, but with difficulty;
- o **very high:** if the issue in question can only be dealt with or processed with very great difficulty.

3.1.2.4 Frequency of persecution

The fourth element is the frequency of the situation under scrutiny in the respective question, which can be 'sporadic', 'quite frequent', 'frequent' or 'permanent'.

The answer options of this element are defined as follows:
- o **sporadic:** if the issue in question is true, but only every now and then;
- o **quite frequent:** if the issue in question is less often not true than it is true, but is still more true than to say it is sporadically true;
- o **frequent:** if the issue in question is more often true than it is not true, but is not always true;
- o **permanent:** if the issue in question is always true or true with rare exceptions.

3.1.3 The basic calculation concept

The justification of the basic calculation concept will successively present the desired outcome of the scoring grid (**3.1.3.1**) and the calculation model at the question level (**3.1.3.2**).

3.1.3.1 Desired outcome of the scoring grid

The scoring grid was designed to fulfill the following desired outcomes:
- o On the micro level: obtaining answers "No" or "Yes" on various levels, to individual questions, whereby "yes" can be on a scale between 1 and 4. This gives insight in the details of persecution in the different spheres of life.
- o On the macro-level: obtaining a final score at country level for transnational comparison of persecution in individual countries.

The four variable answer elements belonging to the scoring grid were selected out of a larger number of dimensions for their analytical value and the feasibility of their measurement ('feasible' meaning it can be sufficiently answered for the purposes of the WWL questionnaire).

The first two answer elements in the scoring grid (proportion of types of Christianity persecuted and proportion of inhabited territory affected) are based on observable facts. The last two answer elements in the scoring grid (intensity of persecution and frequency of persecution) are based on the opinion and knowledge of the expert filling out the questionnaire. The justification of this opinion needs to be included in the comments section.

3.1.3.2 Calculation model at the question level

For the purposes of a model, the reality described by the scoring grid can be considered four-dimensional. This is only an approximation to a very complex reality. However, using these four dimensions with their four scoring options allows to breakdown reality to an extent that makes it possible to differentiate between types of persecution in countries. Meanwhile, the combination of the four variables to some degree makes up for the lack of precision of individual variables.

The calculation model for the WWL was designed in order to satisfy the following conditions:
- o All four variables are to have equal weight – there is no justification for giving one variable more weight than the others.
- o A linear distribution of results is desirable.
- o An average on the middle of the scale is desirable.
- o Additionally, for practical purposes the design must strive for simplicity and enable the respondent to cope without a calculator.

Taking into account these considerations, the following calculation model has been chosen:

S = (Scores for 'Proportion of types of Christianity affected' + 'Proportion of inhabited territory affected' + 'Intensity of persecution' + 'Frequency of persecution') / 4

Based on the concept of simplicity and manual calculation, a scale of four points is adopted for the individual question level.

Each answer element allows for four options in case the answer is 'Yes'. That means that each answer element can score 1, 2, 3 or 4 points. In the case of a 'Yes', a question can therefore receive a total score between 4 and 16 points to be divided by the denominator of the fraction. In case of a 'No', the answer is automatically 0.

Concerning the rounding (decimals) at the levels of the questions, the blocks and the total scores, the answer to each question is rounded to three decimals instead of the whole number.[3]

Rounding at three decimals shall be maintained at all further levels, except the country scores for the published list.

3.1.4 Options 'Unknown' and 'N/A'

The options 'Unknown' and 'N/A' can also be chosen by the respondent, and explained in the comments column. The 'Unknown' option is often related to a lack of knowledge of the respondent. The 'N/A' option is normally given by respondents when they feel that the situation they cover can't be described by the answers to the questions.

The team of World Watch Research will try to resolve these types of responses but that will not always be possible.

How to deal with 'Unknown' and 'N/A' is explained in section 3.2, which deals with the integration of results from several questionnaires completed by several respondents for the same country and for the same persecution engine (**3.2.3.1** and **3.2.3.2**).

3.1.5 Distribution of scores over the spheres of life and plain violence

Each question in block 1 to 5 can score 0 points (*no*) or between 4-16 points (four *yes* options). The total score per question is then divided by four to give the rounded average per element, thus reducing the possible final scores per question to 0-4 points.

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[3] Rounding to zero decimals as was initially intended to keep things simple has proven to lead to a lack of precision and variation. Because of this, final scores on individual question level are rounded at three decimals in order to avoid distortions of results and to achieve a fair differentiation among countries.

The maximum score per block is defined by the number of questions per block times 4 points. However, because the blocks have a different number of questions and each block is designed to have equal value, the scores are proportionally reduced to 100/6 = 16.67 points.

Block	Name	Nr. Questions	Maximum pts (a)	Reduction factor1/	New maximal total
1	Private Life	11	44	0,37879	16,67
2	Family Life	14	56	0,29762	16,67
3	Community Life	16	64	0,26042	16,67
4	National Life	19	76	0,21930	16,67
5	Church Life	24	96	0,17361	16,67
6	Plain Violence	12	90	0,18519	16,67
All		**96**	**426**	**N/A**	**100**

1/ Reduction factor for blocks 1 to 6: f=100/6/a

The actual block total (the total of the answers of all questions in that block for a specific questionnaire) is multiplied by the respective reduction factor to give each block the same weight. The final score for blocks 1 to 5 is the sum of all block totals of that questionnaire.

Block 6 (plain violence) is special in the sense that the allocation of points per question does not follow the routine of blocks 1-5. The first two questions of block 6, which deal with killings of Christians and destruction of churches and other Christian buildings, can get a maximum of 30 points each. The other 10 questions share 30 points.

For the first two questions of block 6 each killing or building seriously attacked score 3 points. This means that when 10 Christians are killed or churches or other Christian buildings seriously attacked, the score for that question will be the maximum score. This way, the WWL methodology puts extra emphasis on killings and destruction of churches over against other forms of violence, because both are extremes and hit hard, also on Christians and churches not directly affected.

For the other 10 questions, the maximal score of 3 points builds up according to the number of incidents as 1 case (1 pt), 2-9 cases (2pts) and 10 or more cases (3 pts).

The capping of scores for violent incidents in the WWL methodology puts the pressure on Christians ('squeeze') above plain violence ('smash'). Ten Christians killed or 10 churches heavily attacked result in the same score as 100 or 1,000 of such incidents.

This does not mean that persecution is thus heavily underestimated. If in a country the hostilities against Christians are such that tens or hundreds or even thousands are killed or buildings destroyed, this is certainly going to reflect the general atmosphere in the country. In other words, the pressure or *squeeze* against Christians measured in the other blocks will be high.

3.2 Integrating results from several questionnaires (several respondents for the same country and for the same persecution engine)

This section explains how differences between different respondents who have independently responded on the same situation are reconciled and how the calculation formula for combining scores on same question and country from different questionnaires works.

In the following sections, firstly the two streams of questionnaires will be presented (**3.2.1**), secondly the basic formula for the integration of different questionnaires will be discussed (**3.2.2**), and thirdly the way to deal with 'Unknown' and 'N/A' answers will be described (**3.2.3**).

3.2.1 Two streams of questionnaires

World Watch Research distinguishes two categories of questionnaires:
   c) questionnaires belonging to the so-called 'field stream', which are filled out by Open Doors' field staff and/or key contacts;
   d) questionnaires belonging to the so-called 'non-field stream', which are filled out by external experts.

If both streams include multiple respondents, the respective questionnaires will be integrated separately first, before integrating the two streams.

If it is not possible for one of the streams to obtain a questionnaire, it is possible to use the World Watch Survey and other narrative sources instead. However, in that case, the persecution analyst of World Watch Research could use the provided information to fill out a WWL questionnaire in order to construct that stream.

