



International Religious Rights and Standards



The Religious
Recognition Project

2023
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International Religious Rights and Standards

A first revision of international standards on
recognition and registration issues impacting religious
or belief organisations

Created as part of
The Religious Recognition Project

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Recommendations of a
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Introduction

Various human rights organisations attest to the increase of state restrictions on religion and belief around the world. While governments and authoritarian leaders have a diverse apparatus of tools to maintain influence or control over religious activity, using recognition and registration to restrict has become widespread. From mandatory registration orders imposed by authoritarian states to a lack of recognition and registration options in secular, democratic states, the issues involving the recognition of religion or belief (RoRB) are diverse and impact freedom of religion or belief (FoRB) in all countries and territories without exception.

The Religious Recognition Project that publishes the *International Religious Rights and Standards* (IRRS) takes on the perspective that the recognition and registration of religious or belief organisations by the state is a fundamental fact of civil society. Hence, recognition and registration should not be abolished as some have suggested since both mechanisms hold important functions in state-religion relations. However, some of the methods that some governments are using in their application of recognition and registration are contravening FoRB, resulting in severe human rights violations and so require clearer and stricter international standards to limit how states use these two mechanisms.

The Religious Recognition Project, led by Associate Lecturer Brandon Reece Taylorian as part of his doctoral research, intended for the IRRS to be a comprehensive set of standards that go beyond current guidelines set out by the OSCE and court rulings made by the ECtHR. The standards presented in the IRRS are distinguished by their specificity and inclusivity. They uniquely address each key issue from the perspective of religious or belief organisations themselves and use the Spectrum of Religious Recognition, which can be found in Taylorian's thesis *Religious Freedom & State Recognition of Belief*, to measure country performance against the standards set. The standards are written definitively to address key issues but also provide a leeway for governments to act within to maintain the 'implementability' of the standards and an appropriate margin of appreciation.

The IRRS fundamentally acknowledges the importance of recognition and registration issues and its overall goal is to emphasise their positive functions for religious or belief activity by limiting governments on how they use these two mechanisms. Specific RoRB standards are needed that provide clearer guidance to governments on whether their uses of recognition and registration are in accordance with FoRB or not. The IRRS is the embodiment of RoRB standards to help protect both religious or belief organisations and individual religious practitioners from state misuse of recognition and registration.

Glossary of abbreviations

BBOs: Belief-based organisations

FoRB: Freedom of religion or belief

ECHR: European Convention on Human Rights

ECtHR: European Court of Human Rights

GFOs: Groups of foreign origin

ICCPR: International Covenant on Civil and Political Rights

IRRS: International Religious Rights and Standards

RoRB: Recognition of religion or belief

UN: United Nations

UNCRC: United Nations Convention on the Rights of the Child

Structure of standards

The standards of the IRRS are presented variable by variable according to the stages of registration to which the variables most appropriately correspond and are also ordered alphabetically. The correspondence of a variable to a stage of registration is determined by whether the issue constitutes a basic or registrable religious activity, namely whether the type of religious activity being discussed should or should not be subjected to state registration before it may be freely and legally practised, or whether the variable most commonly arises before or after registration.

Variable – Issues – Standards – Conditions

In the context of the IRRS, a 'variable' is either a type of religious activity (e.g. renting a religious building for worship services) or a type of state policy for either recognition or registration (e.g. membership quota). Within each variable is listed a series of issues that range from mild to severe in terms of their potential violation of FoRB. A 'standard' refers to what the IRRS has determined to be permissible or impermissible behaviour by governments in terms of recognition and registration policy based on the work of The Religious Recognition Project.

Finally, a 'condition' within the IRRS is how governments are classified on the particular variable based on the classifications within the Spectrum of Religious Recognition, ranging from Dynamic being the most ideal to Terminal being the worst performing in the variable. The IRRS only sets out the criteria for how countries and territories are to be judged per variable while the RoRB Index provides details on how each country and territory have performed per variable per year.

The Global Religious Recognition Report (GRR Report) is also published annually (typically in June or July) and acts as a condensed version of the year's RoRB Index for easier consumption. Hence, the GRR Report can be understood as a yearly summary of the key concerns for RoRB in each country and territory based on the statistics and intelligence gathered from the year's RoRB Index. Meanwhile, the IRRS is split into four major parts, split between preregistration standards, registration procedure standards, postregistration standards and recognition standards.

Part 1 on preregistration standards looks at issues arising in areas such as the accessibility of registration and religious activities that, in accordance with FoRB, should not be subjected to registration before they can be freely and legally conducted. Part 2 on registration procedure standards focuses on how registration procedures are oriented (i.e. whether they are made optional or mandatory) and

concerns over the onerousness of certain registration policies or how those policies are applied in practice (e.g. the information that is requested of religious or belief organisations during registration).

Part 3 on postregistration standards looks at what concerns to FoRB arise after the registered status has been achieved by a religious or belief organisation, how difficult maintaining this status is and the degree to which the government monitors registered organisations or upholds the claims of the benefits of registration. Finally, Part 4 on recognition standards looks at RoRB independently of legal registration, specifically focusing on how states use terminology and different statuses (e.g. state religion, state denomination) to maintain the privileges of one religion or belief over others or to undermine the legitimate rights of unfavoured religious or belief organisations.

Overall, the IRRS is a comprehensive work covering all aspects of RoRB with the purpose of improving conditions of FoRB by limiting the ways governments use both recognition and registration. Although not as regularly as its counterpart publications the RoRB Index and GRR Report, the IRRS will be updated on occasion as new issues arise in the field and more definitive standards are required to create a perimeter for state actions and policy. The IRRS will also be updated over time as more funding and research are directed specifically towards RoRB as a branch of FoRB with specific concern for recognition and registration issues. It is hoped that in combination with Taylorian's thesis *Religious Freedom & State Recognition of Belief*, the RoRB Index and the GRR Report, the IRRS will have a positive impact in the field and that more attention from the international human rights system will be drawn towards the RoRB issues identified that are key to reducing FoRB violations around the world. This hypothesis is based on the approach to FoRB of recognitionism which was undertaken by Taylorian from the beginning of his doctoral research and which also produced facilitationism, an approach that sought to use state recognition and registration to facilitate religious activity to improve FoRB conditions.

Part 1: Preregistration standards

1.1 Basic religious activities

Issues

- There are many kinds of religious activity; some are regular and integral to the practice of a religion while others are more peripheral and less frequent; these variables of religious activity apply both to adherents of the religion (in terms of practice) as well as to religious or belief organisations (in terms of their management of a religion).
- There are some religious activities performed by both religious or belief organisations and religious adherents that need more protection than others based on their regularity and integrality to religious practice; this category of religious activities is called 'basic religious activity' and ought to be more definitely and roundly protected at the international level.
- In over half of all countries and territories, at least one 'basic religious activity' cannot be legally conducted unless the religious or belief organisation has undergone registration with the state. This forms the basis of the issue of mandatory and pseudo-mandatory registration orders.

Standards

- Due to their integrality to religion or belief, it is impermissible for the state to subject to registration procedures any activities classified 'basic' for an individual or group to freely and legally conducted them because otherwise, this violates FoRB either directly for the individual or indirectly by limiting what a religious or belief organisation can do for their adherents to practise.
- Activities classified 'basic' are split into the types 'administration' and 'practice' and include:
 - **Religious administration:** collecting donations, domestic missionary activity, monastic and ascetic activities, performing an informal (non-legal) marriage ceremony, performing initiatory, nuptial and burial rites, running an existing religious building or renting a new space for religious services, selling religious merchandise (although it is reasonable for the tax office to be notified), the dissemination, propagation and proselytism of religious or

philosophical principles, and the production, importation, publication and distribution of religious materials online and offline.

- **Religious practice:** conversion from one belief or religion to another and the expression of this in both public and private, hosting and attending religious services, sermons or lectures, providing pastoral services (including in hospitals, prisons and the military), public and private expression and observance of one's religion or belief and religious instruction (e.g. private instruction on religious and ethical matters).

Conditions

- **Dynamic:** the state does not stipulate either explicitly or implicitly that any 'basic religious activities' are subject to registration.
- **Receptive:** the state requests notification of one or more 'basic religious activities' after their occurrence such as for tax purposes (e.g. selling religious merchandise).
- **Restrictive:** the state does not mandate registration but lists at least one 'basic religious activity' as a benefit of registration (i.e. pseudo-mandatory policy).
- **Censorious:** the state mandates that for a religious group to conduct one or more 'basic religious activities' legally or freely, it must undergo registration.
- **Terminal:** the state does not allow for most 'basic religious activities' to be conducted without first undergoing registration or the state practices a policy of non-registration for one or more religious or belief organisations.

1.2 Burial rites

Issues

- Restrictions are sometimes imposed on how religious or belief organisations conduct funerary and burial rites for their members.
- Conducting funerals is classified as a 'basic religious activity'. Restricting funerals or burials is classified as both an 'expressional restriction' from the perspective of the group members as well as an 'administrative restriction' from the perspective of the religious leader whose role is to perform such rites.

Standards

- A person should not be denied a type of burial nor a ceremony before and after the burial based on their belief identity.
- Because funerals and burials are classified as a 'basic religious activity', any attempts by states to intervene in or restrict these activities via registration or any other mechanism constitutes a violation of FoRB.
- Neither recognised nor registered status must be misused as prerequisites for a religious or belief organisation's free and legal conduct of funerals and burials.

Conditions

- **Dynamic:** the state does not interfere in a religious group's performance of its funerary and burial rites.
- **Receptive:** the state places one or more administrative obstacles in a religious group's way in performing funerary and burial rites.
- **Restrictive:** the state places restrictions on only minority or new religious groups that intend to perform their burial and funerary rites.
- **Censorious:** the state chooses the funerary and burial rites for its citizens or controls how a religious leader is to perform such rites such as in state-designated places of worship or controlling eulogies, usually sending a state official to supervise all ceremonies.

- **Terminal:** the state bans one or more religious denominations from performing funerals and burials according to their own rites.

1.3 Child and youth religiosity

Issues

- Some countries impose bans on children partaking either in all religious activities or in certain religious activities regarded by the state to be unfavourable or untraditional.
- These bans often stretch into the private lives of children and youth, including bans on homeschooling or private religious instruction.
- Determining a child's religious affiliation at birth is an ongoing RoRB issue with some countries opting for a 'religion by default' policy while others opt for a policy of kinceny which is the practice of a child automatically sharing the religious affiliation of its parents from birth or before they are eighteen even if the child's own belief identity differs from that of their parents.
- The issue of the state imposing restrictions on child and youth religiosity is an 'expressional restriction' that can be implicated by administrative restrictions such as the registration of a child's religion at birth or in a school setting.

Standards

- Barring or otherwise restricting a person under the age of eighteen from engaging in religious activity is a violation of Articles 14 and 30 of the UNCRC.
- Sufficient recognition in law should be provided specifically to child and youth religiosity in order to reflect the state's commitments to the UNCRC.
- It is impermissible for the state to limit to only registered religious or belief organisation the free and legal ability to have members under the age of eighteen.
- It is impermissible for the state to limit religious or belief organisations from hosting events aimed at children and youth by mandating that the organisation be registered to host such activities freely and legally.

Conditions

- **Dynamic:** the state both recognises and facilitates the right of children and youth to exercise the full range of their religious rights.

- **Receptive:** the state imposes administrative restrictions on one or more aspects of the religious activities of children and youth.
- **Apathetic:** the state fails to explicitly address the right of children and youth to engage and participate in religion or belief.
- **Restrictive:** the state restricts children and youth from joining new religious movements, or minority groups or identifying with belief systems deemed unfavourably by the state.
- **Censorious:** the state bans certain means by which children may engage with religion or belief (e.g. homeschooling, religious education in public schools, private religious instruction).
- **Terminal:** the state bans all those under the age of eighteen from participating in religious activity or the state imposes a 'religion by default' policy that states all citizens are to affiliate with a certain religion from birth in order to remain citizens.

1.4 Commercial activity and religious trade

Issues

- It is essential for religious or belief organisations to be able to conduct commercial activities beyond receiving donations or financial support from the government in order to survive and operate independently from the state.
- Some governments place restrictions on what kinds of commercial activities and trade religious or belief organisations may participate in, namely where this trade can take place, how often and who may initiate and benefit from it.
- An important part of the revenue of many religious or belief organisations involves selling products that are either integral to or related to the practice of their religion or belief including books, candles, sacred items or items used in worship services.
- Religious trade and the commercial activities of religious or belief organisations are classified as a 'basic religious activity' due to their integrality to the survival of religious or belief organisations.
- Restrictions imposed on the commercial activities of religious or belief organisations are classified as an 'operational restriction'.

Standards

- The commercial activities of a religious or belief organisation, such as selling religious merchandise, are given higher protections in RoRB standards through their classification as a 'basic religious activity'.
- It is permissible for the government to mandate that religious or belief organisations that conduct commercial activities notify the tax office.
- It is permissible for tax-exempt status to be a benefit of registration.
- It is permissible for a state to request that religious or belief groups register with it in order to hold a bank account in the name of the organisation.
- It is impermissible for a state to mandate that religious and belief organisations must register before they may freely and legally conduct commercial activities and engage in the trade of religious items.

- It is impermissible for the state to restrict the commercial activities of religious or belief organisations that operate financially under the name of an individual rather than under their own name as a legal entity.
- It is impermissible for a state to discriminate between religious and belief groups in terms of the restrictions it imposes on the commercial activities of religious or belief organisations and the trade of religious items.

Conditions

- **Dynamic:** the state facilitates the commercial activities of all religious and belief groups and establishes laws and remedial procedures to protect groups to resolve issues that may arise in the area of religious commerce.
- **Receptive:** the state mandates that religious or belief organisations must register with it in order to own a bank account in the group's name however religious commerce is still allowed when the group operates financially under the name of its leader or an administrator.
- **Apathetic:** the state does not impose restrictions on the commercial activities of religious or belief organisations nor does it facilitate the commercial activities of any group or religious trade in general.
- **Restrictive:** the state mandates that religious and belief groups must undergo registration in order to legally conduct commercial activities.
- **Censorious:** the state uses violence or threats of violence against certain religious and belief groups, especially those the state does not favour or otherwise recognise, to stop such groups from conducting commercial activities to survive and to limit religious trade overall.
- **Terminal:** the state criminalises all commercial activities of all or certain religious and belief groups or criminalises the trade of religious items.

1.5 Conscientious objection

Issues

- Conscientious objection on philosophical or religious grounds is sometimes restricted by governments due to a lack of recognition given to religions whose tenets include pacifism or whose members remain apolitical.
- Limitations placed on conscientious objection or its outright prohibition are classified as 'expressional restrictions'.
- Outright banning conscientious objection is impermissible as a violation of the UDHR. Even if one's belief identity remains unrecognised by the state, lack of recognition must not be misused as the grounds to deny or undermine the validity of a person's decision to conscientiously object to military service.

Standards

- It is impermissible for a state to limit the legality of conscientious objection based only on the religions a state has recognised or has registered.

Conditions

- **Dynamic:** the state recognises the right to conscientious objection and does not mandate that an objector has to serve in any capacity (either violent or non-violent) that supports military action.
- **Receptive:** the state recognises the right to conscientious objection but mandates that an objector must still participate in a non-violent role supporting military activities (e.g. medic).
- **Restrictive:** the state constricts the right to conscientious objection based on religious belief to members of registered, recognised or privileged religious groups.
- **Censorious:** the state bans or refuses to recognise conscientious objection on the basis of religious belief or on grounds connected to the beliefs of certain religions either those unregistered or those the state does not recognise.
- **Terminal:** the state imprisons and commits regular acts of violence and systematic discrimination against conscientious objectors.

1.6 Criticism of religion or belief

Issues

- Countries continue to institute blasphemy laws, some being actively enforced while others lay dormant. For example, countries following Sharia law continue to ban any criticism of Islamic prophets and Islam as a whole belief system.
- The free and legal ability to criticise religions and beliefs is sometimes dependent on how the religion or belief in question is viewed by the state (i.e. whether it is recognised or registered or not).
- Limitations imposed on the free and open criticism of religions and beliefs are classified as expressional restrictions.

Standards

- FoRB protects a human's right both to believe and not to believe while freedom of speech and freedom of conscience both protect a person's right to think critically and to express criticism and opinion.
- It is impermissible for a government to impose limitations on the criticism of religion or belief on the basis that any such restrictions are a violation of the UDHR; however, respect for religion and belief remains important in a free and democratic society as the principle of acceptance and diversity should prevail.
- It is also impermissible for a state to discriminate on which religions or beliefs can be criticised on the basis of whether a state recognises or favours that religion or belief.

Conditions

- **Dynamic:** the state specifically recognises critical thought and the right to the public discussion of religious topics while also facilitating a culture of respect and acceptance of beliefs held.
- **Receptive:** the state places non-criminal restrictions on what can be said about religion or philosophical belief.

- **Restrictive:** the state has instituted criminal blasphemy laws but at least two decades have passed since they were last enforced (at which point laws may then be classified 'dormant').
- **Censorious:** the state institutes and enforces blasphemy laws on a regular basis to control the criticism of religion, especially to censor criticism of a certain religion but not of others.
- **Terminal:** the state systematically suppresses the criticism of religious, philosophical or ideological beliefs and religious institutions through a variety of legislative and social measures.

1.7 Degrees of practice

Issues

- The degree to which FoRB is respected in a country can be determined based on the actions of a government taken altogether.
- There are six degrees to which FoRB may be practised including general, broad, universal and inconsistent practice as well as violent infraction and systematic infraction.

Standards

- It is impermissible for the state to engage in regular, violent or systematic infractions on religious freedom, characteristics which constitute core elements of the categories of Restrictive, Censorious and Terminal in the SRR respectively.

Conditions

- **Dynamic:** universal practice of freedom of religion or belief.
- **Receptive:** broad practice of freedom of religion or belief.
- **Apathetic:** general practice of freedom of religion or belief.
- **Restrictive:** inconsistent practice (or regular infraction) of freedom of religion or belief.
- **Censorious:** violent infractions on freedom of religion or belief.
- **Terminal:** systematic infractions on freedom of religion or belief.

1.8 Dissemination

Issues

- Dissemination, a 'basic religious activity', is the publication of neutral or general information or academic essays about religion or belief and is thereby distinct from propagation (the action of spreading information in favour of a particular religion or belief) and proselytism (materials published or actions conducted with the intention of conversion).
- Governments sometimes place numerous restrictions on the dissemination of religious information either directly or indirectly through censorship laws but also via the mechanisms of state recognition and registration.
- Limits imposed on a person or organisation's dissemination of information about religion or belief are classifiable as an 'operational restriction'.

Standards

- It is impermissible for a state to restrict the free and legal dissemination of information by organisations or members of the public only about religions or beliefs the state recognises or favours.
- The only justifiable grounds in which a religious or belief organisation, individual or other group not necessarily affiliated with the religion in question is banned from disseminating materials is when those materials have been found to incite violence. Bans on any substantial basis (i.e. disagreement with the belief) is impermissible.

Conditions

- **Dynamic:** the state facilitates the dissemination of information about all forms of religion, philosophy and belief as a reflection of its commitment to FoRB and religious pluralism.
- **Receptive:** the state facilitates the dissemination of information about what it considers to be "traditional" religions to the exclusion of new religious movements and minority religions.
- **Apathetic:** the state neither restricts the dissemination of religious information nor facilitates it.

- **Restrictive:** the state imposes administrative (i.e. non-violent) restrictions on the dissemination of information about religions.
- **Censorious:** the state criminalises the dissemination of information about either all or certain religions, typically those unrecognised.
- **Terminal:** the state systematically and violently enforces the suppression of either all or certain forms of religious information and those who disseminate it.

1.9 Domestic missionary activity

Issues

- There are two kinds of missionary activity: domestic and foreign. Domestic missionary activity is the employment of only citizens as missionaries.
- Some governments have requested that a religious group be registered with the state first before it may legally conduct domestic missionary activity.
- Some governments allow certain religious groups they recognise favour to conduct more missionary activity than those they don't recognise or favour.

Standards

- As domestic missionary activity involves the employment of missionaries who are citizens, it is classified as a 'basic religious activity' meaning it cannot be subjected to registration by the state.
- The ability of a religious group to conduct domestic missionary activity should not be dependent on whether the state recognises or favours that religion or belief.

Conditions

- **Dynamic:** the state facilitates the domestic missionary activities of all religions and beliefs.
- **Receptive:** the state facilitates the domestic missionary activities of only the majority or privileged religions and beliefs.
- **Apathetic:** the state neither limits domestic missionary activity nor facilitates it for any religious or belief organisation.
- **Restrictive:** the state subjects the free and legal exercise of domestic missionary activity to registration procedures.
- **Censorious:** the state criminalises domestic missionary activity conducted by certain religious groups, typically new religious movements or minorities.
- **Terminal:** the state criminalises all domestic missionary activity.

1.10 Donation-collecting

Issues

- Some governments have stated that in order for a religious or belief organisation to legally collect donations, it must have undergone registration with the state.
- Some governments discriminate by stating that only organisations affiliating with recognised religions may legally collect donations.
- The collection of donations is classified as a 'basic religious activity'.
- To clarify, donation-collecting pertains to the collection of funds from the domestic members of a religious or belief organisations; all donations originating from abroad are covered by the 'foreign funding' variable found later in this document.

Standards

- As collecting donations is classified as a 'basic religious activity', requesting for an organisation to register, gain preapproval or notify the government in order to collect donations is impermissible.
- Donations collected by a religion should be able to be declared by an individual (i.e. a representative of the religion) for tax purposes without the organisation having to undergo registration with the state.

Conditions

- **Dynamic:** the state facilitates donation-collecting for all religious or belief organisations.
- **Receptive:** the state facilitates the donation-collecting of organisations affiliated with the privileged or favoured religion(s) only.
- **Apathetic:** the state neither facilitates nor restricts a religious group's collection of donations from domestic members.
- **Restrictive:** the state subjects to registration a religious group's collection of donations from domestic members.

- **Censorious:** religious or belief organisations must have the means by which they collect donations from domestic members pre-approved by the government.
- **Terminal:** the state criminalises all or certain religious or belief organisations from receiving donations from their domestic members.

1.11 Employment and labour law

Issues

- Some governments and employers may have been known to discriminate in terms of their employment or treatment of their employees on the basis of whether their employees belong to a recognised or registered religion.
- Some governments mandate that a religious group must be registered with the state in order for it to legally employ any individuals.

Standards

- As per the UDHR, for an employer to discriminate on the basis of belief identity is a violation of the basic right to FoRB.
- It is permissible for the state to subject to successful registration a religious group's legal ability to employ.

Conditions

- **Dynamic:** the state facilitates religious or belief organisations in their ability to employ and offer voluntary roles legally and establishes remedial procedures to ensure any issues are resolved without impeding religious activity.
- **Receptive:** the state mandates that religious or belief organisations must register with it in order to employ individuals.
- **Apathetic:** the state neither imposes restrictions nor has any official policy on when and how religious or belief organisations are able to employ individuals or offer voluntary roles.
- **Restrictive:** the state places institutional hurdles in the way of members of unregistered religious groups from gaining employment.
- **Censorious:** the state only allows religious or belief organisations affiliating with religions it recognises to legally employ or offer voluntary roles.
- **Terminal:** the state bans members of unfavoured religions from being employed either in all or certain industries.

1.12 Groups of foreign origin (GFOs)

Issues

- Some governments either limit or ban all religious activity conducted by organisations whose headquarters are located in a different country or whose religion has foreign origins.
- Some governments discriminate between religions with domestic origins and those with foreign connections and origins in terms of their treatment of those religions and the freedom that members have to practice.
- Limiting or banning the activities of GFOs on the basis that they are foreign is an 'administrative restriction'.

Standards

- A country that requests a review of a GFO before it can conduct activities is permissible but placing limits on what that organisation can do once it passes the review is impermissible.
- Any prohibition of a religious or belief organisation based on the fact that it has foreign origins is impermissible.
- Any government review of a GFO must be completed within three months and with no impediment to the group's 'basic religious activities'.
- Any government review of a GFO must follow the same standards set out on informational requirements, duration, onerousness and authenticity that have been established for registration procedures, an example of which is that a review must not include an analysis of sacred texts and doctrines (i.e. a review of content).
- A government review of a GFO should only be focused on whether the group in question has been involved in terrorist or criminal activities in other countries.

Conditions

- **Dynamic:** the state facilitates the entry of GFOs into the country and establishes formal communications with its foreign headquarters.

- **Receptive:** the state mandates that it reviews GFOs as they begin to conduct activities in the country (though does not have the ability to ban the group unless it has been involved in violent activities elsewhere).
- **Apathetic:** the state neither restricts GFOs nor facilitates their entry and activity into the country.
- **Restrictive:** the state mandates that all GFOs register with it to legally conduct any activities in the country, including those classified 'basic'.
- **Censorious:** the state censors which GFOs it will allow to operate in the country based on its definition of what constitutes a legitimate religion and based on the level of influence the GFO's headquarters or leader has over the domestic membership.
- **Terminal:** the state bans all GFOs from formally establishing themselves in the country and criminalises the act of attempting to establish a religious or belief organisation affiliated with a religion or belief of foreign origin.

1.13 Hieroncy

Issues

- A proportion of governments have imposed bans on certain or all kinds of religious materials from importation into the country.
- Legislation on importation could be interpreted broadly enough to restrict or otherwise completely ban materials from unfavoured religious groups or from religions unrecognised by the state.
- There is a smaller proportion of governments that request the preapproval of religious materials and devotional items before they may be imported.
- The importation of religious materials and related items is classified as 'basic religious activity' due to its integrality to various other fundamental activities of religious groups including proselytism, without which a religion cannot survive or grow.
- Limitations imposed on hieroncy are classified as 'operational restrictions' when imposed on religious or belief organisations but are classified as 'expressional restrictions' when imposed on group members that try to privately import religious items.

Standards

- It is impermissible for states to impose restrictions or bans on religious materials or religious items from being imported.
- It is impermissible for states to discriminate between religions on the basis of their recognised or privileged status in terms of how they are treated when attempting to import materials and items.
- It is impermissible for states to establish censorship laws that involve requirements of preapproval of religious materials before they can be legally imported into a country.
- It is impermissible for states to mandate that the importation of religious goods into a country can only be conducted legally by registered groups.
- It is impermissible for states to subject to registration a religious group's legal ability to import literature and devotional items.

Conditions

- **Dynamic:** the state facilitates the importation of the items of all religious and belief organisations.
- **Receptive:** the state facilitates the importation of items only by the religion(s) it favours or recognises.
- **Apathetic:** the state neither facilitates nor restricts or discriminates on the importation of religious items.
- **Restrictive:** the state constricts the importation of religious items to groups that have undergone registration or to those that affiliate with a religion the state recognises or favours.
- **Censorious:** the state mandates that certain religious items or items related to certain religions are prohibited; the state censors certain religious items from importation based on its definition of legitimate forms of religion; religious materials require preapproval by the state before importation.
- **Terminal:** the state bans all imports related to religion or that profess a religion other than the one recognised or privileged by the state.

1.14 Humanitarian and charitable work

Issues

- Some governments impose limits on or otherwise prohibit religious or belief organisations from being able to legally conduct either all or certain kinds of humanitarian work.
- Governments sometimes mandate that a religious or belief organisation must undergo a registration process with the state before it may legally conduct humanitarian and charitable activities.
- Limitations or prohibitions on the humanitarian and charitable works of religious or belief organisations are classified as 'operational restrictions'.

Standards

- It is impermissible for the state to subject a religious or belief organisation to registration in order for it to freely and legally conduct humanitarian and charitable activities.
- An individual representative of a religion should be able to make themselves liable for submitting financial reports of a religious or belief organisation's charitable activities of the state without the organisation as a whole having to undergo registration.
- A religious or belief organisation should not be discriminated against by the state on its ability to freely and legally conduct humanitarian and charitable work based on the religion or denomination with which it affiliates.

Conditions

- **Dynamic:** the state facilitates the humanitarian and charitable work of all religions, not just those it privileges or favours.
- **Receptive:** the state facilitates the humanitarian and charitable work conducted by the privileged or favoured religion(s) only.
- **Apathetic:** the state neither restricts religious groups from performing humanitarian or charitable work nor facilitates them.

- **Restrictive:** the state constricts the exercise of humanitarian and charitable work to only religious or belief organisations registered with the state.
- **Censorious:** the state restricts what kinds of charitable work religious or belief organisations can perform (e.g. groups may be banned from proselytising while performing charity work) or bans some but not all religious or belief organisations from conducting humanitarian and charitable work.
- **Terminal:** the state criminalises all religious or belief organisations from conducting humanitarian and charitable work.

1.15 Land use

Issues

- Some governments impose limitations on how religious or belief organisations use land for their activities, especially for the construction of buildings including offices or places of worship.
- Some governments mandate that a religious or belief organisation must be registered with the state in order to freely and legally use the land for either all or certain religious activities.
- Limitations imposed on how, when and to what frequency religious or belief organisations are able to make use of land for religious purposes purely based on their religious or belief affiliation are classified as 'operational restrictions'.

Standards

- It is permissible for a government to mandate that a religious or belief organisation or representative of a religious or belief organisation make an appropriate filing for temporary or permanent use of land just as any other group or company would have to for secular purposes.
- It is impermissible that a government mandates a religious or belief organisation register to make use of land, either temporarily or permanently, for religious purposes.

Conditions

- **Dynamic:** the state facilitates the use of land for all religious purposes for all religious or belief organisations.
- **Receptive:** the state facilitates the use of land for all religious purposes but only for favoured or privileged religions or beliefs.
- **Apathetic:** the state neither facilitates nor restricts the use of land for religious purposes.
- **Restrictive:** the state restricts the use of land for open-air religious services to religious or belief organisations that have completed registration.

- **Censorious:** the state mandates that it must preapprove the use of land for religious purposes, either for all or certain religions and beliefs.
- **Terminal:** the state prohibits open-air religious services and largely prohibits the use of land for the construction of new places of worship, offices of religious or belief organisations or for religious purposes more broadly.

1.16 Leasing property for religious and administrative purposes

Issues

- Some governments impose limits on the legal ability of religious or belief organisations to lease property to host religious events and worship services or for administrative purposes.
- Some governments mandate that a religious or belief organisations must be registered with the state in order for them to legally lease property either for religious or administrative purposes.
- Some governments discriminate between religions and beliefs on how they can lease property for religious or administrative purposes.
- Limitations imposed on the ability for religious or belief organisations to freely lease property to host religious services and events are classified as 'operational restrictions'.

Standards

- It is impermissible for the state to subject to registration the legal ability of a religious or belief organisation to lease land for religious or administrative purposes.
- It is impermissible for the state to limit where, how and at what frequency a religious or belief organisation can lease property for religious services or administrative purposes.
- It is impermissible for the state to treat religious or belief organisations differently in terms of how it allows them to lease property for religious or administrative purposes based on whether or not it recognises or favours that religion or belief.

Conditions

- **Dynamic:** the state facilitates the leasing of property for the religious services of all religions and beliefs without favouring one or more over others.

- **Receptive:** the state does not mandate that religious or belief organisations register with it in order to lease property for religious services or the administration of their group.
- **Apathetic:** the state neither facilitates nor restricts a religious or belief organisation's leasing of property for administrative or religious purposes.
- **Restrictive:** the state mandates that religious or belief organisations register if they wish to lease property whether for administrative or religious purposes.
- **Censorious:** the state prohibits certain religious or belief organisations from leasing property and sometimes uses violence to enforce this ruling.
- **Terminal:** the state uses systematic violence to achieve its aim of banning certain religious or belief organisations or all religious groups from leasing property for religious services or administrative purposes.

1.17 Monasticism

Issues

- Some governments limit the monastic practices of certain religions and beliefs if they are unrecognised, unfavoured or otherwise unfamiliar to the government.
- Some governments make registration a necessary prerequisite for a religious or belief organisation's legal establishment of monastic orders or the free conduct of monastic activities.
- Limitations placed on monastic activity are classified as 'expressional restrictions'.

Standards

- It is impermissible that a government stipulates that in order for a monastic order to be established, a religion must be recognised by the state or the religious or belief organisation representing that religion or belief must be legally registered.

Conditions

- **Dynamic:** the state facilitates the monastic activities of all religions and beliefs.
- **Receptive:** the state facilitates the monastic activities of one or more favoured or privileged religions to the exclusion of new religious movements or minorities.
- **Apathetic:** the state neither facilitates nor restricts monastic and ascetic activity.
- **Restrictive:** the state mandates that all monasteries register with it to conduct their activities freely and legally.
- **Censorious:** the state constricts monastic and ascetic activity to religions and beliefs it considers legitimate or familiar.
- **Terminal:** the state prohibits all monastic and ascetic activity that it hasn't sanctioned.

1.18 Multiformism

Issues

- In some parts of the world, adhering to one or more religions or beliefs at the same time to guide adherents in different spheres of their lives is a central facet of the religious culture (an example being the religious culture of China where adherence to Buddhism, Confucianism and Taoism simultaneously is commonplace).
- In countries where religions and beliefs are more exclusivist and where the cultural phenomenon of multiformism is less common, governments have placed explicit limits on how many religious affiliations an individual can have.
- These kinds of limits have also permeated the legal framework with some limits placed on how many religious or belief organisations may affiliate with certain religions and beliefs as well as other issues of overlapping identities and affiliations.
- Some governments restrict their citizens' legal affiliation to just one religion or belief at a time, meaning that under the law, a person must confirm their conversion from one religion to another before they may be legally viewed as possessing another belief identity rather than recognising the right to multiformism (also known as multiple religious belonging).
- Governments may either explicitly ban multiple religious belonging or may place implicit limits on this form of religious affiliation.
- Limitations placed on multiformism are classified as 'expressional restrictions'.