The persecution analysts at World Watch Research can suggest variations in the scoring to the respondents. This is a technical intervention. This procedure is needed to weed out inconsistencies in the answering process and is done in agreement with the respondents.

The persecution analysts, being experts themselves, may also suggest variations in the scoring of the respondents in relation to their own knowledge and insight, but only apply changes *in agreement* with the respondents. This means that the role of the persecution analyst is not merely reactive but can also be proactive.

3.2.2 Discussion of basic integration formula

As indicated above the possibility of obtaining different questionnaires for the same country and for the same persecution engine can be through multiple respondents within one of the streams or through multiple respondents across both streams (**3.2.1**). Those questionnaires will be integrated on the level of the individual dimensions of the scoring grid, i.e. separately for each variable. In the case of three questionnaires completed as part of the 'non-field stream', they would be integrated as follows:

Average score for variable = (Variable-Score 1 + Variable-Score 2 + Variable-Score 3) / 3

The average score for a variable should only be rounded at three decimals. The question score is then determined by using the standard formula to integrate the variables.

The decision to integrate the questionnaires at the level of the individual dimensions of the scoring grid and not at the level of the question score, the level of block scores or even the level of country scores is because this gives the greatest transparency or level of precision for primary and secondary interpretation of data. Also, when choosing a higher level for the integration of the questionnaires, one cannot make any analytical statements on the levels below (without recalculating data on a lower level). Moreover, the higher one goes the higher the potential effect of rounding on the precision of the final score.

Above considerations presume that all questionnaires are filled out completely and do not have a response of 'Unknown' or 'N/A'. The possible variations of dealing with the issue of individual respondents not knowing a response to a question or considering the question not applicable when integrating questionnaires will be discussed below.

3.2.3 Dealing with responses 'Unknown' and 'N/A'

This section deals with a special case of integrating questionnaires on the question level, namely the occurrence of responses 'Unknown' or 'N/A' while integrating questionnaires. First the section discusses 'Unknown' (**3.2.3.1**), then 'N/A' (**3.2.3.2**).

3.2.3.1 Dealing with responses 'Unknown'

When questions are answered with 'Unknown', there are three options for resolving these answers:
- o Preferred route: Resolution;
- o If this is not possible, and there are sufficient other respondents: Average of other responses;
- o If the answer can't be known, the question is discounted and the reduction factor adjusted.

Resolution
World Watch Research prefers to continue working with respondents on questionnaires until all responses 'Unknown' are resolved by consensus with the respondent. This can work if:
- o the respondent cooperates;
- o the response is indeed 'knowable', that means that it is a matter of lack of information of the individual respondent and not a matter of (sufficiently precise) information simply not being available for the period under examination in the respective country.

It will usually mean that the final score will to some degree reflect the insight and opinion of World Watch Research staff, rather than solely that of the respondent.

Average of other responses
If this is not possible, and there are sufficient other respondents, World Watch Research will take the average of the other responses. If there are for instance three respondents, the first scores 3, the second scores 2, and the third scores "Unknown" for a question, it can be argued that one of the reasons for asking several respondents is to gather complementary expertise. Therefore, if there is one expert that turns out to have insufficient knowledge, the expertise of the two others outbalances this response.

World Watch Research will then proceed with a formula of averaging the positive responses:

Question score = Addition of individual scores (without Unknown), divided by number of respondents without "Unknown".

Question discounted
The answer 'Unknown' will always be discussed with the respondent, and if possible changed to another score. If this happens for the same question with all respondents and it is not possible to reach an agreement, then the question is awarded 0 points and is not going to be taken into account in the final score.

In order to prevent an artificially low score for countries that are secretive and hide their pressure and violence well, the following will need to be done when giving 0 points to an unresolvable question. The reduction factor for that block needs to be adjusted for that single questionnaire, so that the remainder of the questions of that block together will be able to make up a full score.

Reliability of results
All three options for 'Unknown' influence the degree of reliability of the results, be it in different degrees. For option 1 this can be considered sufficiently resolved through the contributed expertise of World Watch Research staff, while for options 2 and 3 it contributes to a lower reliability that has to be accounted for in the *Credibility Rate System* proposed by World Watch Research. In this system it will be scored a) how many questions were affected by a response 'Unknown' but could be resolved by considering other questionnaires (option 2); and b) how many cases remained not clarified (option 3).

3.2.3.2 Dealing with responses 'N/A'

When questions are answered with 'N/A' it means that the respondent thinks the question does not match the situation under study. This can be correct, or not.

In many cases the answer 'N/A' is given, because the situation is so severe that the questions reflecting the nuances of the respective sphere of life simply seem not to respond to the situation. The most extreme situation in this respect is when church life is simply made impossible by government or social groups.

There may be other cases of the 'N/A' option chosen to answer questions.

In all these cases the WWR persecution analyst acts in analogy to the solutions for 'Unknown' (**3.2.3.1**). In short this means either to resolve the issue with the respondent or, if this cannot be done, to see if the other respondents to the same question have a convincing response or, if this does not result in a sufficient answer, discount the question.

In terms of reliability of the results, for option 1 this can be considered sufficiently resolved through the contributed expertise of the WWR staff. The occurrence of option 2 or 3 contributes to a lower reliability that has to be accounted for in the *Credibility Rate System*. In this system it will be scored a) how many questions were affected by a response 'N/A' but could be resolved by considering other questionnaires (option 2); and b) how many cases remained not clarified (option 3).

3.3 Integrating results for the same country but for different persecution engines

When more than one persecution engine is clearly operational for one country, WWR will first look at the separate completed questionnaires for each persecution engine. Then, the results will be integrated in one integral questionnaire. The purpose is to be able:
- o   to differentiate between the effects of different persecution engines on country level, and
- o   to do a transnational analysis per persecution engine.

In the following sections, the questionnaires for different persecution engines will first be presented (**3.3.1**), secondly, the basic formula for the integration of questionnaires for different persecution engines will be discussed (**3.3.2**), with a real-life illustration of the calculation model (**3.3.3**).

3.3.1 Questionnaires for different persecution engines

World Watch Research distinguishes eight different persecution engines (**1.2.4**). Sometimes more than one persecution engine is operational in a country. For the 'field stream' as well as the 'non-field stream', WWR asks respondents to focus on a specific persecution engine while completing the questionnaires.[4] In other words, if countries have different operational persecution engines, respondents will deliver at least one questionnaire per persecution engine per stream. Within each stream, the same respondents could fill out questionnaires for different persecution engines, or they could be other people depending on their expertise.[5]

In case there is more than one questionnaire for a specific persecution engine, WWR will first integrate the results per persecution engine (**3.2**) to produce a final version for each persecution engine. Then, WWR will proceed to integrating the questionnaires for the different persecution engines (**3.3.2** and **3.3.3**).

The integration process is done per stream. Ideally the process will result in a final, integrated questionnaire for the 'field stream' and another one for the 'non-field stream'. The integration of the results for these two streams will be done in the regular way (**3.2.2**).

3.3.2 Discussion of the basic integration formula

World Watch Research will integrate the questionnaires for the different persecution engines per stream on the level of the block scores (blocks 1-5).[6] For each block, the highest block score is taken as the start value, while 10 per cent of the value of the scores for the other blocks is added. For each different block, the highest score can originate from a different persecution engine.

In the case of finalized questionnaires for three persecution engines, they would be integrated as follows at block level (example block 1 Private life):

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[4] WWR defined for external experts who are contributing to the 'non-field stream', also alternative ways of sharing their expertise (**4.2.3**).
[5] The same respondents cannot contribute to both streams.
[6] Alternatives could be the integration of questionnaires at the level of the question score at one hand or at the level of the total score of the blocks at the other. Calculations showed that the first option would be very specific and could lead to an overestimation of persecution pressure, while the second option would lose too much specificity and produce a (slight) underestimation.

Integrated score for block 1 = Highest score block 1 for one of the persecution engines + small percentage (10%) of score of other engine + small percentage (10%) of score of third engine

The integration process is different for block 6 (violent incidents). The violent incidents in the different questionnaires are added to each other, because the score for block 6 is based on the sum total of violent incidents for all persecution engines.

At the level of the total questionnaire for the country, the integrated block scores would be joined together as follows:

Score for integrated questionnaire = Integrated score for block 1 + integrated score for block 2 + integrated score for block 3 + integrated score for block 4 + integrated score for block 5 + score based on accumulated violent incidents (block 6)

All scores in the formulas should only be rounded at three decimals. However, the final WWL ranking only takes the rounded score on whole numbers

3.3.3 Illustration of the calculation model

An illustration of the calculation model for integration of scores for multiple persecution engines at country level is derived from the WWL 2014 exercise. The exercise concerns Colombia. In Colombia, three operational persecution engines can be distinguished:
- o Tribal antagonism
- o Organized corruption
- o Aggressive secularism

Tribal antagonism[7]
Tribal antagonism refers to the revival of traditional religions, and the intolerance following from it, almost always shaped in a tribal context. Often not integrated into mainstream society, Colombia's *indigenas* live isolated in rural areas and seek to maintain their ancestral traditions. Tribal antagonism is prevalent in less than 1/4 of the country.

Organized corruption
In specific areas, revolutionary and anti-revolutionary paramilitary groups – intimately linked to organized crime – operate within a context of impunity, corruption, anarchy, drug wars and structural violence. Within such a context, Christians are a vulnerable group. In Colombia, both guerrilla and paramilitary groups control little less than half of the country's territory. This is also the least populated part of the country. Therefore, it can be said that Organized corruption as a persecution engine is prevalent in 1/4-2/4 of the country.

Aggressive secularism
Radical secularism in Latin America is a persecution dynamic not to be exaggerated, but neither to be ignored. This persecution engine is slowly becoming an important persecution engine. Signs have been repeated expressions of intolerance for the participation of Christians in the public sphere, particularly in public universities. It can be said that *Aggressive secularism* as a persecution engine in Colombia is present mainly in the part of the territory that is under less influence of *Organized corruption*. It is prevalent in about 2/4 of the country.

The table below gives the scores for these three persecution engines for blocks 1-5 and the integrated block scores, as well as the score for block 6 and the new total score.

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[7] More information can be found in the Colombia persecution profile delivered with the WWL 2014.

	Tribal antagonism	Organized corruption	Aggressive secularism		Highest score & add 10% for each other engine
Block 1	7.386	7.765	2.462		8.750
Block 2	7.217	5.506	0		7.768
Block 3	7.487	7.813	1.888		8.751
Block 4	6.360	5.263	3.070		7.193
Block 5	5.730	7.813	2.257		8.612
SUBTOTAL	34.180	34.160	9.677		41.074
Block 6	6.852	12.037	0		15.371
TOTAL	41.032	46.197	9.677		56.445

According to the first formula the integrated score for block 1 is 7.765 + 0.7386 + 0.2462 = 8.750. The other block scores are shown in the table above.

The score for the integrated questionnaire (new total) is 8.750 + 7.768 + 8.751 + 7.193 + 8.612 + 15.371 = 56.445 points. This will be rounded to 56 points for the WWL ranking.

4. Work Flow and Information Gathering Process

There are different stages to the information gathering process: defining the determinants of persecution (**4.1**) and processing the WWL questionnaires (**4.2**). In this chapter, a time frame is presented for the WWL process (**4.3**). Finally some remarks are made about training field researchers and external experts in accomplishing the WWL tasks (**4.4**).

4.1 Preparation: defining determinants of persecution

Before filling out the questionnaires, respondents need to identify three major determinants of the persecution pattern:
   o   Persecution engines – which persecution engines are active in the country, and which one(s) is/are so prominent that they need a separate completion of the questionnaire?
   o   Drivers of persecution – which people or groups are involved in the hostilities against Christians?
   o   Types of Christianity – which types of Christianity are present in the country?

Clearly defining these determinants will help the respondent in choosing and keeping a clear focus while filling out the questionnaire.

The respondents will define the determinants in consultation with the World Watch Research persecution analysts.

4.2 Processing of the WWL questionnaire

4.2.1 Sending WWL questionnaire to Field & receiving first results

The operational process for the 'field stream' questionnaires starts with sending WWL questionnaires to Field and ask Field to fill out the questionnaires per country and per persecution engine:
   o   WWR persecution analyst sends out questionnaire to the regional field researcher.
       There are versions in Word and Excel; in English, French, Spanish and Russian (only Excel).
   o   Regional field researcher sends out questionnaire to country field researcher (or other staff) that can fill out the questionnaire at country level.
   o   Country field researcher forwards questionnaire to in-country contact persons.
       Questionnaires are filled out per persecution engine. So when sending these to in-country persons, it is important to know who fills it out for what persecution engine.
       The in-country contact persons may be sent part of a questionnaire or a questionnaire adapted to their expertise or exposure to this sort of exercises. The country field researcher is responsible for managing this according to his/her own insights.
   o   In-country contact persons fill it out and send it back to the country field researcher.
   o   Country field researcher integrates reactions to make one Field version for each persecution engine.

o Country field researcher sends results for each persecution engine to the regional field researcher.
o Regional field researcher checks main results for each persecution engine.
o Regional field researcher sends results for each persecution engine to the World Watch Research persecution analyst.

Operational process for 'field stream' questionnaires:

1: World Watch Research (WWR) persecution analyst
2: Regional field researcher
3: Country field researcher
4: Key country contacts

PE1: Persecution engine 1
PE2: Persecution engine 2
PE3: Persecution engine 3

In this example, the WWR persecution analyst received three sets of 'field stream' questionnaires from the regional field researcher through the country field researchers for three different countries X, Y and Z. Three people contributed to Country X, four people contributed to Country Y and two people to Country Z.

The first set deals with two persecution engines for Country X. Two contributors deal with persecution engine 1, the other with persecution engine 2.

The second set deals with three persecution engines for Country Y. One contributor deals with persecution engine 1, one with persecution engine 2 and two with persecution engine 3.

The third set deals with one persecution engine for Country Z. Both contributors completed questionnaires for that specific persecution engine.

4.2.2 First check by World Watch Research

The WWR persecution analyst then receives the completed WWL questionnaires from Field and performs the first check. The persecution analyst:
o Checks the completed questionnaire(s) for each country per persecution engine on:
  ❖ Consistency of answers with comments;
  ❖ Consistency of (technical) application of scoring grid;
  ❖ Consistency of answers with information block 7;
  ❖ Consistency of answers with own knowledge.
  At his point, the Compilation file will be used per persecution engine. Annex 5 gives the format of the compilation file.
o Discusses proposed corrections of the questionnaire of the monitored persecution engine with the country field researcher.

o Checks the main results of his interaction with the country field researcher with the regional field researcher.