Standards

- It is impermissible for a state to restrict or otherwise prohibit affiliating with multiple religions or beliefs at the same time.
- It is impermissible for a state to subject to registration its citizens who wish to freely and legally practise multiple religious belonging.
- It is impermissible for a state to limit the free and legal ability to practise multiple religious belonging to registered religious or belief organisations or only state recognised belief systems.

- It is impermissible for a state to either explicitly or implicitly restrict a person's legal religious or belief affiliation to just one belief system or denomination.
- It is impermissible for a state to mandate that multiple religious or belief organisations representing the same belief system or denomination cannot exist legally or to otherwise restrict their activities.
- It is impermissible for a state to request that citizens register their religious and belief affiliations purely on the basis that they identify with multiple religions or beliefs or affiliate with multiple religious or belief organisations at the same time.

Conditions

- **Dynamic:** the state both facilitates and recognises in law those who affiliate with multiple religions or beliefs at the same time.
- **Receptive:** the state recognises in law but does not facilitate multiple religious belonging.
- **Apathetic:** the state neither facilitates nor restricts its citizens from participating in or identifying with multiple religions or beliefs at the same time.
- **Restrictive:** the state mandates that anyone affiliating with multiple religious confessions must notify the government.
- **Censorious:** the state does not recognise multiple religious belonging and restricts such activity based on its own definition of what constitutes legitimate forms of religion and belief.
- **Terminal:** the state criminalises multiple religious belonging.

1.19 Nuptial rites and marital law

Issues

- Wedding ceremonies are often religious events or involve rituals that are hosted by religious leaders and subsequently, the course of married life is influenced by religious belief.
- Some governments restrict who can get married, who can perform nuptial rites, where and when these ceremonies take place and what rules govern the marriage and the possibility for its dissolution.
- Officiating weddings is classified as one of the 'basic religious activities' of a religious or belief organisation meaning that any state intervention in this activity is regarded as a violation of FoRB.
- Any limitation or prohibition of certain marriage rites by the state is classified as an 'expressional restriction'.

Standards

- It is permissible for a state to request that it sends one of its own representatives to legally certify weddings and nuptial ceremonies conducted by unregistered religious or belief organisations.
- It is impermissible for a state to stipulate or mandate that a religious or belief organisation must be registered in order for it to organise and host a nuptial ceremony.
- It is impermissible for a state to mandate that it must recognise a religion or belief before a nuptial ceremony in that tradition can take place freely and legally.
- It is impermissible for a state to stipulate how a religious or belief organisation must conduct its marriage ceremonies or to request changes to nuptial rites and traditions on the basis that these may not align with the state's conception of normative religious behaviour.
- It is impermissible for a state to discriminate between religious or belief organisations by imposing more restrictions on the nuptial rites and marital laws of one group more than others, especially those the state recognises or favours.

- It is impermissible for a state to only allow religious or belief-based nuptial ceremonies to take place if those ceremonies are affiliated with a religion and belief the state recognises or otherwise favours.
- It is impermissible for a state to request that it send a representative to observe nuptial ceremonies and weddings conducted by registered religious or belief organisations.
- It is impermissible for one wedding ceremony to outweigh another in law or for one religious or non-religious nuptial rite to hold greater validity in law than another.

Conditions

- **Dynamic:** the state facilitates the nuptial rites and marital laws of all religious and belief groups and establishes remedial procedures to resolve disputes as well as laws to prevent discrimination on the basis of religion or belief in terms of wedding ceremonies and adjudication by marital law based on one's own religion or belief.
- **Receptive:** the state requires that a religious or belief organisation be registered with the government in order for wedding ceremonies it performs to be recognised in law whenever there is no state official present to certify the ceremony.
- **Apathetic:** the state neither facilitates nor restricts a religious or belief group's performance of nuptial rites.
- **Restrictive:** the state mandates that religious or belief organisations register with the government in order to conduct nuptial ceremonies and that either a separate civil ceremony must take place for the marriage to be solemnised or that a state official must be present to perform the ceremony for it to be recognised in law.
- **Censorious:** the state does not recognise wedding ceremonies performed by religious or belief organisations affiliating with religions or beliefs it does not recognise or favour; the state controls how nuptial rites are performed and is not inclusive of different marital laws based on religion.
- **Terminal:** the state bans weddings performed by religious institutions and does not recognise any forms of marital law based on religion.

1.20 Officiation

Issues

- Sometimes religious leaders may wish to represent their religious or belief community at civil occasions and may be asked to officiate such ceremonies.
- Leaders of religious or belief communities are often involved in helping to organise and host civil events open to the public.
- Some governments restrict which religious or belief leaders may organise, attend, host and officiate civil or public events either on the basis of whether the religious or belief organisation with which the religious leader affiliates is registered or unregistered or whether the religion or belief with which the religious leader identifies is recognised or favoured by the state.
- Some governments that impose restrictions on a religious or belief organisation other than in regards to its freedom and legality to officiate may nonetheless feel uncomfortable in officiating a civil event for fear of ridicule, violence or discrimination by taking on a public role.
- Limitations placed on a religious or belief leader's ability to officiate at civil events are classified as a 'recognitory restriction'.

Standards

- It is impermissible for a state to subject a religious or belief organisation to registration for its leaders to freely and legally organise, host, attend or officiate a civil event.
- It is impermissible for a state to discriminate between religions and beliefs on which religious leaders are freely and legally able to organise, host, attend or officiate a civil event on the basis of whether the state favours or otherwise recognises the religion or belief.
- It is impermissible for a state to restrict, discourage or otherwise intimidate any religious or belief leader from officiating a public, civil or secular event or from representing their community in public.

Conditions

- **Dynamic:** the state allows all religious and belief leaders to participate in civil occasions and to officiate at public events.
- **Receptive:** the state allows only the leaders of religious or belief groups it favours to officiate civil occasions.
- **Apathetic:** the state neither allows nor disallows leaders from certain religions to officiate at civil occasions.
- **Restrictive:** the state mandates that for a religious or belief leader to officiate at a state or public event, they must be part of a registered religious or belief organisation or a recognised religion or belief.
- **Censorious:** the state controls what religious leaders are allowed to say when officiating events; violence is likely to be threatened or enacted by the state if the law is not complied with.
- **Terminal:** the state disallows all religious leaders from attending and officiating at civil occasions.

1.21 Organisation and operability

Issues

- Religious or belief organisations can either operate independently of the state or be subjected to state interference in their internal affairs including how they structure themselves.
- Some governments place limits on how a religious or belief organisation can structure itself and organise its range of activities while other governments order how a religious or belief organisation is to manage and communicate to its members.
- Some governments either wish to be notified of the appointment of religious leaders beforehand, aim to interfere or gain influence over which religious leaders are selected, or the government itself directly appoint new leaders of religious or belief organisations.
- Some governments impose 'permission to exist' orders which involve a religious or belief organisation having to legally notify a government before it begins any activities in the country; 'permission to exist' orders therefore precede any registration procedures.
- Some governments also hinder the legal operability of a religious or belief organisation by imposing a mandatory registration order or by establishing a pseudo-mandatory registration policy.
- Limitations imposed on how a religious or belief organisation may organise itself or on its ability to operate legally as classified as 'operational restrictions'.

Standards

- It is impermissible for a state to impose 'permission to exist' orders onto religious and belief groups.
- It is impermissible for a state to discriminate between religious and belief groups by placing more restrictions on the autonomous organisation and operability of certain groups than others.
- It is impermissible for a state to stipulate or mandate how a religious or belief organisation is to structure itself or otherwise organise its activities.

- It is impermissible for a state to stipulate or mandate that it appoints the leaders of any religious or belief organisations.
- States are obliged to ensure that religious or belief organisations maintain their autonomy from the state to avoid causing state privilege.

Conditions

- **Dynamic:** the state facilitates all religious and belief groups in structuring their institutions and in their ability to operate while also establishing both laws and remedial procedures to prevent the restriction of religious or belief organisations and to resolve disputes over their autonomy from the state without impediment to religious activities.
- **Receptive:** the state only facilitates religious and belief groups it favours or recognises in allowing them to operate and organise themselves autonomously.
- **Apathetic:** the state neither facilitates nor restricts the organisational and operational autonomy of religious or belief organisations.
- **Restrictive:** the state places restrictions on how a religious or belief organisation is allowed to organise itself and subjects religious or belief organisations to registration if they wish to operate legally. The state requests that it is notified of the appointment of all religious leaders or leaders of certain religions or beliefs beforehand.
- **Censorious:** the state publishes regulations for how religious or belief organisations must organise themselves and/or a 'permission to exist' order is issued that either affects all or certain religious or belief groups. The state mandates that it is consulted when a religious or belief group appoints new leaders and censors which leaders it will allow to be selected.
- **Terminal:** the state directly controls most religious activity and there exists little to no organisational autonomy for religious or belief organisations. The state directly appoints all or most religious leaders.

1.22 Pastoral services

Issues

- A core part of the activities of a religious or belief organisation is the guidance its leaders often provide to members to complement the central worship or ritual services of the religion or belief.
- Some governments restrict where and when these pastoral services can take place, who provides them and what messages may be given to members during pastoral sessions.
- Pastoral services are most commonly provided in hospitals, schools, prisons and in the military but some governments have sought to limit what religious and belief organisations are allowed to practically access these different settings to provide pastoral services.
- Some governments mandate that a religious or belief organisation must have undergone the registration process first before it may legally provide pastoral services in all or certain settings.
- Some governments mandate that a religious or belief organisation must affiliate with a state-recognised religion or belief before it can conduct pastoral services legally and freely.
- Providing services that support the well-being of members of a religion or belief is classified as a 'basic religious activity' and so receives enhanced protections and should not be subjected to registration procedures.
- Imposing restrictions on the legal ability of religious or belief organisations to offer pastoral services or on how religious leaders provide pastoral services is classified as an 'operational restriction'.

Standards

- It is impermissible for a state to stipulate or mandate that a religious or belief organisation must complete registration for it to freely and legally provide pastoral services to either its members or to non-members.
- It is impermissible for a state to restrict leaders from either registered or unregistered religious and belief organisations from accessing schools, hospitals, prisons or the military to provide pastoral services.

- It is impermissible for a state to exclude certain religious or belief organisations from offering pastoral services on the basis that the religion or belief with which the religious or belief organisation affiliates is unrecognised or is otherwise not favoured by the government.
- It is impermissible for a state to prescribe how a religious or belief organisation should provide pastoral services or to otherwise intervene in pastoral services arranged by religious or belief organisations.
- It is impermissible for a state to discriminate between religious and belief groups by imposing more restrictions on certain groups than others when it comes to their legal and practical ability to provide pastoral services.

Conditions

- **Dynamic:** the state facilitates all religious and belief organisations in providing pastoral services according to their distinct beliefs and customs.
- **Receptive:** the state facilitates the pastoral services of only recognised religions and beliefs or those the state favours.
- **Apathetic:** the state neither facilitates nor restricts a religious or belief group or leader's freedom to conduct pastoral services.
- **Restrictive:** the state mandates that a religious or belief organisation must first be registered for it and its leaders to legally provide pastoral services or that a religious or belief organisation must belong to a recognised religion or belief for it to legally provide pastoral services to its members or the public.
- **Censorious:** the state censors the pastoral services of religious or belief organisations by sending state officials to observe such sessions or by stipulating how a religious leader is to provide pastoral services to group members or the public.
- **Terminal:** the state criminalises all or certain religious and belief organisations from providing pastoral services.

1.23 Pilgrimage

Issues

- Pilgrimages are, by their nature, large events, public and unabashed expressions of a religion or belief and so may be vulnerable to receiving more intensive restrictions by states than other kinds of religious activities.
- Restrictions are sometimes imposed by governments on who may organise pilgrimages, what pilgrimages are legally allowed to entail, how long they may last, where pilgrimages are allowed to take place and how many people are allowed to attend.
- Some governments have mandated that only registered religious or belief organisations may legally organise pilgrimages while other governments state that pilgrimages can only take place if they are affiliated with a recognised religion or belief.
- As a 'basic religious activity', both organising and participating in domestic pilgrimages ought to receive a higher degree of protection.
- Imposing limitations on pilgrimages is classified as both an 'operational restriction' and an 'expressional restriction'.

Standards

- It is impermissible for a state to mandate that a religious or belief organisation must undergo registration before it may freely and legally organise pilgrimages.
- It is impermissible for a state to limit the free and legal ability to organise pilgrimages only to religions and beliefs that have received state recognition or that are favoured by the state.
- It is impermissible for a state to discriminate between religious or belief organisations by placing more restrictions on certain groups than others in terms of their ability to host pilgrimages freely and legally.
- It is permissible for a state to request that it is notified of details of pilgrimages taking place in the country but it is impermissible for a state to have the authority to stop such pilgrimages from taking place.

- It is permissible for a state to request that it preapproves pilgrimages being organised by GFOs before they may legally take place.

Conditions

- **Dynamic:** the state facilitates the pilgrimages of all religions and beliefs and establishes both laws to prevent pilgrimages from being restricted and remedial procedures to resolve issues involving the state restriction of pilgrimages.
- **Receptive:** the state facilitates the pilgrimage activities of only recognised or favoured religions and beliefs.
- **Apathetic:** the state neither facilitates nor restricts the ability of religious or belief groups to organise pilgrimages.
- **Restrictive:** the state subjects a religious or belief group's legal ability to organise pilgrimages to groups that have completed the registration process.
- **Censorious:** the state censors and restricts pilgrimages (both foreign and domestic) and limits groups attempting to organise them to those that affiliate with one of the state-recognised or favoured religions or beliefs.
- **Terminal:** the state bans religious pilgrimages organised either by domestic or foreign religious or belief organisations.

1.24 Preregistration issues

Issues

- Preregistration is the period before the registration process begins and involves issues surrounding how the registration process is oriented, whether it is accessible to all religious and belief organisations or not, and the eligibility of organisations for registered status.
- Some governments may cause issues for religious and belief organisations at the preregistration stage either intentionally or unintentionally.
- Issues during preregistration are classified as 'administrative restrictions'.

Standards

- It is impermissible for a state to restrict access to registration for certain religious or belief organisations and not others.
- Every state is obliged to make its registration procedures accessible including suitable registration forms that are not onerous and the primary ministry governing the registration procedure is obliged to be contactable.
- States are also obliged to make their registration accessible by offering both online and offline methods to complete registration that results in the same degree of registered status for all religious or belief organisations with equal benefits distributed.
- It is impermissible for a state to discriminate between religious and belief organisations by providing greater access to registration to certain organisations over others on the basis of the organisation's familiarity with the state or whether the religion or belief with which the organisation identifies is recognised or favoured by the state.

Conditions

- **Dynamic:** the state dispenses clear and regularly updated information about registration procedures including registration requirements, which ministry deals with registration and how to maintain registered status, and readily provides all documents necessary for the registration of all religious and belief groups. Laws and remedial procedures are established to prevent

preregistration issues from arising and to reduce the impediment of these issues on religious activities.

- **Receptive:** the state dispenses clear information on registration procedures and provides relevant documents but primarily to religious or belief organisations affiliating with religions and beliefs it recognises or favours.
- **Apathetic:** the state unintentionally limits access to registration due to a lack of resources or a lack of structure for registration law.
- **Restrictive:** access to information on registration procedures is limited by the state or available information remains vague.
- **Censorious:** the state makes access to registration more difficult for new religious movements than for state-recognised or favoured religions and beliefs.
- **Terminal:** the state bans access to legal registration for certain or all religious and belief organisations.

1.25 Private and public observance of religion or belief

Issues

- Private and public observance (including expression and manifestation) of a religion or belief is a core element of FoRB.
- Some governments continue to use registration and recognition to limit or erode the right to private and public observance of religion or belief or to restrict or altogether prohibit public or private observance of either all or certain religions and beliefs.
- Some governments discriminate between religions and beliefs in terms of those the government recognises or favours on what groups and adherents are able to observe publicly or privately.
- Some governments confine unrecognised or unfavoured religions and beliefs to private observance only.
- Imposing limitations or outright bans on some or all forms of public or private observance of a religion or belief is classified as an 'expressional restriction'.

Standards

- It is impermissible for a state to subject a religious or belief organisation to registration before it may organise private or public observance of religion or belief.
- It is impermissible for governments to use state recognition or lack thereof to restrict or otherwise limit the free and legal private and public observance of any religion or belief.
- It is impermissible for a state to discriminate between religions and beliefs by imposing harsher restrictions on certain groups and not others on the free and legal public and private observance of any religion or belief.