Finalizing first check of 'field stream' questionnaires for each monitored persecution engine:
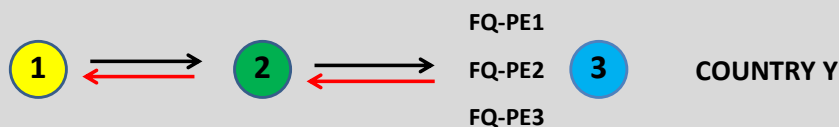
FQ-PE1
FQ-PE2   COUNTRY Y
FQ-PE3

1: WWR persecution analyst   FQ-PE1: Field stream questionnaire persecution engine 1
2: Regional field researcher   FQ-PE2: Field stream questionnaire persecution engine 2
3: Country field researcher   FQ-PE3: Field stream questionnaire persecution engine 3

The focus is now on the second set of questionnaires for Country Y. The first check of the second set, representing three persecution engines for Country Y, is now used for further illustration. The results of this first check, done for each persecution engine separately, are three 'field stream' questionnaires. Each questionnaire focuses on a specific persecution engine.

The next step for the WWR persecution analyst is integrating of the completed questionnaires for different persecution engines into one final questionnaire for the country. The WWR persecution analyst:
o Integrates results of the questionnaires of the different persecution engines.
  At his point, the Compilation file will be used for integration of the different persecution engines. The details of this integration are described in chapter 9.
o Discusses and finalizes the integrated questionnaire for the country with the country field researcher.
o Checks the main results of his interaction with the country field researcher with the regional field researcher.

Finalizing first check of 'field stream' questionnaire for integrated persecution engines:
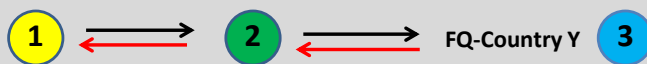
FQ-Country Y

1: WWR persecution analyst   FQ-Country Y: Field stream questionnaire for
2: Regional field researcher   integrated persecution engines
3: Country field researcher

The result of this first check – the integration of all persecution engines operational within Country Y – is one 'field stream' questionnaire for the country.

4.2.3 Cross-check by external experts

4.2.3.1 Introduction

The WWL methodology recognizes the importance of cross-checks of Field results by external experts. Each completed questionnaire per persecution engine requires at least one external expert cross-check. If it is not possible to have an external expert completing the WWL questionnaire for that persecution engine, they are asked to complete a World Watch Survey (**2.3**).
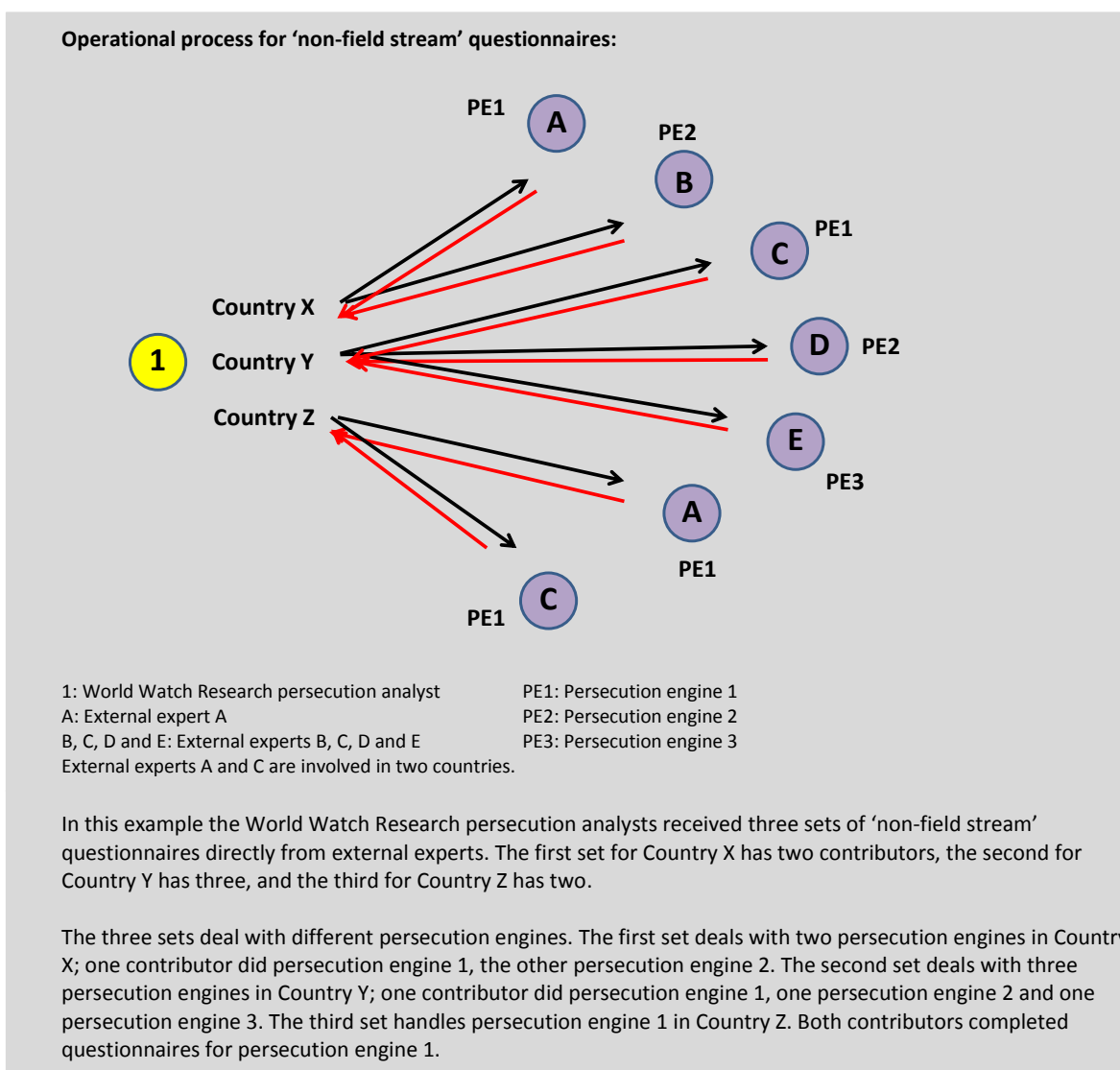
To facilitate a cross-check of results by external experts, the WWL methodology has defined three options for their involvement:
1. Sequential to the Field process: This means that the external experts answer the (open) questions of the World Watch Survey. Those questions are ordered per sphere of life, violent incidents and other background information, and related to these. This option is less detailed than the WWL questionnaire, and may thus be more acceptable to external experts with time or knowledge constraints on the very details. The Results of the World Watch Survey will be discussed with the Field researcher to see if their questionnaire needs to be adapted.
2. Parallel to the Field process with use of the World Watch Survey: This means that the external experts fill out the World Watch Survey, but the results of the World Watch Survey will be integrated into a

questionnaire by the World Watch Research persecution analyst. Eventual information gaps will be covered by additional contact of the persecution analyst with the respondent.

3. Parallel to the Field process with use of WWL questionnaire: This means that the external experts fill out the complete questionnaire too.

The first option produces an enriched 'field stream' questionnaire, while the second and third produce 'non-field stream' questionnaires (**3.2.1**). The highest credibility is realized through the third option. In practice, however, the second and third option will often mix.

Operational process for 'non-field stream' questionnaires:

1: World Watch Research persecution analyst
A: External expert A
B, C, D and E: External experts B, C, D and E
External experts A and C are involved in two countries.

PE1: Persecution engine 1
PE2: Persecution engine 2
PE3: Persecution engine 3

In this example the World Watch Research persecution analysts received three sets of 'non-field stream' questionnaires directly from external experts. The first set for Country X has two contributors, the second for Country Y has three, and the third for Country Z has two.

The three sets deal with different persecution engines. The first set deals with two persecution engines in Country X; one contributor did persecution engine 1, the other persecution engine 2. The second set deals with three persecution engines in Country Y; one contributor did persecution engine 1, one persecution engine 2 and one persecution engine 3. The third set handles persecution engine 1 in Country Z. Both contributors completed questionnaires for persecution engine 1.

4.2.3.2 Sequential option

Option 1 - sequential to the Field process:
o WWR persecution analyst sends the World Watch Survey for a specific country to one or more external experts to be completed per persecution engine.
When asking external experts it is important to clearly define who completes the survey for what persecution engine!
o External experts send back the completed survey to the WWU persecution analyst.
o WWR persecution analyst discusses the results of the survey with the external experts:
❖ One-by-one or in group setting.
❖ Per country or per group of countries.
❖ Through internet or live.
❖ WWR persecution analyst and external experts come up with conclusions on the country.

o WWR persecution analyst proposes changes to questionnaires completed by Field, based on the conclusions of the World Watch Surveys.
   No discussions about it with the external experts in this phase because they were not involved in completing the questionnaire.
o WWR persecution analyst discusses proposed changes with the country field researcher.
o WWR persecution analyst finalizes answers for this phase with the country field researcher.
o WWR persecution analyst checks the main results of his interaction with the country field researcher with the regional field researcher.
o The result is now a modified 'field stream' questionnaire that replaces the initial 'field stream' questionnaire (**4.2.2,** first part). This questionnaire will be used for the integration of questionnaires for the different persecution engines (**4.2.2**, second part).

Finalizing the World Watch Survey by external experts for each monitored persecution engine:
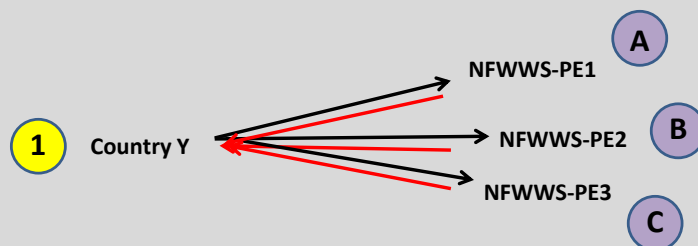

1: WWR persecution analyst NFWWS-PE1: Non-field World Watch Survey for persecution engine 1
A: External expert A   NFWWS-PE2: Non-field World Watch Survey for persecution engine 2
B: External expert B   NFWWS-PE3: Non-field World Watch Survey for persecution engine 3
C: External expert C

The results of this phase are completed World Watch Surveys for the three distinct persecution engines active in Country Y. These World Watch Surveys are then used to fine-tune the 'field stream' questionnaire for the persecution engines (FQ-PE1, FQ-PE2 and FQ-PE3).

Feeding conclusions from World Watch Surveys into 'field stream questionnaire for each monitored persecution engine:
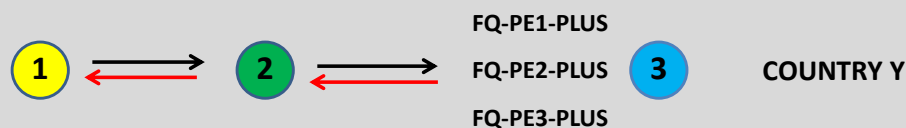
1: WWR persecution analyst FQ-PE1-PLUS: Field stream questionnaire persecution engine 1 enriched by external expertise
2: Regional field researcher FQ-PE2-PLUS: Field stream questionnaire persecution engine 2 enriched by external expertise
3: Country field researcher FQ-PE3-PLUS: Field stream questionnaire persecution engine 3 enriched by external expertise

The results are three field stream questionnaires enriched by external expert input through World Watch Surveys.

These questionnaires are then used for the integration of the different persecution engines into one final questionnaire for the country (**Ref…**):

FQ-Country Y-PLUS: Field stream questionnaire for the integrated persecution engines enriched by external expertise

This final questionnaire will still be a 'field stream' questionnaire but enriched by the input of external expertise.

4.2.3.3 Parallel option with World Watch Survey

Option 2 - parallel to the Field process:
o WWR persecution analyst sends out the World Watch Survey to the external expert(s) on the country to be completed per persecution engine.

It is important to clearly define which external expert completes it for what persecution engine.

o External expert completes the World Watch Survey, and sends it back to the WWR persecution analyst.
o WWR persecution analyst:
  ❖ Checks consistency of essays for different blocks, including additional questions.

Finalizing the World Watch Surveys by external experts for each persecution engine under scrutiny:
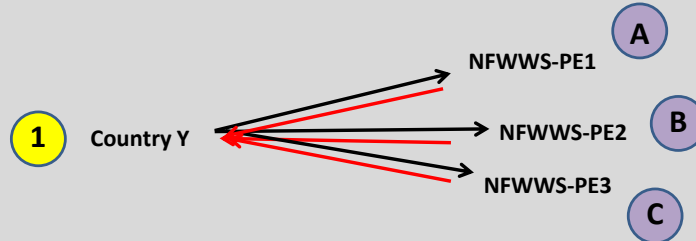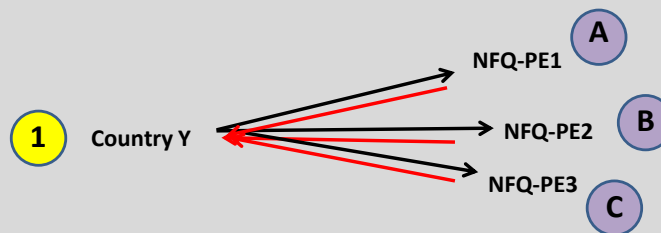

1: WWR persecution analyst
A: External expert A
B: External expert B
C: External expert C

NFWWS-PE1: Non-field World Watch Survey for persecution engine 1
NFWWS-PE2: Non-field World Watch Survey for persecution engine 2
NFWWS-PE3: Non-field World Watch Survey for persecution engine 3

The results of this phase are completed World Watch Surveys for the three distinct persecution engines active in Country Y. These World Watch Surveys are then used by the WWR persecution analyst to produce WWL questionnaires.

  ❖ Integrates results of essays for different blocks into a WWL questionnaire.
  ❖ Checks consistency of answers with own knowledge.
    At this point, the Compilation file will be used per persecution engine.
  ❖ Discusses identified gaps with the external expert.
  ❖ Discusses the resulting persecution picture, as presented in the completed questionnaire, with the external expert.
  ❖ Finalizes the questionnaire of the persecution engine under scrutiny.

Finalizing the non-field stream questionnaires based on World Watch Surveys completed by external experts for each persecution engine under scrutiny:
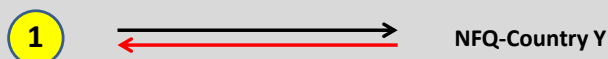

1: WWR persecution analyst
A: External expert A
B: External expert B
C: External expert C

NFQ-PE1: Non-field questionnaire for persecution engine 1
NFQ-PE2: Non-field questionnaire for persecution engine 2
NFQ-PE3: Non-field questionnaire for persecution engine 3

The results of this phase are completed 'non-field' questionnaires for the three distinct persecution engines active in Country Y, based on the World Watch Surveys delivered by external experts.

  ❖ Integrates the results of the questionnaires of the different persecution engines.
    At his point, the Compilation file will be used for integration of the different persecution engines.
  ❖ Finalizes the integrated questionnaire for the country which is the 'non-field stream' questionnaire for that country.
    No discussions about it with the external experts in this phase because no one of them is responsible for the integration of questionnaires at country level.

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Finalizing the non-field stream questionnaire based on World Watch Surveys completed by external experts for the integrated persecution engines under scrutiny:

1 ⟶ **NFQ-Country Y**

1: WWR persecution analyst   NFQ-Country Y: Non-field stream questionnaire for the integrated persecution engines

The results of this process – the integration of all persecution engines operational within Country Y – is one 'non-field stream' questionnaire for the country.