Conditions

- **Dynamic:** the state facilitates the public and private observance and expression of all religions and beliefs and establishes laws and remedial procedures to

both prevent and resolve issues respectively that arise in regards to free and legal public and private observance.

- **Receptive:** the state facilitates the public and private observance and the expression of only recognised or favoured religions and beliefs.
- **Apathetic:** the state neither facilitates nor restricts the public and private expression or observance of religion or belief.
- **Restrictive:** the state mandates that for a religious or belief group to organise public and private observance or expression of a religion or belief to registration or notification.
- **Censorious:** the state must grant preapproval to private religious events and confines the public and private observance of religion or belief to only those religions and beliefs the state recognises or favours.
- **Terminal:** the state criminalises either the private and/or public observance or expression of one or more forms of religion or belief.

1.26 Prohibition of a religion or belief

Issues

- Some governments have as part of their official policies prohibitions on certain religions and denominations being active in the country and thereby often make converting or practising the prohibited religion or belief illegal or severely restricted.
- The prohibition of an entire religion or belief results in all affiliative organisations and institutions also becoming illegal or their activities penalised by the state if found to be active.
- Some governments dispense official and explicit prohibitions of religions and beliefs, denominations or specific religious or belief organisations.
- Some governments have prohibited religions and beliefs before groups affiliated with the religion or belief have been able to register while others have prohibited religions and beliefs after groups affiliating with them have registered, in turn invalidating the registered status of all affiliated religious or belief organisations and causing their automatic deregistration.
- Many narratives are available for governments to use that justify to the public and other governments prohibitions imposed against certain religions and beliefs including the weaponisation of terms such as 'cult' and 'extremist', baseless accusations of terrorism or criminal activity, or that certain individuals within religions and beliefs or specific religious or belief organisations have been convicted of crimes to justify their religion or belief being prohibited.

Standards

- It is permissible for a state to prohibit a religious or belief organisation from legal operation if the organisation itself has been found guilty by an independent tribunal of engaging in or supporting criminal or terroristic activities in which case a religious or belief organisation must be given the opportunity to renounce and rectify these activities before it is prohibited.
- It is impermissible for a state to prohibit any religion or belief.
- It is impermissible for a state to restrict or otherwise prohibit its citizens from identifying with or professing any religion or belief.

- It is impermissible for a state to use recognition or registration to prohibit or justify the prohibition of any religion or belief.

Conditions

- **Dynamic:** the state establishes laws and remedial procedures to prevent any religion or belief from being prohibited and to resolve disputes arising that involve the prohibition of a religion or belief.
- **Receptive:** the state has not currently prohibited religions or beliefs but has a record of prohibition of at least one religion or belief in the last forty years.
- **Apathetic:** the state has not ever prohibited a religion or belief in its modern history.
- **Restrictive:** the state has continued to prohibit at least one religion or belief in the last twenty years.
- **Censorious:** the state actively prohibits certain religions and beliefs and upholds these prohibitions by criminalising their affiliated religious or belief organisations and citizens who identify with or attempt to profess the prohibited religion or belief.
- **Terminal:** the state uses systematic forms of violence or threats of violence to suppress the practice of at least one prohibited religion or belief.

1.27 Propagation and proselytism

Issues

- Propagation is the publication of materials that are positive and instructional in the beliefs of a religion with their purpose being to convert new members which distinguishes propagation from dissemination. Proselytism is the range of activities involved in spreading a religion and belief including preaching, public events and the distribution of literature.
- Propagation and proselytism are both classified as 'basic religious activities' and thereby receive a higher level of protection.
- Ongoing issues include outright bans on proselytising certain religions and beliefs or bans on proselytising altogether.
- Less severe but still problematic are limits imposed on where, when and how proselytising may legally take place and who may proselytise.
- Some governments interpret proselytising with a negative slant that focuses on ways it can be misused to coerce conversion in order to justify bans or restrictions placed on proselytism.
- In RoRB terminology, the term “proselytism” is used as a catch-all, inclusive term for a group’s active conversion of new members rather than a term exclusive to certain religions such as evangelism for Christianity and shahada for Islam.
- Limitations or prohibitions on propagating and proselytising are classified as both an ‘expressional restriction’ from the perspective of independent proselytisers and as an ‘operational restriction’ for religious or belief organisations.

Standards

- It is impermissible for a state to stipulate or mandate that a religious or belief organisation must register before it may freely and legally propagate or proselytise its beliefs to its members or the general public.
- It is impermissible for a state to discriminate between religions and beliefs by imposing stricter limits on certain religious and belief organisations in propagating and proselytising their beliefs compared to others.

- It is impermissible for a state to ban the propagation or proselytisation of any religion or belief.
- Governments need to establish the difference between the reasonable use and the misuse of proselytism. In this sense, it would be reasonable and therefore permissible to RoRB standards to impose some regulation around proselytising including:
 - Reasonable uses of proselytism: door-to-door proselytising, public preaching, and the propagation of religious materials.
 - Misuses of proselytism: bribery, coercion, and forced conversion.
 - Indoctrination and brainwashing exist in their own category due to the many connotations these terms hold. Accusations of brainwashing need to be considered on a case-by-case basis and inquiries conducted independently of the state.

Conditions

- **Dynamic:** the state facilitates the propagation and proselytisation of a range of religions and beliefs and establishes laws and remedial procedures to protect the right of groups and individuals to proselytise and propagate their beliefs.
- **Receptive:** the state facilitates the propagation or proselytisation of only recognised or favoured religions and beliefs.
- **Apathetic:** the state neither facilitates nor restricts the propagation or proselytisation of any religion or belief.
- **Restrictive:** the state mandates that religious or belief organisations intending to propagate or proselytise their beliefs must undergo registration beforehand; the state also bans proselytising in some limited circumstances.
- **Censorious:** the state bans the propagation of one or more religions or beliefs and decides which religious or belief organisations may engage in proselytism; the state also uses violence or the threat of violence to maintain these restrictions; the state mandates that religious or belief organisations with the legal ability to proselytise must still regularly obtain permits or preapproval to do so, especially beyond their own premises.

- **Terminal:** the state criminalises the propagation and proselytisation of one or more or all religions and beliefs and uses systematic violence to maintain these restrictions.

1.28 Religious or belief conversion and religion by default

Issues

- Converting from one religion or belief to another is moderately to severely restricted in countries across the world.
- Conversion is an essential part of religious activity and is therefore classified as a 'basic religious activity', in turn granting it a greater degree of protection.
- Some governments continue to uphold both apostasy and blasphemy laws that are used or have the potential to be used to charge those who convert.
- Some governments restrict which religions or beliefs its citizens are legally permitted to convert to while others make the administrative process of conversion so onerous that it becomes almost impossible to convert from any religion or belief.
- Some governments intertwine recognition and registration into issues of conversion, namely by stipulating that a person may only legally convert to a religion or belief that is recognised or favoured by the state or that a person may only legally convert and begin attending services hosted by a religious or belief organisation that is registered with the state.
- A small number of governments mandate that all citizens must be members of a specified religion or denomination which is called a policy of religion by default. Wherever a religion by default policy is imposed, one's religion or belief when recorded at birth is permanent in the eyes of the law and it is either illegal to convert or difficult to do so.
- Limits placed on religious conversion through recognition and registration are classified as 'expressional restrictions'.

Standards

- It is impermissible for a state to stipulate or mandate that a religious or belief organisation must be registered in order for a person to legally convert to it and begin attending its services.
- It is impermissible for a state to discriminate between religions and beliefs by placing more restrictions on converting from one religion or belief to another than vice versa.

- It is impermissible for a state to limit one's legal conversion to the religions and beliefs the state recognises or otherwise favours.
- It is impermissible for a state to disallow or to make onerous the legal procedure to have one's conversion from one religion or belief to another recognised in law.
- It is impermissible for a state to impose any kind or severity of a religion by default policy or to misuse citizenship as a means to discourage or restrict legal religious conversions.

Conditions

- **Dynamic:** the state facilitates religious conversion to and from all religions and beliefs and establishes both laws and remedial procedures recognising this right as well as to put into place preventative measures to stop the state from impeding on this right.
- **Receptive:** the state facilitates religious conversion but only to religions or beliefs it recognises or favours.
- **Apathetic:** the state neither facilitates nor restricts religious conversion.
- **Restrictive:** the state mandates that it must be notified of all religious conversions or that the religion or belief to which a person converts is recognised by the state or its affiliate organisations are registered.
- **Censorious:** the state mandates which religions or beliefs its citizen are allowed to convert to as well as how their conversion should take place and be expressed, often requesting state preapproval for each conversion ceremony to become legal.
- **Terminal:** the state criminalises religious conversion through apostasy and blasphemy laws and might also impose an official or unofficial policy of religion by default.

1.29 Religious expression and religious attire

Issues

- Religious expression is the act of making one's beliefs known to others in public or in private, either through speech or through action (i.e. wearing religious clothing), and also includes the delineation of one's thoughts and feelings about beliefs that are not one's own like the criticism of other beliefs or of religion generally.
- Some governments use recognition and registration as tools against free religious expression such as by a state's assertion that only recognised or registered religions and beliefs are allowed to be expressed.
- Wearing attire that reflects or is an expression of one's religion or belief is a form of public observance.
- Some governments limit the degree to which their citizens are able to wear attire that holds religious significance or connotation either under the guise of the secularisation of society or due to harsher restrictions being imposed onto certain religions and beliefs and not others due to some religions and beliefs have received greater recognition or state favour.
- Limitations imposed on religious expression and wearing religious attire are classified as an 'expressional restriction'.

Standards

- It is impermissible for a state to subject to registration a group or individual's free and legal expression of religion or belief including an individual's choice to wear attire that reflects or is an expression of their religion or belief.
- It is impermissible for a state to use recognition to restrict or otherwise undermine the right to religious expression including for individuals to wear clothing that reflects or that is an expression of their religion or belief.
- It is impermissible for a state to discriminate between religions and beliefs by imposing harsher restrictions on religious expression to one group or individual than another on the basis of the familiarity or acceptability of their religious expression to the state.

Conditions

- **Dynamic:** the state facilitates religious expression including wearing religious attire for all religious and belief groups and establishes laws and remedial procedures to respectively prevent and resolve issues and disputes arising in this aspect of religious observance.
- **Receptive:** the state facilitates religious expression and wearing religious attire but only for religions and beliefs it recognises or otherwise favours.
- **Apathetic:** the state neither facilitates religious expression and wearing religious attire nor restricts these activities.
- **Restrictive:** the state restricts legal religious expression and wearing religious attire to religions and beliefs recognised or favoured by the state or to religious or belief organisations registered with the government.
- **Censorious:** the state bans certain religions and beliefs from being expressed including the wearing of certain forms of religious attire and threatens and on occasion uses violence to maintain these restrictions.
- **Terminal:** the state criminalises all or most forms of public religious expression including wearing religious attire and the display of religious symbols especially of minority or new religions; systematic violence is used to restrict religious expression.

1.30 Religious instruction

Issues

- A religious or belief organisation may wish to establish a school or classes dedicated to the instruction of children or adults in its beliefs.
- Religious instruction is distinguished from religious education with the former pertaining to education in favour of one religion or belief while the latter pertains to the education of multiple religions and beliefs without favour for one in particular.
- Attendance of such classes for adult or child members of religions or beliefs may be obligatory or voluntary.
- Religious instruction may also serve as a means of proselytising the religion or belief to new members or the general public.
- Some governments impose restrictions on which religious and belief groups may offer religious instruction, where these classes may take place, who may attend them, and what messages or instructions may be given to the attendees.
- Some governments mandate that before a religious or belief organisation can establish a religious school, either it must be registered or the religion or belief with which it affiliates must be recognised by the state.
- Some governments impose restrictions on the religious instruction of children and young adults while others ban private religious instruction altogether.
- Some governments may prescribe what a religious or belief organisation is able to say to its members or the public during classes of religious instruction, may request that it preapproves all materials before they are published in classes or may wish that it sends a state official to observe all religious classes.

Standards

- It is permissible for a state to stipulate that a religious or belief organisation register with it before it may legally establish a religious school that replaces the public school education of a child under eighteen years of age.

- As a 'basic religious activity', it is impermissible for a state to mandate that a religious or belief organisation undergo registration before it can freely and legally host classes for religious instruction.
- It is impermissible for a state to stipulate that a religious or belief organisation register with it before being able to legally establish a school that runs extracurricular classes of religious instruction.
- It is impermissible for a state to intervene or to otherwise limit access to religious instruction on the basis of recognised or favoured status of the religion or belief.
- It is impermissible for a state to discriminate between religions and beliefs by imposing harsher restrictions on one group than another in terms of access to or the organisation of classes for religious instruction.
- It is impermissible for a state to prohibit or restrict private religious instruction or homeschooling on matters of religion or belief.
- It is impermissible for a state to limit religious instruction to only adults.
- Restrictions imposed on religious instruction are classified as 'operational restriction'.

Conditions

- **Dynamic:** the state facilitates religious instruction for all religions and beliefs and establishes both laws and remedial procedures to prevent and resolve issues arising in the area of religious instruction.
- **Receptive:** the state facilitates religious instruction but only for religions and beliefs it recognises or otherwise favours.
- **Apathetic:** the state neither facilitates religious instruction nor restricts it for any religion or belief.
- **Restrictive:** the state subjects to successful registration of a religious or belief organisation's legal conduct of religious instruction or limits religions and beliefs that can be instructed to those the state recognises or favours.
- **Censorious:** the state prescribes what religious schools and organisations are legally allowed to instruct their members or places restrictions on who may

attend classes, where and when these classes may take place, and what religions and beliefs or versions may be taught.

- **Terminal:** the state bans all forms of religious instruction, even instruction conducted by parents to their children in private residences.

1.31 Religious literature

Issues

- Writing, importing, producing, publishing and distributing religious or belief-related literature of any length or variety is a central component of religious and belief activity and so any activity involving religious literature is classified as a 'basic religious activity' and warrants increased protection from undue state restrictions.
- Some governments limit the free and legal ability of religious or belief organisations to produce and distribute literature to those groups that have registered with the state.
- Some governments restrict legal religious or belief literature to only those religions and beliefs it recognises or otherwise favours.
- Imposing limitations on any activity involving religious literature is classified as both an 'administrative restriction' from the perspective of the religious or belief organisation and an 'expressional restriction' from the perspective of adherents.

Standards

- It is permissible for a state to restrict the production and distribution of literature belonging to groups deemed to be criminal or terroristic, including groups found to participate in hate speech.
- It is impermissible for a state to mandate that a religious or belief group cannot import, produce, publish or otherwise distribute religious or belief literature to its members or the general public before it has undergone registration.
- It is impermissible for a state to restrict or otherwise limit activities that involve producing or distributing religious literature.
- It is impermissible for a state to discriminate against religions and beliefs on the restrictions it imposes on the ability of religious or belief organisations or their members to write, import, produce, publish or distribute literature.
- It is impermissible for a state to only allow the production and distribution of literature originating from religions and beliefs the state recognises or otherwise favours.

- It is impermissible for a state to use recognition or registration to undermine the right of religious adherents to express or otherwise discuss in public or private literature originating from their religion or belief.
- It is impermissible for a state to restrict the production and distribution of literature purely on the basis that the literature is unfamiliar to the state or the content of the literature does not align with state-established norms and definitions of religious behaviour.

Conditions

- **Dynamic:** the state facilitates the production, importation, publication and distribution of all religious and belief literature, establishes remedial procedures to resolve issues and disputes involving religious literature, and establishes laws preventing state restrictions from being imposed on religious and belief literature.
- **Receptive:** the state facilitates the production, importation, publication and distribution of religious literature but only for religions and beliefs it recognises or favours.
- **Apathetic:** the state neither facilitates nor restricts the production, importation, publication and distribution of religious and belief literature.
- **Restrictive:** the state subjects the free exercise of either the production, importation, publication or distribution of religious literature to a religious or belief group's successful registration or restricts literature produced that originates from a religion or belief the state does not recognise or favour.
- **Censorious:** the state mandates it preapproves either all religious or belief literature or literature produced by certain religious or belief groups and puts limits on production and distribution.
- **Terminal:** the state criminalises either all religious or belief literature or literature produced by certain religious or belief organisations or literature that advocates for certain religions or beliefs the state does not recognise or favour.

1.32 Religious symbols

Issues

- Displaying sacred symbols is a core part of religious or belief expression whether it be on a building or selling items with symbols engraved or printed on them or for a religious adherent to wear clothing or jewellery featuring religious symbols.
- Some governments impose restrictions on how a religious or belief organisation may legally display its religious symbols, especially limiting the size and visibility of such symbols inside and outside buildings.
- Some governments prohibit certain adherents of religions and beliefs from wearing clothing or items that display sacred symbols.
- Restrictions imposed on the use of religious symbols are classified as both 'operational restrictions' and 'expressional restrictions'.

Standards

- It is impermissible for a state to make subject to registration a religious or belief organisation's free and legal display of religious symbols inside or outside its property, on items it sells or on literature it publishes.
- It is impermissible for a state to discriminate between religions and beliefs by imposing harsher restrictions on the display of religious symbols representing religions and beliefs the state does not recognise or favour.
- It is impermissible for a state to limit the personal expression of one's religion or belief by wearing or otherwise displaying symbols or to discriminate between religions and beliefs by imposing more restrictions on displaying symbols of unrecognised religions and beliefs than those that are recognised or favoured.
- States are obliged to respect the right of religious or belief organisations and individuals to display symbols representing their religion or belief.
- It is permissible for a state to request that a religious or belief organisation change the position or fixture of a religious symbol if it is deemed by an independent inquiry to pose a threat to public safety, however, it is impermissible for such a decision to be based on the unfamiliarity of the state

with the symbol or based on the state's disfavour for the religion or belief associated with the symbol.

Conditions

- **Dynamic:** the state facilitates the use and display of symbols for all religions and beliefs and establishes both laws and remedial procedures to prevent and resolve issues involving the use of religious symbols with the least impediment to the free and legal conduct of religious activities.
- **Receptive:** the state facilitates the use and display of religious symbols but only for religions and beliefs it recognises or favours.
- **Apathetic:** the state neither facilitates nor restricts the use and display of religious symbols by religious or belief organisations or individual adherents.
- **Restrictive:** the state restricts the free and legal use of religious symbols to religions and beliefs it recognises and favours or to religious or belief organisations that have undergone registration.
- **Censorious:** the state restricts the free and legal use of religious symbols to only inside places of worship or state-designated areas of buildings with limits placed on the size and frequency of symbols used; the state mandates it preapproves uses of most or certain sacred symbols.
- **Terminal:** the state criminalises the use and public display of religious symbols either by religious or belief organisations or individual adherents, especially symbols representing new or minority religions or beliefs.

1.33 Renovation of and access to religious buildings

Issues

- Ensuring that religious buildings are regularly renovated and remain accessible to the public is one of the main responsibilities of religious and belief organisations that own property.
- Some governments restrict what kinds of renovations may legally be conducted or outright ban certain religious or belief groups from conducting renovations on their properties if they remain unregistered.
- Some governments limit when and why religious buildings can be accessed and who may access those buildings, whether it be the general public or only group members.
- Funding for the renovation and upkeep of buildings used for the purpose of shared religion or belief is usually only extended to registered religious or belief organisations or recognised or favour religions and beliefs.
- Issues involving the renovation and the accessibility of religious buildings are classified as 'operational restrictions'.

Standards

- It is impermissible for a state to mandate that a religious or belief organisation must have registered before its buildings may undergo restoration or renovation work legally.
- It is impermissible for a state to limit public access to religious buildings in any way for example by mandating that a group must have registered first before its members or the general public may access its property legally.
- It is impermissible for a state to send supervisors to surveil beyond the standard regulations set down for the renovation or restoration of secular buildings.
- It is impermissible for a state to discriminate between religious or belief organisations by imposing stricter regulations on one group and not another when it comes to the restoration and renovation of its buildings.

- It is permissible for a state to request that a religious or belief organisation send it a notification whenever the restoration or renovation of a religious building or religious office is completed.
- It is permissible for a state to request that a religious or belief organisation register in order to receive state funding for the renovation and upkeep of its buildings used for religious purposes.

Conditions

- **Dynamic:** the state facilitates public access to and the restoration or renovation of religious buildings regardless of the religion or belief the building is affiliated with; the state also establishes laws and remedial procedures to protect the right of public access to religious buildings and to prevent the restriction of the renovation of such buildings.
- **Receptive:** the state facilitates public access to and the restoration or renovation of religious buildings but only for religions and beliefs the state recognises or favours.
- **Apathetic:** the state neither facilitates nor restricts public access to and the renovation or restoration of religious buildings.
- **Restrictive:** the state mandates that in order to legally conduct renovation work on places of worship or other buildings belonging to a religious or belief organisation, the group must first have undergone registration and must notify the state of all planned changes or public access to religious buildings is contingent on a group having registered.
- **Censorious:** the state must preapprove all renovations and restorations of religious buildings or public access is limited to certain times of the day or certain events.
- **Terminal:** the state criminalises renovations or restorations of religious buildings either for all or certain religions and beliefs and also bans or severely restricts public access to all or certain religious buildings.

1.34 Rites of passage and ordination

Issues

- Rites of passage or initiation ceremonies are often important events hosted by a religious or belief organisation for either new converts or adherents who are reaching a new stage on their journey in the religion or belief.
- Hosting and attending ceremonies of initiation is classified as a 'basic religious activity' and so should therefore receive a higher degree of protection.
- Some governments restrict where and when rites of passage may take place and who may host them.
- Some governments subject religious or belief organisations to registration before they may legally conduct rites of passage and other initiatory ceremonies.
- Some governments place limits on these ceremonies involving conversion in order to discourage or otherwise inhibit the freedom and legality of citizens to convert.
- Some governments are stricter on some religious or belief organisations than others in terms of the limits they place on initiation ceremonies and rites of passage.
- Some governments allow religious or belief organisations that identify with religions and beliefs they recognise or otherwise favour to conduct their ceremonies of rites of passage more freely and legally than those the state does not recognise or favour.
- Recognition or registration often plays an important role in the freedom of a religious or belief organisation to conduct ordinations of their clergy freely and legally without state intervention.
- Limits imposed on rites of passage and ordination are classified as 'operational restrictions'.

Standards

- It is impermissible for a state to mandate that religious and belief organisation must first undergo registration in order to perform, or for their adherents to

freely and legally participate in initiatory rites to either enter a group or ascend to a higher rank within the group.

- It is impermissible for a state to discriminate between religious and belief organisations on how strictly it limits their initiation ceremonies and rites.
- It is impermissible for a state to mandate that it must grant preapproval to all or certain religious and belief organisation in order for them to freely and legally conduct their rites of passage either in public or private.
- It is impermissible for a state to request that it observe the initiation ceremonies of religious or belief groups in order for them to be performed freely and legally.
- It is impermissible for a state to prescribe on a religious or belief organisation who, how and by what means it is able to ordinate members of its clergy.

Conditions

- **Dynamic:** the state facilitates all religious and belief groups in hosting and attending ceremonies of rites of passage for their members and rites of ordination for their clergy and establishes remedial procedures and laws to prevent initiation and ordination ceremonies from being restricted.
- **Receptive:** the state facilitates the performance of rites of passage and ordinations but only for recognised or favoured religions and beliefs.
- **Apathetic:** the state neither facilitates nor restricts how a religious or belief group organises its rites of passage for members or its ordination of clergy.
- **Restrictive:** the state subjects a religious or belief group's ability to freely and legally conduct ceremonies for rites of passage and ordination to successful registration with the state.
- **Censorious:** the state mandates that it must preapprove rites of passage and ordination conducted by either all or certain religious or belief organisations or that state officials must attend these ceremonies to ensure compliance with regulations.
- **Terminal:** the state bans one or more religious or belief organisations from conducting ceremonies for rites of passage, the initiation of converts or the ordination of clergy.

1.35 Unregistration

Issues

- The choice of a religious or belief organisation to forego registration can have mild to drastic consequences for the rights and freedoms of the group and the quality of the lives of its adherents depending on the country in which they reside and the religion or belief the group affiliates with.
- Some governments revoke the right of a religious or belief organisation to refrain from undergoing the state registration process.
- In countries where the government imposes a mandatory registration order, unregistration equates to the criminalisation of all unregistered organisations while at a milder level the inability of a religious or belief organisation to conduct certain 'basic religious activities' freely and legally.
- While some religious and belief organisations may choose to forego registration may choice, others may be excluded from the chance to access registration and the rights, benefits and privileges tied into it.
- Part of a religious or belief organisation's choice to refrain from registering may involve a disinterest in establishing direct relations with the state or a group's fear of becoming too dependent on the state for its survival.
- The right of a religious or belief organisation to refrain from undergoing registration must be established as a recognised right within institutional religious freedom in international and national human rights laws.
- Restricting unregistered groups because they have exercised their right to refrain from undergoing registration is classified as an 'operational restriction'.

Standards

- It is impermissible for a state to discriminate between religious or belief organisations on the basis of whether they have registered or chosen to refrain from undergoing the state registration process.
- It is impermissible for a state to mandate or otherwise request that a religious or belief needs to register with the state to conduct any one of the 'basic religious activities'.

- It is impermissible for a state to revoke, erode, reduce or otherwise question the right of a religious or belief organisation to refrain from undergoing any state registration process.
- It is impermissible for a state to deny or fail to recognise the right of a religious or belief organisation to refrain from state registration or to limit access to registration for any religious or belief organisation that results in their criminalisation.
- It is impermissible for a religious or belief organisation's choice to refrain from registration or its exclusion from registration to result in its criminalisation or the restriction of any of its 'basic religious activities'.
- It is permissible for a state to reach out to and encourage religious or belief organisations to undergo registration by educating groups on the benefits of registration and ensuring that they will be supported during the process of registration.
- It is permissible for a state to inform a religious or belief organisation of the benefits and privileges they will need to forego by refraining from being registered as long as none of those benefits include the free and legal practice of any 'basic religious activities'.

Conditions

- **Dynamic:** the state facilitates the autonomous decision of any religious or belief organisation from foregoing any registration process; the right to remain unregistered is recognised in law and protected for all religious or belief organisations.
- **Receptive:** the state facilitates the autonomous decision of religious and belief organisations to forego registration procedures but continues to mandate religious or belief groups register with it in order to conduct either all or certain 'registrable religious activities'; the right to remain unregistered is not specifically recognised and protected in law.
- **Apathetic:** the state neither facilitates a religious or belief organisation's ability to forgo registration nor restricts it if it chooses to refrain from registration.
- **Restrictive:** the state does not allow religious or belief organisations to forego registration and imposes a mandatory or pseudo-mandatory registration order; the right to remain unregistered is actively eroded or explicitly revoked.

- **Censorious:** the state makes onerous its registration procedures so as to ensure that certain religious or belief organisations it does not approve of remain unregistered and therefore continue to be illegal; the state also uses fines, imprisonment, violence or threats of violence to maintain its ban on unregistered religious or belief groups.
- **Terminal:** the state specifically criminalises being part of an unregistered religious or belief group and uses systematic violence to achieve this aim.

1.36 Weaponisation of terms

Issues

- Central to a government's misuse of recognition is how it can weaponise certain words to justify the lack of recognition that a religious or belief has received.
- The application of pejorative terms to a religion or belief is one of the primary ways that a government participates in misrecognition.
- Using pejorative terms to describe certain religious or belief groups is also a way of influencing public opinion on the groups in question so as to justify a range of restrictions imposed.
- The weaponisation of terms against religious or belief groups is able to take place because of a lack of state recognition and legal protection for such groups and the religions and beliefs with which they affiliate.
- "Cult", "extremist", "terrorist", "fanatic", "indoctrination", "brainwash", "radical", "alternative", "untraditional", "non-traditional", "foreign", and "fundamentalist" are among the most common terms that are weaponised against religious or belief organisations. There ought to be more specification at the international level regarding in what circumstances these terms may be fairly applied to a religion or belief or organisation.
- Governments that weaponise terms against religious and belief groups also work to perpetuate social stigmas around joining or otherwise affiliating with the groups in question which mostly impacts new religions and minorities.
- The weaponisation of terms is classified as a 'recognitory restriction'.

Standards

- It is impermissible for a state to use pejorative terms against any religious or belief organisations in law and policy or by officials in state communications.
- It is impermissible for a state to discriminate between religious and belief organisations on how it weaponises terms based on whether the state recognises or otherwise favours the religion or belief with which the organisation affiliates.

- It is impermissible for a state's use of any terminology to establish normative religious behaviour, then leading to a situation in which only certain religious activity is acceptable to the state.
- It is impermissible for a state to use either registration or recognition in combination with weaponised terminology to undermine the rights and legitimacy of any religious or belief organisation or community.
- It is impermissible for a state to use terms that other a certain religious or belief organisation or community or create or encourage social stigmas to arise against a religion or belief and its adherents.
- It is impermissible for a state to participate in any acts of misrecognition.
- It is impermissible for a state to use pejorative terms against unfavoured or unrecognised religious or belief organisations and communities in order to justify any narrative that they are illegitimate.

Conditions

- **Dynamic:** the state facilitates the activities of all religious and belief systems and establishes laws and remedial procedures to prevent and combat the weaponisation or misuse of terms to misrecognise.
- **Receptive:** the state facilitates the activities of some religious and belief groups and uses words in legislation that could be interpreted negatively or applied pejoratively by actors intended to restrict religion or belief.
- **Apathetic:** the state neither weaponises terms against religious or belief groups nor enacts laws or remedial procedures to prevent and resolve the weaponisations of terms taking place.
- **Restrictive:** the state weaponises words against unregistered or unrecognised religious or belief groups but does not prohibit any religion or belief.
- **Censorious:** the state actively uses pejorative terms against unregistered, unrecognised and prohibited religious or belief groups to justify their characterisation as illegitimate.
- **Terminal:** the state performs acts of violence and systematic persecutions against groups it has used pejorative terms to delegitimise.

1.37 Worship services and ritual activity

Issues

- Some governments restrict individual religious services, specifically worship and ritual activity separately from the restrictions they impose on the activities of a religious or belief organisation as a whole.
- Restrictions imposed on worship services and ritual activity can impact every part of planned events, including who hosts them, who may attend, where and when they may take place, and what messages are given to the congregation.
- Gathering for worship services or any belief-based ritual or ceremony is classified as a 'basic religious activity' and so receives a higher degree of protection.
- Gathering for reasons of shared belief is classified as one of the 'basic religious activities' and so receives special protection in RoRB standards.
- Religious gatherings include worship or otherwise religious or belief-based services, communal rituals, liturgical sermons and lectures.
- Limitations imposed on worship and ritual activity are classified as 'expressional restrictions'.
- Individual registration is sometimes imposed by states in which each attendee of a religious service must register individually with the authorities separate to the registration of the service itself.

Standards

- It is impermissible for a state to mandate that a religious or belief organisation undergoes registration before it may freely and legally conduct worship services and other ritual activities either in public or in private.
- It is impermissible for a state to stipulate that each time either a registered or unregistered religious or belief group wishes to perform a worship service or ritual ceremony, it must notify the state.
- It is impermissible for a state to restrict ritual ceremonies or worship services to certain locations or to place limits on the frequency at which these kinds of activities may take place.

- It is impermissible for a state to discriminate between religious or belief organisations on the strictness with which it restricts worship services and ritual activity.
- It is impermissible for a state to use either recognition or registration as tools to constrict a religious or belief organisation from freely and legally organising gatherings or to constrict adherents or members of the general public from attending gatherings organised by any religious or belief organisation.

Conditions

- **Dynamic:** the state facilitates the worship and ritual activities of all religious or belief organisations and establishes laws to protect the right to host and participate in all worship and ritual ceremonies; the state establishes remedial procedures to resolve disputes pertaining to the free and legal practice of worship and ritual services.
- **Receptive:** the state facilitates the ritual activities or worship services of religious or belief organisations but only those it favours or otherwise recognises.
- **Apathetic:** the state neither facilitates nor restricts the ritual activities or worship services of religious and belief groups.
- **Restrictive:** the state subjects religious and belief groups to registration before they may freely and legally host, or for their members to participate in ritual activities and worship services.
- **Censorious:** the state uses acts or threats of violence to maintain its restrictions on worship and ritual ceremonies and activities of unregistered religious or belief organisations or religions and beliefs the state does not recognise or otherwise disfavors.
- **Terminal:** the state criminalises religious and belief organisations that conduct worship and ritual activities without registering or notifying state officials for preapproval; the state uses systematic violence to ban either all or certain religious and belief organisations it does not approve of from conducting worship and ritual services.

Part 2: Registration procedure standards

2.1 Amalgamation

Issues

- Some governments have failed to sufficiently distinguish between recognition and registration in the ways they interact with religions and beliefs and their affiliate organisations, institutions and communities.
- Charity law is also sometimes used as a means to amalgamate recognition with registration and to secularise a religious or belief organisation to approximate it to the legal framework.
- Amalgamation is problematic because it results in insufficient protections for either religious or belief organisations as legal entities or communities of adherents that often require their own protections and specifications.
- Amalgamation is classified as an 'administrative restriction'.

Standards

- Governments are obliged to establish separate procedures for both the existential recognition of belief systems (i.e. religions, beliefs or denominations) and the legal registration of religious or belief organisations.
- Procedures established for recognition and registration should be sufficient to grant an appropriate level of protection for religious groups as well as the benefits claimed to be tied to them. Recognition and registration must be differentiated at all times by governments in their policy, practice, procedures and terminology.