4.2.3.4 Parallel option with WWL questionnaire

Option 3 - parallel to the Field process:
- o WWR persecution analyst sends out the WWL questionnaire to the external expert(s) on the country to be filled out per persecution engine.
  It is important to clearly define which external expert fills it out for what persecution engine.
- o External expert fills out the questionnaire and sends it back to the WWR persecution analyst.
- o WWR persecution analyst:
  - ❖ Checks consistency of answers with comments.
  - ❖ Checks consistency of (technical) application of scoring grid.
  - ❖ Checks consistency of answers with information block 7.
  - ❖ Checks consistency of answers with own knowledge.
    At his point, the Compilation file will be used per persecution engine.
  - ❖ Discusses proposed corrections of the questionnaire of the persecution engine under scrutiny with the external expert.

Finalizing the non-field stream WWL questionnaires completed by external experts for each persecution engine under scrutiny:

1 Country Y ⟶ **NFQ-PE1** **A**
⟶ **NFQ-PE2** **B**
⟶ **NFQ-PE3** **C**

1: WWR persecution analyst   NFQ-PE1: Non-field stream questionnaire for persecution engine 1
A: External expert A   NFQ-PE2: Non-field stream questionnaire for persecution engine 2
B: External expert B   NFQ-PE3: Non-field stream questionnaire for persecution engine 3
C: External expert C

The results of this phase are completed 'non-field stream' questionnaires for the three distinct persecution engines active in Country Y.

- ❖ Integrates results of the questionnaires of the different persecution engines.
  At his point, the Compilation file will be used for integration of the different persecution engines.
- ❖ Finalizes the integrated questionnaire for the country which is the 'non-field stream' questionnaire for that country.
  No discussions about it with the external experts in this phase because no one of them is responsible for the integration of questionnaires at country level.

Finalizing the non-field stream WWL questionnaire based on WWL questionnaires completed by external experts for the integrated persecution engines under scrutiny:

1: WWR persecution analyst   NFQ-Country Y: Non-field stream questionnaire for the integrated persecution engines
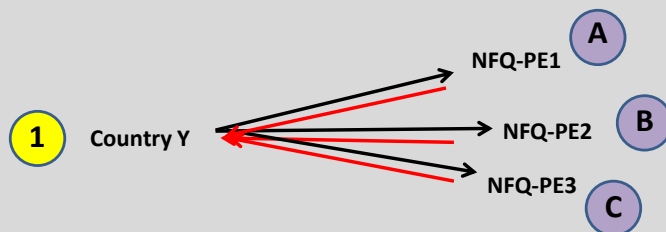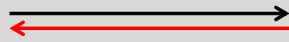
The results of this process – the integration of all persecution engines operational within Country Y – is one 'non-field stream' questionnaire for the country.

4.2.4 Final completion by Field & checking by World Watch Unit

A final touch of the 'file stream' questionnaires is needed to complete them for changes to the persecution situation in September and October:
- o WWR persecution analyst sends the now completed draft 'field stream' questionnaires for each persecution engine to the regional field researcher for the final touch. The 'final touch' refers to changes needed according to the evolution of the pressure or violence against Christians and/or churches in the remaining period September to October.
- o Regional field researcher sends out the completed draft questionnaires for each persecution engine to the country field researcher.
- o Country field researcher adapts the questionnaires.
- o Country field researcher sends results to the regional field researcher.
- o Regional field researcher checks main adaptations for the questionnaires.
- o Regional field researcher sends results to the WWR persecution analyst.
- o WWR persecution analyst checks changes on consistency, discusses corrections proposed by the analyst with the country field researcher and finalizes the questionnaires per persecution engine, and the integrated version.
- o The 'non-field stream' questionnaires remain untouched at this stage.

4.2.5 Determination of country score

At this stage for each country that has sufficiently gone through the WWL process above, there are two basic sets of information:
- o 'Field stream' questionnaires for the different persecution engines, as well as an integrated 'field stream' questionnaire;
- o 'Non-field stream' questionnaires for the different persecution engines, as well as an integrated 'non-field stream' questionnaire.

The final score for that country is the average of the scores of the 'field stream' and 'non-field stream' questionnaires. This average will be applied at the level of the variable answer elements for all questions of the questionnaire.

Average score for variable = (Variable-Score 'field stream' + Variable-Score 'non-field stream' / 2

4.2.6 Overall check & follow-up by World Watch Research

Once the country scores are defined, a preliminary ranking table with key scores is drafted. The following steps finalize the WWL process:
- o Ranking table to be discussed with internal and/or external experts on countries and/or regions and/or world. They will discuss if the outcome reflects the real situation i.e. the assumed correct sequence of the 50 WWL countries on the WWL.
  Document provided: Draft version of ranking table with key scoring details.
- o In case of doubt the WWR persecution analyst revisits the country questionnaires, and checks with the country field researcher if misinterpretations were given. If not, no changes will be made. If however

misinterpretations are found, changes will be made and clearly registered to prevent undue manipulation of results.
- o If needed, a new final ranking table is produced, including key scores.

4.3 Time frame for the WWL process

The time frame for the WWL process starts beginning of July and extends till December:

Processing of the WWL questionnaire	
Send WWL questionnaire to Field & receive first results	July 1 - August 31
Send WWL questionnaire or World Watch Survey to external experts & receive first results	August 1 – August 31
First check by World Watch Research	September 1 - October 31
Final completion by Field & external experts & check by World Watch Research	October 15 – November 22
Overall check & follow-up by World Watch Research	November 23 – November 30
Finalization new WWL (scores and ranking)	December 1 - December 7
Finalization of other documentation for release of WWL	December 1 – December 15

4.4 Learning by doing and peer group review

For the persecution analysts of World Watch Research working on the WWL with external experts has an element of on-the-job training. Once World Watch Research has worked with external experts on the sequential or parallel process using the World Watch Survey, the experts may start to grasp the whole set-up of the WWL exercise. In the course of one or two consecutive years, they may be well prepared to fill out the complete WWL questionnaires.

For Field, this on-the-job training and mutual learning by doing has already been taking place for years. Every year, however, adds to this experience, especially when changes are made to the methodology as is the case in 2013.

World Watch Research plans to organize one or two meetings annually through internet platforms with Field colleagues responsible for filling out the questionnaires. These meetings are for questions-and-answers and for exchange of experiences concerning the WWL questionnaire and methodology.

Meanwhile peer group review by the persecution analysts during the information gathering process is important for the comparability of the results of the different countries. The key moments for these reviews are:
- o During the first check of the Field questionnaires by World Watch Research after the consistency check and before discussing proposed corrections with the country field researcher (**4.2.2**);
- o Idem but now after integration of the results of the questionnaires of the different persecution engines, and before finalizing the answers for this phase with the country field researcher (**4.2.2**);
- o During the cross-check by external experts before discussing identified gaps or proposed changes of the 'field stream' or 'non-field stream' questionnaires with the country field researcher (option 1) or external experts (options 2 and 3) (**4.2.3.2**, **4.2.3.3** and **4.2.3.4**).