Conditions

- **Dynamic:** the state facilitates both the legal registration of religious or belief organisations and the recognition of a diversity of religions and beliefs as distinct procedures.
- **Receptive:** there is a clear distinction made between legal registration and existential recognition and separate procedures exist for each.

- **Apathetic:** there is a lack of distinction between existential recognition and legal registration, typically in favour of the latter.
- **Restrictive:** the state provides procedures only for recognition or registration, not for both.
- **Censorious:** the state discriminates on which religions or beliefs it allows access to recognition and which religious or belief organisations it gives access to registration procedures.
- **Terminal:** the state bans certain religious or belief organisations from receiving either recognition or registration and uses one to suppress forms of religious activity and belief the state does not approve of.

2.2 Belief-based organisations (religious or belief organisations) and inclusive terminology

Issues

- The abbreviation 'BBO' is more inclusive of philosophical and spiritual beliefs outside organised religion and is more inclusive than other phrases such as 'faith-based organisation'. However, the phrase 'religious or belief organisation' is also widely used.
- Alternative secular terms for a religious or belief organisation include but are not limited to 'subsidiaries', 'affiliates' and 'corporations'.
- The use of language to limit FoRB to just 'belief' or 'conscience' or just to 'worship' is a restriction tool used by some states.

Standards

- In the interest of facilitating religion and belief, governments are obliged to develop their policy to approximate a sharper and more perceptive approach regarding the use of inclusive terminology.

Conditions

- **Dynamic:** the state uses language that is inclusive of all types of beliefs whether they are religious, spiritual, philosophical or otherwise to ensure that FoRB is protected in its broadest sense.
- **Receptive:** the state uses language in its legislation and policy that is inclusive of religions and beliefs recognised by or registered with the state but not inclusive of unrecognised religions or beliefs or those unfamiliar to the state.
- **Apathetic:** the state is neither inclusive nor exclusive in its registration laws and FoRB policy through its use of secular terms to refer to religious or belief organisations and aspects of religion or belief.
- **Restrictive:** the state limits FoRB and uses language that excludes certain forms of religion or belief to erode FoRB's robustness.
- **Censorious:** the state sees FoRB as extending only to certain forms of religion and belief that it approves of or otherwise favours.

- **Terminal:** the state denies that members of certain religions or beliefs have a right to FoRB and uses language that is exclusive and accusatory against unfavoured religions and beliefs.

2.3 Capacity quota

Issues

- A capacity quota is a state's stipulation that a religious group seeking registration must demonstrate that each of their individual congregations has reached a specified size.
- Imposing capacity quotas is classified as an 'administrative restriction'.

Standards

- It is impermissible for the state to impose capacity quotas of any kind onto religious or belief organisation seeking registration.

Conditions

- **Dynamic:** the state does not impose any kind of capacity quota and has established both laws and remedial procedures to combat the use of capacity quotas.
- **Receptive:** the state imposes a capacity quota but does not intertwine this with mandatory registration of religious buildings; the state may also have established remedial procedures to combat the misuse of capacity quotas.
- **Apathetic:** the state neither imposes capacity quotas nor establishes laws or remedial procedures to ensure that such quotas are not implemented in the future.
- **Restrictive:** the state includes a capacity quota as part of a mandatory registration order.
- **Censorious:** the state imposes a capacity quota onto some religious and belief groups but not others.
- **Terminal:** the state criminalises religious or belief groups and their members who break or otherwise refuse to comply with capacity quotas.

2.4 Denial of registration

Issues

- Some governments deny registration to religious or belief organisations based on impermissible factors such as the state's disagreement or unfamiliarity with an organisation's beliefs and practices.
- A state's denial of registration equates to the criminalisation of an organisation if a mandatory registration order is imposed because the group has no other option but to end its activities unless to risk its members and leaders being penalised for unlawful religious activity.
- Governments that deny registration to religious or belief organisations sometimes either fail to provide sufficient procedures for groups to reapply for registered status or ban groups denied one or more times from reapplying.
- Issues involving the denial of registration are classified as 'administrative restrictions'.

Standards

- The only justifiable grounds for a religious or belief organisation to be denied registration is if the organisation has been found to have conducted terroristic or criminal activities. In the case of a religious or belief organisation having been involved in prior criminal activities, a government also cannot deny registration if those crimes have been rectified in court.
- Grounds for the denial of the registration of a religious or belief organisation only become justifiable when a formal inquiry is conducted by an independent body on the reasons the government has given for its decision.
- Denial of registration must only equate to the revocation of an organisation's legal benefits, not the prohibition or criminalisation of an organisation or the belief system it affiliates with.
- A government is obliged to establish procedures for a religious or belief organisation to reapply for registered status after being denied one or more times. It is therefore impermissible for a government to ban a religious or belief organisation from reapplying for registered status no matter how many times it has been denied registration.

- It is impermissible for a state to regularly deny the registration applications of religious and belief organisations without due cause.
- It is impermissible for a state to deny the registration application of a religious or belief organisation and to either fail to provide the reasons for the denial or not to make the organisation aware that its application has been denied.

Conditions

- **Dynamic:** the state has established both laws and remedial mechanisms for reversing baseless denials of registration.
- **Receptive:** the state does not engage in baseless denials of registration, only on justifiable grounds such as against religious or belief organisations found to have engaged in criminal or terrorist activities.
- **Apathetic:** the state has engaged in baseless denials of registration but does not mandate that organisations register with it.
- **Restrictive:** the state engages in baseless denials of registration while also mandating that all or certain religious or belief organisations register.
- **Censorious:** the state denies attempts by religious or belief organisations to register on the grounds that the organisation does not belong to or affiliate with a religion or belief already recognised by the state or the state bans religious or belief organisations from reapplying for registration after one or more denials.
- **Terminal:** the state denies registration on a frequent basis without due cause and criminalises membership in a religious or belief group whose registration has been denied.

2.5 Deregistration

Issues

- Governments sometimes deregister religious or belief organisations on grounds that are baseless or unjustified.
- Deregistration can lead to the criminalisation of a religious or belief organisation or a whole belief system if a mandatory registration order is imposed.
- Deregistration is sometimes used by governments as a means to halt the activities of religions or beliefs the state does not recognise or favour.
- Some governments have conducted a practice called ‘mass deregistration’ which is defined as three or more religious or belief organisations being deregistered at the same time. Mass deregistration can occur in various circumstances for different reasons but one of the most common in recent times is when an occupying force invades or otherwise takes control of a territory and enforces its own registration law which causes previously registered groups to become deregistered.

Standards

- A state’s deregistration of a religious or belief organisation is only permissible if an independent inquiry into the organisation’s activities finds it to be involved in or otherwise supports the incitation of hate speech or violence, criminal activity or terrorism.
- It is impermissible for deregistration to equate to the criminalisation of the activities of a religious or belief organisation or membership in a belief system.
- If deregistration is justified, it must only entail the revocation of an organisation’s legal benefits, not the prohibition or criminalisation of the organisation or the belief system (i.e. religion, belief or denomination) with which it affiliates.
- A government is obliged to provide an option for a religious or belief organisation to rectify its inadequacies or crimes to regain registered status.
- It is impermissible for any state or occupying force to practise a policy of mass deregistration as a means criminalise religious or belief organisations the

occupying forces either does not recognise or favour. Any new administration in a region must follow correct procedures in establishing new registration laws if necessary and these must not lead to undue deregistrations.

Conditions

- **Dynamic:** the state ensures that an independent inquiry is conducted into the affairs of religious or belief organisations before they are deregistered and communicates with such organisations during the process of their investigation and potential deregistration. The state establishes remedial procedures to ensure that deregistration is the last resort as a course of action for the state.
- **Receptive:** the state deregisters religious or belief organisation on potentially justifiable grounds but does not allow for or cater for an independent inquiry to take place and does not establish remedial procedures.
- **Apathetic:** the state does not have a record of engaging in deregistration.
- **Restrictive:** the state mandates registration yet conducts baseless deregistrations, thus criminalising any deregistered religious or belief organisations.
- **Censorious:** the state threatens or actively uses violence to ensure that all deregistered religious or belief organisations do not engage in 'basic religious activities'.
- **Terminal:** the state criminalises participation in deregistered religious or belief organisations or has in the past or continues to engage in the practice of mass deregistration.

2.6 Dual registration

Issues

- Sometimes governments structure their registration procedures by making it necessary for applicants to pursue registration with or to gain approval from two separate government ministries or departments. Typically, approval from the second ministry is contingent on the religious or belief organisation having achieved approval from the first.
- Involving two or more government ministries or departments in registration procedures makes those procedures more onerous than necessary.

Standards

- It is impermissible that a government involves multiple ministries or departments in its registration procedures in order to avoid making those procedures onerous. Registration procedures must remain singular meaning that only one government ministry should be handling registration procedures which is to be called the primary ministry while all others are secondary.
- It is impermissible for any secondary ministry to have veto power over a religious or belief organisation's successful registration. Any approvals from a secondary ministry must be sought by the primary ministry itself rather than the applicant and must not unduly impede or elongate the duration of registration procedures.
- It is permissible for the primary ministry to consult a secondary ministry on matters it holds expertise in with relevance to registration procedures.
- If the involvement of another ministry is necessary for a certain reason then its involvement should not impede the progress of a religious or belief organisation in attaining registration.

Conditions

- **Dynamic:** the state establishes laws and remedial procedures to ensure dual registration does not take place.

- **Receptive:** the state mandates that a secondary ministry must grant approval before registration procedures can be completed but this does not constitute a separate registration procedure.
- **Apathetic:** the state does not include a secondary ministry in its registration procedures and does not make registration mandatory.
- **Restrictive:** the state imposes extra procedures with separate ministries in addition to its primary registration procedures.
- **Censorious:** the state imposes dual registration onto religious or belief organisations it does not favour while it does not enforce this rule for religions and beliefs it recognises or favours.
- **Terminal:** the state makes operating without undergoing dual registration a criminal offence both for leaders and members of the religious or belief organisation.

2.7 Enrolment

Issues

- Enrolment involves a state's permission for a religious or belief organisation to bypass registration procedures if the state deems the group to be otherwise suitably registered. This typically involves the religious or belief organisation being registered under a previous set of registration laws or the religious or belief organisation being closely affiliated with a religion or belief that is already recognised or favoured by the state.
- Some governments automatically register some religious or belief organisations and not otherwise when introducing new registration laws if those organisations were previously registered (called enrolment).
- Some governments have misused the enactment of new registration laws as a means to deregister religious or belief organisations the state does not favour.

Standards

- It is recommended that a state does not engage in a policy of enrolment due to its tendency to lead to the discrimination of unrecognised or unfavoured religions and beliefs.
- It is impermissible for a government's introduction of new registration laws to result in the deregistration of religious or belief organisations previously registered.
- It is impermissible for a government's introduction of new registration laws to invalidate the registered statuses of religious or belief organisations registered under previous laws.
- It is essential that a government supports religious or belief organisations in their gradual approximation of new registration requirements without compromising their registered status or impeding their 'basic religious activities'.
- It is impermissible for a government to discriminate between religious or belief organisations on which organisations it allows to bypass registration procedures via automatic enrolment on the basis of whether it favours or recognises the religion or belief.

- To avoid misuse, the enrolment of religious or belief organisations so that they may bypass registration procedures must be executed fairly and not limited to only religions and beliefs the government recognises or favours.
- It is also essential that unregistered religious or belief organisations are supported by the primary ministry handling RoRB affairs whenever new registration laws are enacted and when they are not automatically enrolled.

Conditions

- **Dynamic:** the state does practise enrolment and has enacted laws and remedial procedures to prevent policies of enrolment from being practised.
- **Receptive:** the state engages in the practice of enrolment but neither mandates it nor treats religious or belief organisations discriminately during the process.
- **Apathetic:** the state has yet to introduce new registration laws and therefore has yet to engage in the practice of enrolment.
- **Restrictive:** the state has a record of automatically registering certain religious or belief organisations it favours and not others whenever new mandatory registration laws are enacted, however, this does not necessarily lead to the deregistration of unfavoured religious or belief organisations.
- **Censorious:** the state has used the introduction of new registration laws as a means to deregister religious or belief organisations it does not recognise or favour.
- **Terminal:** the state has criminalised groups that have not successfully undergone enrolment or that have chosen to forego enrolment as they no longer wish to be registered.

2.8 Extension request

Issues

- Some governments provide the opportunity for religious or belief organisations applying for registration to request an extension to their application if it is deemed to have insufficiencies as an alternative to the religious or belief organisation having to restart registration procedures from the beginning.

Standards

- It is impermissible for a government to grant extension requests to one religious or belief organisation and not another whether the government recognises or favours the religion or belief with which the religious or belief organisation affiliates or not.
- Governments must inform the applicant religious or belief organisation of their right to an extension request prior to the commencement of their application.
- It is impermissible for a government to discriminate between religious or belief organisations in terms of whether they are granted extension requests and how long their extensions are.

Conditions

- **Dynamic:** the state has instituted the remedial provision of extension requests for religious or belief organisations which are dispensed evenly.
- **Receptive:** the state does not mandate that religious or belief organisations register with it but at the same time doesn't provide the same length of extensions to all religious or belief organisations.
- **Apathetic:** the state does not have a history of providing extension requests nor does it deny that it would grant them.
- **Restrictive:** the state grants extension requests but not to all religious or belief organisations, typically in favour of the majority religion or those the state favours or recognises; registration is mandatory.
- **Censorious:** the state makes religious or belief organisations that have failed to fulfil registration requirements restart procedures from the beginning rather

than providing an extension request; some leeway may be granted to religious or belief organisations affiliated with recognised or favoured religions or beliefs.

- **Terminal:** once a religious or belief organisation has failed registration, the state bans it from applying for registration again, in effect making redundant the use of extension requests.

2.9 Financial quota

Issues

- Some governments mandate that a religious or belief organisation's financial holdings, either in property or cash, must exceed a certain threshold before they can become eligible for registered status or if the system is vertical, then before it can reach a higher registered level.
- Financial quotas are a means of discriminating against religious or belief organisations that are unfavoured by the state, especially new religious movements or minorities that have not been given the time nor the opportunity to build up their financial holdings.
- Financial quotas are also a tool to perpetuate the misuse of registration systems, especially those that are vertical in orientation.
- Some governments that impose financial quotas do so by intertwining them with a mandatory registration order which in effect makes any religious or belief organisations that fail to fulfil the financial quota illegal to operate.
- FoRB protects the intangible qualities of a group or individual, namely their right to believe whatever they wish, while the principles underlying RoRB and IRF serve to protect a group or individual against discrimination based on their tangible qualities (e.g. how long they have existed for, their financial status, geographic scope in the country).

Standards

- It is impermissible for a state to impose financial quotas as part of any registration requirements whether registration is mandatory or optional.
- It is impermissible for a state to create a vertical registration system that creates a hierarchy of religious or belief organisations according to their financial holdings.
- It is impermissible for a state to make subject to financial quotas the free and legal ability of a religious or belief organisation to engage in both 'basic' and 'registrable' religious activities.

Conditions

- **Dynamic:** the state establishes laws against imposing financial quotas onto religious or belief organisations.
- **Receptive:** the state establishes remedial procedures if religious or belief organisations are faced with financial quotas.
- **Apathetic:** the state neither imposes financial quotas nor establishes any mechanisms to prevent their imposition.
- **Restrictive:** the state imposes financial quotas onto religious or belief organisations which bars certain organisations from being eligible for registered status and also, registration is mandatory.
- **Censorious:** the state establishes a vertical registration system based on ranks according to the financial means of a religious or belief organisation.
- **Terminal:** the state criminalises religious or belief organisations that are active in the country without having passed financial quotas set.

2.10 Foreign religious activity

Issues

- Some governments place limits specifically on non-citizens or foreigners regarding the types of religious activities they either have a right to participate in or may legally perform.
- Some governments have limited foreigners to only being able to practise or otherwise express their religion in private.
- Some governments are likely to be more limiting of foreign religious activity if it fails to correspond to either the state definition of religion or the state's recognised or favoured religions.
- FoRB is a transnational right that applies to all human rights regardless of their citizenship so foreigners -- as human beings -- have the right to express and observe their religion domestically as well as abroad.

Standards

- It is impermissible for a state to grant less rights to foreigners or non-citizens in terms of their religious freedom than citizens.
- It is impermissible for a state to discriminate against foreign religious activity on the basis of whether it recognises or favours the religion or belief being practised.
- It is impermissible for the state to limit the 'basic religious activities' of non-citizens if they belong to a religious or belief organisation that is unregistered.
- It is impermissible for the state to limit the 'basic religious activities' of non-citizens to private settings when FoRB specifically entails public expression and observance.
- It is impermissible for the state to use the mechanisms of either recognition or registration to limit the religious observance and beliefs of non-citizens including foreigners, temporary residents, migrants and refugees.