5. Analysis and communication of results

Five key elements of the analysis and communication of the WWL results are the persecution pattern (**5.1**) the listing of countries according to scores (**5.2**), the grouping of country scores (**5.3**), the ranking of countries (**5.4**) and the country persecution profiles (**5.5**).
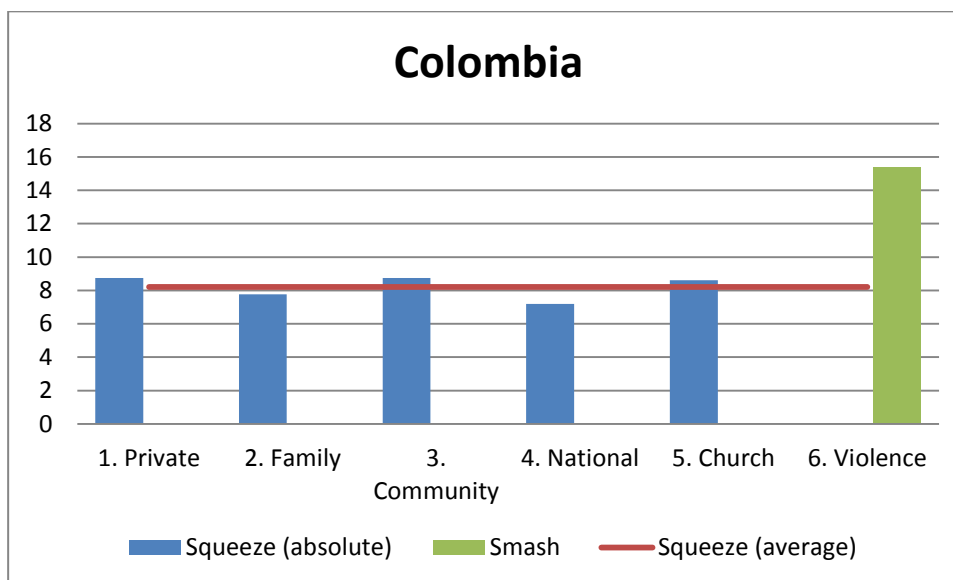
5.1 Persecution pattern

The detailed country scores of the 6 blocks of the WWL questionnaire converge into a specific pattern, the *country persecution pattern*. This persecution pattern consists of the following elements:

- o The average score over blocks 1 to 5

o   The deviance from the average score of the scores of the different spheres of life
o   The level of violence experienced by Christians in the country

These elements are often characteristic for the persecution situation in the country.

The example below is for Colombia. In Colombia three persecution engines were scored: *Tribal antagonism*, *Organized corruption* and *Aggressive secularism* (**3.3.3**). The diagram below presents the persecution pattern of the integrated questionnaire.

Developed by World Watch Research

The persecution pattern of Colombia presents a medium average score. The scores for all spheres of life are rather equal. The squeeze on national and church life is somewhat lower than the squeeze on private, family and community life. This lower squeeze on national and church life is partly due to the fact that two of Colombia's three persecution engines, i.e. tribal antagonism and organized corruption, have a greater influence in the other spheres. The level of violence is high. This high level of violence indicates that there are still many visible groups of Christians to be violent against. It also is an illustration of a more dynamic, less 'set in stone' persecution pattern.

World Watch Research recognizes the potential of these scoring patterns as part of the consistency check of questionnaires from the 'field stream' and the 'non-field stream', and also as a tool for early warning about upcoming persecution in countries not yet in their active focus.

5.2 Listing of countries according to scores

As a result of the WWL process each country gets a specific final score. This final score is used to determine the order of countries from position 1 to 50 on the annual World Watch List.

The final score can be the result of different persecution engines. For instance, one country may score high on *Islamic extremism* while another country does have a comparable score on *Totalitarian paranoia*.

The WWL methodology permits to compare different persecution realities, because it takes its starting point in the pressure and violence Christians experience in their different spheres of life. Whether this pressure or violence originates from the same or different persecution engines is not relevant for the final scores.

It follows that all countries of the world can be compared for pressure on and violence against Christians regardless of the origin of these hostilities.
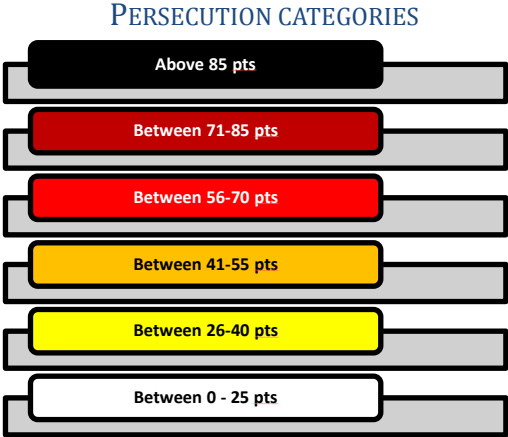
The WWL methodology does not produce 'absolute scores'. This is because WWL has not established standardized norms and measures against which to score specific situations.

The WWL scores are 'comparative scores'. This means that using the methodology, country A gets a score A and country B gets a score B. Comparing scores A and B (and further scores) can give the best indication of the severity of the persecution situation. Scoring a single country only would be less meaningful.

5.3 Grouping of scores

The degree of persecution is characterized by a scale of 0 – 100 points, directly linked to a set of 96 questions covering five spheres of life and the prevalence of violent incidents. For practical purposes the WWL has split up this range 0 – 100 points into six categories.

The six categories are based on scoring intervals of 15 point, with the last group having 25 points. The number of categories and their ranges (15 or 25 point) do not have a special meaning.

PERSECUTION CATEGORIES

Above 85 pts

Between 71-85 pts

Between 56-70 pts

Between 41-55 pts

Between 26-40 pts

Between 0 - 25 pts

Developed by World Watch Research

The range of colours goes from dark to lighter to indicate degrees of intensity. These colours are however not prescriptive.

It is important to realize there is a group of countries below the WWL Top 50, in which serious degrees of hostility against Christians and churches are prevalent. World Watch Research is paying extra attention to these countries. There could be different reasons for doing so but they are always related to a suspicion of serious hostilities against Christians and their communities. WWR will list these countries and indicate them in grey on the world map to show something serious is going on but not yet to the degree of entering the WWL Top 50.

5.4 Ranking of countries

The WWL ranks countries according to their final scores. The most important reason to rank the countries is to be able to present a complex reality to the broader public. For this to be done properly, the WWL must always be paired with country persecution profiles that explain the particularities of the persecution situation in the country (**5.5**).

The ranks give the possibility to compare the countries on the WWL among each other. They do not permit to compare ranks of the foregoing WWL exercise with the actual one. This is because ranks are relative positions based on a set of country scores that differs from year to year.

It can for instance happen that a country receives a lower rank on the WWL while the scores are higher than the year before. If this happens, other countries have received an even higher score and have, therefore, ended up higher on the WWL.

On comparing country ranks for the same WWL, it must be stated that close scores can cause different ranks. The differences between these ranks are not necessarily very meaningful. This is due to the margin of statistical error inherent to any such exercise.

The relevance of the ranking produced by the WWL can be more adequately reflected by:
- o   considering them in close connection with the scores (block scores and end-scores);
- o   presenting them in categories or groups instead of a list;
- o   analyzing them in relation to persecution engines.

5.5 Country persecution profiles

Another important presentation tool is the *country persecution profile*. This profile gives a concise background analysis about each country on the WWL that is based on the results of the questionnaires, and additional back-ground information researched by World Watch Research.

Annex 6 gives the building plan of the *country persecution profile*.

6. Evaluative process and credibility rate system

World Watch Research has defined a credibility rate system. The credibility rate is an internal rating that may play a role in the audit of the WWL process by IIRF. The credibility rate is mainly applied for the countries listed in the WWL but also touches upon countries not included in the WWL. It starts with credibility rates for countries (**6.1**), and then looks at the overall WWL situation (**6.2**).

Please note that the credibility rate system is still in a pilot phase and can be adapted according to work experiences. Adaptation will be discussed with IIRF, as the auditor, before implementation.

6.1 Credibility of WWL results at country level

The credibility rate system is based:
- o   **A**: On the chain length of information gathered by Field;
- o   **B1**: On the number of cross-checks provided by external experts for each questionnaire delivered by Field per persecution engine;
- o   **B2**: On the delivery by external experts of WWL questionnaires or World Watch Surveys
- o   **C**: the completeness of questionnaires or World Watch Surveys delivered by Field or external experts.

A: Chain length of information gathering by Field

The defined chain length of information gathering by Field is four: World Watch Research persecution analyst → regional field researcher → country field researcher → in-country contacts. The number of in-country contacts can be 1, 2-3 or more than 3.

Rating of this element:
- o   Each chain element receives a point, so maximum is 4 points.
- o   Factor 1.0 on fourth chain element if more than 3 in-country contacts involved.
- o   Factor 0.75 on fourth chain element if 2-3 in-country contacts involved.
- o   Factor 0.5 on fourth chain element if 1 in-country contact involved.
- o   Factor 0 on fourth chain element if no in-country contact involved.

The scoring will be defined for each WWL questionnaire at the level of the persecution engines. The final score will be the average of the individual questionnaire scores.

A. Chain length of information gathering for WWL questionnaires completed by Field (maximum of 4 points)				
	Number of chain elements used	Reduction factor for number of in-country contacts	Resulting rate per questionnaire	**Resulting average rate for country**
First questionnaire				
Second questionnaire*				
Third questionnaire*				
Fourth questionnaire*				
AVERAGE				

∗ If there is more than one questionnaire for the country. This list can be extended.

In some cases, a country field researcher is not in place but the regional field researcher has organized in-country research in another way. That is fine as long as information gathering from the grass-roots level can be done in four steps. However, World Watch Research will assess if the alternative solution has the same quality as the normative situation.

Country field researchers often check their results with their country managers. This is fine but not a prerequisite to filling-out questionnaires.

B1: Cross-checks by external experts

Each questionnaire delivered by Field needs at least one cross-check by an external expert in the form of a completed questionnaire or World Watch Survey. The number of cross-checks per questionnaire can be 1 or more than 1.

Rating of this element:
- o Every questionnaire per persecution engine that has a cross-check done by an external expert gets a point.
- o If no cross-check available for a specific questionnaire, no points are given.

B2: Cross-check by WWL questionnaire or World Watch Survey

External experts may send in WWL questionnaires or World Watch Surveys. Although the follow-up process of the World Watch Surveys normally guarantees a sufficient quality of cross-check, the quality of a completed questionnaire including comments column is valued higher than a World Watch Survey.

Rating of this element:
- o If a cross-check is done by using a World Watch Survey, which is completed by an external expert, to check a 'field stream' questionnaire, a reduction factor of 0.5 is applied.
- o A World Watch Survey instead of a WWL questionnaire provided by an external expert for the 'non-field stream' reduces the scores for the 'cross-check by an external expert' with a factor 0.75.
- o The number of points given will be divided by the maximal number of points that could be given and proportionated to 4 points.

B. Cross-check by external experts of Field WWL questionnaires through WWL questionnaire or World Watch Survey (maximum of 4 points)					
Number of 'field stream' quest. received for the country	Number of 'field stream' question-naires with cross-check by external expert(s)	Reduction factor 0.5 for use of W. W. Survey for 'field stream' quest.	Reduction factor 0.75 for use of W. W. Survey for 'non-field stream' quest.	Resulting rate	Rate proportio-nated to 4 points

C: Completing of questionnaires or World Watch Surveys

Questionnaires or World Watch Surveys aren't always fully completed, especially when they are done by external experts. Partially completed questionnaires or World Watch Surveys have a lesser quality than fully completed ones. Therefore a partly completed document gives a negative rating effect on the results of the category above.

Rating of this element:
- o Every questionnaire or World Watch Survey made gets a point.
- o Reduction factors of a fully or partly completed questionnaire:
  - ❖ factor 1.0: all answers given with comments;
  - ❖ factor 0.75: all answers given but with no or few comments;
  - ❖ factor 0.5: part of answers given but with comments;
  - ❖ factor 0.25: part of answers given with no or few comments.
- o Reduction factors for a fully or partly completed World Watch Survey:
  - ❖ factor 1.0: more than half of the topics covered for each of the seven blocks;
  - ❖ factor 0.75: less than half of the topics covered but for all blocks;
  - ❖ factor 0.5: more than half of the topics covered for part of the blocks;
  - ❖ factor 0.25: less than half of the topics covered for part of the blocks.
- o The total number of points given to the WWL questionnaires and World Watch Surveys will be divided by the maximal number of points that could be given and proportionated to 4 points.

The reduction factors are defined at the end of the fine-tuning process with the WWR persecution analyst, as well for questionnaires delivered by Field as for questionnaires or surveys delivered by external experts.

C. Fully or partly completed WWL questionnaires or World Watch Surveys by Field or by external experts (maximum of 4 points)						
Number of WWL questionnaires received for the country	Reduction factor applied				Resulting sub-rate	
	1.0	0.75	0.5	0.25		
Number of World Watch Surveys received for the country	Reduction factor applied				Resulting sub-rate	
	1.0	0.75	0.5	0.25		
Total number of WWL questionnaires and World Watch Surveys received for the country					Resulting total rate	Rate proportionated to 4 points

Resulting credibility rate at country level

The resulting credibility rate at country level is composed of the rates for the elements A, B (B1, B2) and C.

Credibility rate at country level (max. 12 points)		
Element	Rate	Observation
A		
B		
C		
TOTAL		

The WWL methodology does not propose an absolute minimum value for the credibility rate at country level. More than obtaining absolute values, the importance is to get a higher rate each year.

6.2 Credibility of WWL results at the overall level

The credibility rate of the WWL process is determined by two factors. In the first place, by the average credibility of the country rates (**6.2.1**). In the second place, by the consistent application of RAPT, and the World Watch Survey or VAT, in order to be sure the right countries are among the WWL top 50 (**6.2.2**). The resulting picture is a simple credibility end rate (**6.2.3**).

6.2.1 Average credibility rate per country

The average credibility rate per country can be easily defined by adding the separate rates and dividing them by 50.

Average credibility rate for the 50 WWL countries (max. 12 points)	
Total of the 50 country rates	Average rate per country

6.2.2 Consistent application of RAPT, and World Watch Survey or VAT

One thing is to know the credibility of the process behind the countries on the WWL top 50, another thing is to be sure no countries have been overlooked. The credibility of the WWL process as a whole is therefore also linked to the proper application of the first and second step selection tools, i.e. RAPT, and World Watch Survey or VAT.

To account for this element a reduction factor may be applied to the resulting average credibility rate per country that can range between 0.8 and 1.0:
- o Factor 1.0: all selection tools well applied for the countries that did not enter the WWL top 50;
- o Factor 0.9: clear gaps in the application of the selection tools for the countries that did not make it to the WWL top 50, with serious consequences in the sense that one or two might have made it to the list if applied well;
- o Factor 0.8: clear gaps in the application of the selection tools for the countries that did not make it to the WWL top 50 to such an extent that more than two might have made it to the list if applied well.

6.2.3 Credibility rate for WWL

The resulting credibility rate for the whole WWL process is:

Credibility rate for the WWL process (max. 12 points)				
Average rate per country on the WWL	Reduction factor applied			Resulting credibility rate for the WWL
	1.0	0.9	0.8	

The WWL methodology does not propose an absolute minimum value for the credibility rate for the overall WWL process. More than absolute values the importance is to get the rate higher each year, and to maintain it at a high level.