Conditions

- **Dynamic:** the state facilitates the religious activities of non-citizens affiliating with any religion or belief, including new religious movements and minorities.
- **Receptive:** the state facilitates the religious activities of non-citizens but only for religions the state already recognises or favours.
- **Apathetic:** the state neither facilitates nor restricts the religious activities of non-citizens.
- **Restrictive:** the state mandates that all non-citizens register with it by providing personal details before conducting any of their own religious activities or participating in religious activities in the country.
- **Censorious:** the state censors how non-citizens are allowed to express or practise their religion or belief and uses violence or the threat of violence to maintain these restrictions.
- **Terminal:** the state criminalises all public religious activity conducted by non-citizens if their religion or belief differs from the state religion or is not a state-sanctioned religion.

2.11 Geographic quota

Issues

- Some governments stipulate that a religious or belief organisation must be active in a certain number of provinces for it to become eligible for registered status which thereby restricts access to registration based on geographic scope.
- Whenever a mandatory registration order is imposed, intertwining this with a geographic quota can in effect criminalise smaller religious or belief organisations because they are less likely to have the geographic scope throughout the country that some geographic quotas demand.
- The issue of geographic quotas is compounded when it is combined with membership quotas and signature quotas (i.e. a signature from all or a proportion of members in each of the provinces is required).
- A geographic quota is classified as an 'administrative restriction' because it is imposed as part of registration procedures.

Standards

- A religious or belief organisation's successful registration with the government should equate to registered status throughout the country (i.e. national registration). This means that a religious or belief group may conduct 'registrable religious activities' nationwide without having to reregister or gain preapproval from provincial authorities.
- It is impermissible for a state to impose any kind of geographic quota onto religious or belief organisations as part of registration procedures regardless of whether those procedures are mandatory or optional.
- It is impermissible for a state to use geographic quotas as a means of confinement, namely to constrict where and how religious or belief organisations are able to operate 'basic religious activities' freely and legally.
- It is impermissible for a state to impose geographic quotas onto religious or belief organisations either before registration to exclude them from being eligible for registered status or after registration to confine their 'basic' and 'registrable' religious activities.

- It is impermissible for the state to combine the geographic quotas it uses with any other types of quotas.

Conditions

- **Dynamic:** the state establishes laws against imposing geographic quotas onto religious or belief organisations at both pre-registration and post-registration stages of registration procedures.
- **Receptive:** the state establishes remedial procedures if religious or belief organisations are faced with issues involving imposed geographic quotas but registration is not mandatory.
- **Apathetic:** the state neither imposes geographic quotas nor establishes any mechanisms to prevent them from being imposed.
- **Restrictive:** the state imposes a geographic quota onto religious or belief organisations that bar some groups from being eligible for registered status while registration remains mandatory; the state uses geographic quotas during either pre-registration or post-registration.
- **Censorious:** the state only imposes geographic quotas onto certain religious or belief organisations or those affiliated with unrecognised or unfavoured religions and beliefs; the state also combines its geographic quotas with one other kind of quota (e.g. signature quotas) except membership quotas or uses vague language as part of the geographic quota.
- **Terminal:** the state intertwines its use of geographic quotas with two or more kinds of quotas (e.g. signature and financial quotas) except membership quotas.

2.12 Informational requirements

Issues

- Governments vary considerably in terms of the types of information they request that religious or belief organisations provide as part of registration procedures.
- Some governments request minimal information while others request excessive and invasive information about the lives of group leaders and members.
- In some cases, the information that is retrieved about religious or belief organisations during registration processes is a crucial tool to allow for state surveillance of religious activities.
- State approaches to information requirements include what types of information the state requests, at what frequency the state requests it, who the information concerns and how the information is to be provided to the state.
- The most common informational requirements include names and roles of organisation leaders, the address of headquarters, and addresses of members.
- Onerous informational requirements are classifiable as an 'administrative restriction'.

Standards

- It is impermissible for a state to mandate that a religious or belief organisation provide personal information about its leaders or members as part of registration procedures due to the frequency at which such personal information is misused.
- Governments are not permitted to request the following information as part of registration procedures: the name of the religious or belief organisation, a registration request letter, minutes of the first committee meeting only, a list of founders (name and role in organisation only), and addresses of any property owned by the organisation.
- Governments are not permitted to request the following units of information: addresses of group members and leaders, biographical information of group

members and leaders, and contact details of group members. These units of information must only be provided to a government voluntarily by a religious or belief organisation's leaders themselves with consent from members affected.

- It is impermissible for a state to use the information it retrieves as part of registration procedures in ways not explicitly stated to the religious or belief organisation that provided the information.
- It is impermissible for a state to use the information it retrieves as part of registration procedures to limit or otherwise restrict 'basic' or 'registrable' religious activities.
- It is impermissible for the state to impose a mandatory registration order and to include excessive informational requirements.

Conditions

- **Dynamic:** the state does not impose excessive informational requirements and facilitates religious or belief organisations in fulfilling all requirements set.
- **Receptive:** the state imposes excessive informational requirements but does not impose a mandatory registration order; the state facilitates religious or belief organisations affiliated with religions or beliefs it recognises or favours in fulfilling the requirements set.
- **Apathetic:** the state does not impose informational requirements as part of its registration procedures except for the name of the religious or belief organisation as the most basic unit of information.
- **Restrictive:** the state imposes excessive informational requirements and also makes registration mandatory.
- **Censorious:** the state waives its excessive informational requirements for religious or belief organisations it favours and uses informational requirements to deny registered status to organisations it does not favour.
- **Terminal:** the state uses information provided through registration as a means of systematically and violently suppressing all or certain religious or belief organisations it does not favour.

2.13 Legal designation

Issues

- A central aspect of legal registration with the state is the way in which religious or belief organisations are defined and designated in the legal framework before, during and after registration.
- Some governments use legal designations as a way of undermining the status of an organisation as being of a religious or belief-based nature. This issue has links to both the amalgamation of recognition and registration in state attempts to give religious or belief organisations a secular character.
- There is a large list of legal designations used in various registration procedures around the world. These designations can sometimes hold legal significance while other times they are merely symbolic.
- In vertical recognition systems, the designation used to refer to a religious or belief organisation often indicates the level of recognition it has achieved in the system.
- Some governments use legal designations that are not inclusive of different kinds of beliefs, they use designations that connote extremism or an organisation's inaccurate affiliation with a religion.
- Limitations imposed through legal designations of religious or belief organisations are classified as 'recognitory restrictions' because they involve constricting a religious or belief organisation by referring to it in a specified way.

Standards

- It is impermissible for a state to use different legal designations for belief systems or religious or belief organisations in order to create a vertical recognition system in which certain designations entail more legal benefits than others.
- It is impermissible for a state to use legal designations to undermine or disregard the religious or belief-based nature of an organisation by describing it as a secular entity such as a company or charity.

- It is impermissible for a state to use legal designations to differentiate between religions and beliefs recognised and unrecognised or religious or belief organisations registered and unregistered.
- It is impermissible for a state to use legal designations to differentiate between religious or belief organisations on the basis of what they believe or where they are allowed to operate in the country.
- It is impermissible for a state to withdraw designating certain registered religious or belief organisations if they do not affiliate with a religion or belief the state recognises or favours.
- It is impermissible for a state to use legal designations that disregard or are exclusive of different kinds of beliefs.
- It is impermissible for a state to use legal designations that hold connotations of extremism (e.g. cult) or are affiliated with one religion (e.g. church).

Conditions

- **Dynamic:** the state uses legal designations that are inclusive of all religions and beliefs.
- **Receptive:** the state uses legal designations that are skewed in favour or formed in the context of a majority or state religion.
- **Apathetic:** a lack of distinction is made in how the state refers to secular and belief-based organisations through the legal designations they use.
- **Restrictive:** the state imposes a mandatory registration order and uses legal designations as a tool either to make registration procedures more onerous or to bar certain religions or beliefs from receiving registered status.
- **Censorious:** the state uses different legal designations to create or contribute to the development of a vertical registration system that extends more benefits to favoured religions or beliefs and discriminates against unfavoured ones.
- **Terminal:** the state assigns one legal designation for the majority or favoured religion or belief and other legal designations for all or most other religions and their affiliate organisations; these designations are accusatory, and have widespread impact on a group's legal standing and its status in society.

2.14 Limited agreement

Issues

- Some governments grant bilateral cooperation agreements (BCAs) to religious or belief groups but might limit these agreements to a fixed duration. These kinds of BCAs are typically extended to religious or belief organisations that are less recognised or favoured by the state than others.
- A closely related issue is the practice of fixed-term registration policies in which a religious or belief organisation's registered status lasts only for a specified time after registration.
- Imposing time-limited registered statuses and BCAs demonstrates a state's favouritism for certain religions and beliefs over others. Favoured religious or belief organisations typically find their legal status to be permanent.
- Limited BCAs and fixed-term registration are classifiable as an 'administrative restriction'.

Standards

- It is impermissible for a state to impede the 'basic' and 'registrable' religious activities of religious or belief organisations by limiting the duration of their registered status or the agreements it establishes with them to in effect criminalise organisations whose legal status has expired.
- It is impermissible for a state to only offer limited forms of bilateral cooperation agreements or temporary forms of registration as a means of only having to grant temporary legal status to religious or belief organisations the state does not favour.
- It is permissible for a state to use limited agreements with religious or belief organisations as a means of reviewing their status in the country every five years, however, the 'basic religious activities' of all religious or belief organisations must not be impeded even after a limited agreement expires.
- It is impermissible for a state to discriminate between religions and beliefs by imposing temporary or limited forms of registration or recognition to limit the legality of their activities and to undermine the right of members to exercise the full range of activities protected under FoRB.

Conditions

- **Dynamic:** the state establishes remedial procedures to ensure that limited agreements are imposed on a basis of no higher frequency than five years to protect groups from having their 'basic' activities limited when or if the agreement expires.
- **Receptive:** the state imposes limited agreements or temporary forms of registration for some or all religious or belief organisations but does not mandate registration.
- **Apathetic:** the state neither mandates registration nor imposes limited agreements or temporary forms of registration.
- **Restrictive:** the state intertwines with a mandatory registration order a system of limited agreements or temporary forms of registration for all religious or belief organisations.
- **Censorious:** the state imposes limited agreements only onto religious and belief organisations it does not favour; violence or threats of violence are used by the state to ensure this registration policy is enforced.
- **Terminal:** the state criminalises leading or participating in religious or belief organisations after their limited agreements with the state or temporary registrations have expired.

2.15 Localisation

Issues

- Some governments practise a policy in which registration or recognition is localised meaning that religious or belief organisations are expected to register with authorities in each province or specified locality either instead of or in addition to registering with the central government.
- This is a form of state confinement of religious activities because registering with a local authority often means that a religious or belief organisation may only operate within the boundaries of that locality rather than nationwide. Religious or belief organisations may have to register with each locality in order to be able to legally operate throughout the country.
- Limitations imposed on the activities of religious or belief organisations through mandates that they register at local levels are classified as 'administrative restrictions'.

Standards

- It is impermissible that a state makes registration procedures more onerous by having religious or belief organisations register with local authorities whether in addition to registering with the central government or not.
- It is impermissible that a state confines the activities of religious or belief organisations to certain localities by barring their activities outside localities in which they haven't registered with the local authorities.
- It is impermissible for a state to discriminate on which religious or belief organisations it subjects to local registration on the basis of whether the religion or belief with which the religious or belief organisation identifies is recognised or favoured by the state.
- It is impermissible for a state to make registration with a local authority a mandatory requirement, hence the free and legal conduct of the full range of 'basic religious activities' must not be subjected to local registration or confined to a locality.
- It is only permissible for a state to stipulate that religious or belief organisations notify the local government and/or police if they are holding a

large-scale religious event or pilgrimage (any event expected to involve 500 people or more).

Conditions

- **Dynamic:** the state does not impose any policies involving the localisation of registration procedures and also establishes laws and remedial mechanisms to ensure that such procedures are not established.
- **Receptive:** the state establishes its registration procedures on the basis that groups register at local, provincial and/or national levels but does not impose a mandatory registration order and also facilitates all applicant religious or belief organisations through the procedures.
- **Apathetic:** the state does not impose localised registration procedures.
- **Restrictive:** the state imposes local, provincial and/or national registration procedures and also makes registration with the state a mandatory requirement.
- **Censorious:** the state uses the localisation of registration procedures as a tool to confine religious activities to the localities or provinces where religious or belief organisation has completed registration in.
- **Terminal:** the state criminalises any religious activity or operations conducted by religious or belief organisations beyond the locality or province(s) in which they have registered.

2.16 Longevity quota

Issues

- Longevity quotas are a type of quota in which the length of time that a religious or belief organisation or belief system has existed in the country is the determining factor of whether it qualifies for state recognition or may access registration.
- For registration, some governments state that a religious or belief organisation must have existed for a specified time in the country before it can become eligible for registered status.
- For recognition, some governments state that a belief system must have a provable history of a specified length in the country in order to qualify for recognised status.
- In countries where a mandatory registration order is imposed and combined with a longevity quota, this in effect makes a religious or belief organisation unable to exist because it must register to legally operate but to qualify for registered status, it must have already existed for a specified time.
- Some governments that impose longevity quotas do so discriminately meaning that religions and beliefs the state favours or religious or belief organisations affiliated with religions and beliefs the state already recognises or favours may be exempt from having to fulfil the longevity quota.
- Limitations imposed through longevity quotas are classified as 'administrative restrictions'.

Standards

- It is impermissible for a state to stipulate that a religious or belief organisation's longevity in a country is a factor for its access to legal entity status or a religion or belief's reception of state recognition.
- It is impermissible for a state to discriminate between religious or belief organisations on how long they must have existed in the country to become eligible for registered status.

- It is impermissible for a state to lock out any religious or belief organisation from existing legally in a country by imposing a mandatory registration order intertwined with a longevity quota to limit access to registration.
- It is impermissible for longevity quotas to be imposed on religious or belief organisations either during registration procedures or post-registration.

Conditions

- **Dynamic:** the state establishes laws against imposing longevity quotas onto religious or belief organisations both pre-registration and post-registration.
- **Receptive:** the state establishes remedial procedures if religious or belief organisations are faced with longevity quotas.
- **Apathetic:** the state neither imposes longevity quotas nor establishes any mechanisms to prevent them from being imposed.
- **Restrictive:** the state imposes a longevity quota onto religious or belief organisations, in turn barring some groups from being eligible for registered status; the state uses longevity quotas during either pre-registration or post-registration and registration is also mandatory.
- **Censorious:** the state establishes a vertical registration system based on the longevity of a religious or belief organisation that results in the group being limited in the full scope of its operations in comparison to favoured religious or belief organisations.
- **Terminal:** the state criminalises membership in and the operations of religious or belief organisations that are unable to fulfil imposed longevity quotas and which therefore remain illegal to operate.

2.17 Mandatoriness

Issues

- Mandatory registration orders are currently the most prominent registration issue as they increase the severity of all other registration issues by making procedures in which those issues arise mandatory for either all or certain religious or belief organisations to have to undergo.
- Enforcement of mandatory registration rules varies between countries and between group types which brings about a complex situation to monitor the difference between state policy and state practice.
- The mandatoriness of registration (i.e. the degree to which registration procedures are made obligatory) and the strictness with which it is imposed therefore determines the degree of severity of all other registration issues.
- Mandatory registration can be implicit or explicit with the latter meaning that a government has an official policy that all or most religious or belief organisations must register with the state to legally exist. Implicit mandatory registration involves a government not having an official mandatory registration policy but nonetheless lists a 'basic religious activity' as a benefit of registration when in fact 'basic religious activities' should remain exempt from being subjected to registration which in turn creates a pseudo-mandatory policy, one that is not officially mandatory but is mandatory in practice.
- Some governments combine a mandatory registration order with different kinds of quotas to lock out unfavoured or unrecognised religions and beliefs from being able to exist by stopping them from being eligible for registration.
- There are authoritative registration systems and declarative registration systems; authoritative systems grant considerable power to the government's competent authority in making registration decisions while declarative systems give religious or belief organisations the option to register or to refrain from doing so.

Standards

- It is impermissible for a state to mandate that all, most or certain religious or belief organisations register with it as a legal requirement to exist in the country or to freely and legally conduct any 'basic religious activities' (i.e. direct mandatory registration).

- It is impermissible for the state to quote one or more 'basic religious activities' as a benefit of registration (i.e. creating a pseudo-mandatory registration policy).
- It is impermissible for the state to impose a mandatory notification order or any kind of order in which the state has the authority to grant a religious or belief organisation 'permission to exist'.
- Mandatory notification orders are only permissible when a religious or belief group wishes to host an event, worship service or pilgrimage that involves more than 500 people or is likely to cause public disturbance or traffic hazards. In this circumstance, it would be permissible for the state to deploy local police to ensure the event does not impede the public order. Any other use of a mandatory notification order is impermissible.
- It is impermissible for a state to discriminate between religious or belief organisations on which are subjected to mandatory or pseudo-mandatory registration orders on the basis of whether they are recognised or favoured by the state.
- It is impermissible for a state to combine mandatory or pseudo-mandatory registration orders with any kind of quota that limits access to registration.

Conditions

- Any form of state-imposed mandatory registration automatically causes the overall ranking of a country to be classified Restrictive in the SRR.
- **Dynamic:** the state does not mandate registration to conduct any activities, whether classified 'basic' or 'registrable'; the state recognises the right of religious or belief organisations to forego registration.
- **Receptive:** the state imposes a stipulatory registration policy in which only activities or benefits classified 'registrable' are subject to registration procedures.
- **Restrictive:** although the state does not explicitly mandate registration, the fact that one or more 'basic religious activities' are subject to registration creates a pseudo-mandatory policy.

- **Censorious:** the state imposes a mandatory registration order either on all religious or belief organisations (broad application), on some organisations and not others (discriminatory application), under certain conditions (conditional application), if groups continue to operate without registration but the order remains (quasi-mandatory), or if the state exerts pressure, stigma or institutional hurdles onto religious or belief organisations that choose not to register (part-mandatory).
- **Terminal:** the state establishes no procedures for the legal registration of religious or belief organisations either for organisations belonging either to all or certain religions and beliefs; the state only offers legal registration to religious or belief organisations affiliated with certain religions or beliefs (exclusionary registration).

2.18 Maturity quota

Issues

- Some governments impose a type of quota stipulating that a leader of a religious or belief organisation must have surpassed a certain age before they may legally assume a leadership role.
- Religious or belief organisations applying for registered status whose leaders do not surpass this quota may find their application denied.
- Limits imposed through a maturity quota are classifiable as 'administrative restrictions'.

Standards

- It is impermissible for a state to impose a maturity quota onto religious or belief organisations that should be able to choose their leaders or ordain members of their clergy autonomously from the state.
- It is impermissible for a state to stipulate the minimum age or any other characteristic of a leader of a religious or belief organisation.
- It is impermissible for a state to impose maturity quotas in combination with other types of quotas.
- It is impermissible for a state to impose maturity quotas intertwined with a mandatory registration order.
- It is impermissible for a state to specifically discriminate against a living founder or leader of a religion or belief on the basis that they are a religious founder.

Conditions

- **Dynamic:** the state establishes laws against imposing maturity quotas onto religious leaders during both pre-registration and post-registration.
- **Receptive:** the state establishes remedial procedures if religious leaders are faced with unfair maturity quotas.

- **Apathetic:** the state neither imposes maturity quotas nor establishes any mechanisms to prevent them from being imposed.
- **Restrictive:** the state imposes a maturity quota onto religious leaders which bars them from being eligible to lead their groups; the state uses maturity quotas during either pre-registration or post-registration.

2.19 Membership quota

Issues

- The most common type of quota imposed by governments stipulates that a religious or belief organisation must be able to prove it has a specified number of members in order for it to be able to access registration and qualify for registered status.
- Governments whose registration systems are organised vertically have sometimes imposed a hierarchy of membership quotas for each of their registration levels.
- Reaching a stipulated membership quota is often the lead determinant of a religious or belief organisation's legitimacy and its ability to access the benefits of legal entity status.
- Membership quotas are sometimes based on census data meaning that if the census is misused or distorted by the state, membership quotas may become more onerous and difficult to fulfil.
- Membership quotas are often established within systems of mandatory registration and are sometimes paired with signature quotas, geographic quotas or longevity quotas.
- A distinction must be made between governments that mandate registration and use membership quotas and governments that do not mandate registration but use membership quotas to determine the eligibility of religious or belief organisations to receive state funding.

Standards

- A general rule for registration procedures is that membership quotas should be avoided -- this is because they are too easily misused against religious or belief organisations that the state does not recognise or favour. The abolition of membership quotas should be the aim of governments that wish to ascend in the SRR to meet higher RoRB standards.
- It is therefore impermissible for a state to impose membership quotas, either in the context of a mandatory registration order or under a policy of optional registration.

- It is impermissible for a state to pair membership quotas with other quotas or to impose membership quotas as part of a hierarchy in a vertical registration system.
- It is impermissible for the state to restrict 'basic' and 'registrable' religious activities for religious or belief organisations that fail to meet stipulated membership quotas.
- It is impermissible for membership quotas to be based on census data due to the vulnerability of such quotas in being corrupted and how some censuses are not specific enough to reveal the membership sizes of smaller religions and beliefs.
- It is impermissible for a state to discriminate between religious or belief organisations on which it imposes membership quotas against.
- For governments that continue to impose membership quotas, below are guidelines for limiting such policies:
 - Membership quotas may be classified as reasonable (between 10 and 100 members), unreasonable (between 100 and 500 members) and excessive (anything quota over 500 members).
 - Membership quotas paired with signature quotas that stipulate over 10 member signatures are unreasonable.

Conditions

- **Dynamic:** the state establishes laws and remedial procedures to prevent and reverse any implementation of membership quotas.
- **Receptive:** the state imposes membership quotas but registration procedures are not mandatory.
- **Apathetic:** the state does not impose membership quotas either officially or unofficially.
- **Restrictive:** the state imposes membership quotas intertwined with a mandatory registration order.
- **Censorious:** the state pairs membership quotas with other kinds of quotas or creates a vertical registration system based on membership size. The state

exempts certain religious or belief organisations it favours or recognises from having to follow membership quotas.

- **Terminal:** the state maintains its membership quotas through acts of systematic violence against targeted religious or belief organisations and their communities of adherents to ensure no groups failing to fulfil the membership quota can freely or legally operate.

2.20 Nefarious intent

Issues

- A government may have a number of intentions when establishing its registration and recognition laws and the practices it engages in.
- The intent of a government involving registration and recognition policy may either be nefarious, reasonable or indeterminable.
- 'Nefarious intent' is a government's intent to inhibit free and legal engagement in all religious and belief activities and to exercise the range of activities protected under FoRB.
- 'Reasonable intent' designates a government's intent to reasonably regulate religion and belief to maintain public order, security and safety to a suitable degree.
- 'Indeterminable intent' is when a government's intent is less clear, typically based on a lack of precedent actions to help identify how it intends to apply a certain new law.
- 'Inadvertence' designates a government's intent not to restrict religion or belief despite its registration and recognition laws still negatively impacting FoRB conditions.

Standards

- If state policy results in restricting either 'basic' or 'registrable' religious activity, then such a policy may be labelled as possessing 'nefarious intent' to inhibit religion or belief; the action of restricting in this context is caveated with the principle that religious activity must not inhibit the rights of others to live in a safe, democratic and just society.
- It is impermissible for the state to fail to establish legal remedial procedures to resolve issues and disputes pertaining to religious activity as swiftly as possible to avoid restricting religious activity.
- If a mandatory registration order is imposed then the actions of the state in regards to monitoring or restricting religious activity are automatically considered to hold 'nefarious intent'.

- There may be many possible approaches to determining state intent, but the recommended approach is consequentialism, namely that the intent of a government is best determined by observing the outcome of the law in practice through the use of precedents of state actions.

Conditions

- **Dynamic:** the state does not impose any impermissible restrictions on religious or belief organisations through registration and establishes both laws and remedial procedures to prevent restrictions from being imposed.
- **Receptive:** the state imposes some impermissible administrative restrictions. Although it does not impose a mandatory registration order neither does it establish laws and remedial procedures to prevent mandatory registration from being imposed.
- **Apathetic:** the administrative restrictions imposed by the state through registration are attributed to a lack of resources rather than an intent to restrict religious activity.
- **Restrictive:** the state establishes non-violent restrictions that are intertwined with mandatory registration orders.
- **Censorious:** the state establishes administrative restrictions and uses violence or threats of violence to maintain these restrictions.
- **Terminal:** the state establishes an apparatus with the aim of suppressing certain religious or belief organisations or all or most religions and beliefs.

2.21 Non-registration

Issues

- Some governments fail or refuse to institute procedures for registration for either all or certain religious or belief organisations, a type of policy called non-registration.
- Non-registration entails a lack of registration procedures entirely, not merely that certain religious or belief groups are barred from registration but others may access it.
- Therefore, non-registration policies can either be discriminatory or indiscriminate depending on their underlying purpose.
- Non-registration is adopted as a policy either to exclude unfavoured religious or belief organisations from any possibility of accessing legal entity status or as a result of a lack of resources funnelled by the state into registration procedures.
- Non-registration may also arise from the issue of malregistration in which a government remains incompetent to provide a sufficient legal framework for the registration of religious or belief organisations.
- A policy of non-registration is classified as an 'administrative restriction'.

Standards

- It is impermissible for a state to refrain from establishing a procedure for the recognition of all religions and beliefs in law.
- It is impermissible for a state to refrain from establishing a procedure for the legal registration of religious or belief organisations as possessing a belief-based or religious nature.
- It is impermissible for a state to allow for non-registration to take place due to a lack of resources.
- It is impermissible for a state to discriminate between religions and beliefs on which it creates registration procedures for based on those it recognises or otherwise favours.

Conditions

- **Dynamic:** the state establishes procedures for religious or belief organisations to gain legal entity status as belief-based organisations and puts both laws and remedial mechanisms in place to ensure that policies of non-registration cannot arise.
- **Receptive:** the state establishes special procedures for the legal registration of religious or belief organisations but puts no remedial procedures in place to ensure non-registration cannot arise.
- **Apathetic:** the state establishes procedures for all groups and organisations to obtain legal entity status but makes no distinction between secular organisations and organisations of a religious or belief-based nature.
- **Restrictive:** the state has not established procedures for the legal registration of religious or belief organisations as a result of a lack of resources rather than intentionally.
- **Censorious:** the state censors which religious or belief organisations are offered registration based on the contents of their beliefs and practices and their familiarity or favour with the state.
- **Terminal:** the state refuses to establish registration procedures for religious or belief organisations due either to issues resulting from malregistration or to maintain the hegemony of a single religion or belief or unbelief.

2.22 Notification

Issues

- Some governments mandate that religious or belief organisations notify either local or federal authorities of certain kinds of religious activities though not necessarily so that the government can approve those activities.
- Notification is distinguished from preapproval with the former denoting only when a government requests it is informed of a religious event or activity taking place while preapproval denotes a state's need to extend permission to a religious or belief organisation to perform certain activities legally.
- Some governments request that certain religious or belief organisations and not others notify them of specified events and activities.
- Notification begins to impede FoRB when a government requests notification of 'basic religious activities', or makes requests of notifications so frequently that complying with these requests becomes onerous for religious group administrators.
- Notification may not necessarily impede FoRB, for example, it is reasonable that a local authority requests it be notified of a large-scale religious event taking place in its locality. An issue arises, however, if the information retrieved via the tool of notification is used to halt or otherwise impede the religious activities taking place.
- State requests of notification are classifiable as 'administrative restrictions'.

Standards

- It is impermissible for a state to request that it be notified of any action or event that is classified as a 'basic religious activity'.
- It is impermissible for a state to request the notification of a 'registrable religious activity' of a religious or belief organisation that has been registered.
- It is impermissible for a state to discriminate between religious or belief organisations on which must notify it of their activities and events.
- It is impermissible for a state or local authority to use the information it collects through notification to stop or otherwise intervene in religious events.

- The tool of notification must be used responsibly by governments meaning that the information retrieved should not be later used against any groups.
- It is permissible for local government to request that it be notified of a large-scale religious event before it takes place but it is impermissible for the government to interfere in the event.
- It is permissible for a state to request preapproval of 'registrable religious activities' for religious or belief organisations that remain unregistered.

Conditions

- **Dynamic:** the state does not mandate that religious or belief organisations notify it of either 'registrable' or 'basic' activities but leaves this as an option for groups; laws and remedial procedures are established by the state to ensure that a mandatory order of notification is not enacted nor that issues involving state notification may be promptly resumed so that religious or belief activities are not impeded.
- **Receptive:** the state requests that religious or belief organisations notify it only if 'registrable' activities are taking place and establishes remedial procedures to ensure this notification order is not misused.
- **Apathetic:** the state neither imposes notification orders on religious activities nor establishes any laws or remedial procedures to ensure they cannot be established or misused.
- **Restrictive:** the state requests that religious or belief organisations notify it of 'basic religious activities' taking place.
- **Censorious:** the state mandates that religious or belief organisations notify it of all its activities before they have taken place on the basis that the state must grant preapproval for them to legally occur.
- **Terminal:** the state decides what religious activities may be conducted and notifies religious or belief organisations accordingly.

2.23 Online and offline registration

Issues

- Some governments offer information about how religious or belief organisations are to obtain legal registered status through an official government website while others do not offer this service.
- Some governments provide registration forms online for religious or belief organisations to download and either submit online or in the post.
- Some governments mandate that registration forms must be retrieved and/or submitted in-person.
- Offering the option of online registration involves making registration the least onerous as possible because online registration allows the international headquarters of a religious or belief organisation to fill out the necessary forms if this is preferable to the organisation.
- Offering only offline registration either in-person or through the post also delays the registration process and increases its expense.

Standards

- It is impermissible for a state to fail to provide religious or belief organisations the option to register online.
- It is impermissible for a state to regard in the legal framework registration online as resulting in a lower level of registration than registration conducted offline.
- It is impermissible for a state to discriminate between religious or belief organisations in terms of which it extends the option of online registration to.
- It is impermissible for a state to only offer religious or belief organisations the option of filing their registration documents in-person rather than in the post or online.
- It is impermissible to intertwine offline or online registration with a mandatory or pseudo-mandatory registration order.

- It is impermissible for a state to fail to provide coherent and sufficient information about registration procedures on a globally accessible website or to conceal details about registration procedures from applicant organisations.
- It is impermissible for a state to fail to update information online about its registration procedures and requirements when laws and policies change.
- It is impermissible for a state to mandate that online registration must be qualified or otherwise completed in some way through an offline action such as an in-person interview or signature by a group representative.

Conditions

- **Dynamic:** the state offers both online and offline optional registration for religious or belief organisations and also establishes laws and remedial procedures to ensure that no 'basic religious activities' are impeded during the process of either online or offline registration.
- **Receptive:** the state offers both online and offline registration but insists the former be verified by the latter in some way such as by an in-person signature.
- **Apathetic:** the state only offers offline registration for religious and belief groups but does not mandate registration.
- **Restrictive:** the state provides both online and offline as options for registration but pairs this with a mandatory registration order.
- **Censorious:** the state uses mandatory offline registration as a means to exclude unfavoured or foreign religious or belief organisations from registering successfully.
- **Terminal:** the state criminalises religious or belief organisations that have not registered in-person or that have not undergone some offline government-led examination of their intended activities post-registration.

2.24 Permanent authorisation

Issues

- Some governments have imposed a type of policy in which certain religious or belief organisations are permanently registered even when other groups have to reregister on a regular basis, typically annually, biannually or biennially.
- Permanent authorisation for a religious or belief organisation is a way for a government to demonstrate which religions and beliefs it favours.
- Religious or belief organisations that have received permanent authorisation are also not required to undergo reregistration when new registration laws are introduced (a policy called automatic enrolment).
- Permanent authorisation can also include the religious or belief organisation being exempt from having to fulfil the monitorial requirements or registration criteria that organisations representing unfavoured or unrecognised religions and beliefs must still complete.
- Permanent authorisation is classified as an 'administrative restriction'.

Standards

- It is impermissible for a state to extend permanent registration to a religious or belief organisation on the basis that the religion or belief with which the organisation affiliates is recognised or favoured by the state.
- It is impermissible for a state to discriminate between religious or belief organisations to which it extends permanent registered status.
- It is impermissible for a state to perpetuate religious favouritism by exempting certain religious or belief organisation from having to undergo reregistration and not others.
- It is impermissible for a state to extend one type of registered status to one religious or belief organisation and not others as this results in a vertical system.
- It is impermissible for permanent authorisation to be granted to some religious or belief organisations and not others; either all religious or belief organisations must be granted permanent authorisation or none at all.

Conditions

- **Dynamic:** the state establishes laws and remedial procedures to ensure that permanent authorisation is made available to all religious or belief organisations.
- **Receptive:** religious or belief organisations with bilateral cooperation agreements with the state are exempt from reregistration but neither registration nor reregistration is mandatory.
- **Apathetic:** the state does not have a permanent authorisation policy.
- **Restrictive:** the state keeps certain religious or belief organisations it favours permanently registered while mandating reregistration for all other religious or belief organisations.
- **Censorious:** the state uses permanent authorisation to make illegal certain religious or belief organisations it does not favour.
- **Terminal:** the state uses systematic violence as a means of ensuring that religious or belief organisations not permanently authorised must regularly reregister to remain legal

2.25 Procedural remedies

Issues

- Procedural remedies are laws and mechanisms put in place to resolve registration issues with as little impediment to religious activity as possible and to prevent further issues from arising in the future.
- Procedural remedies embody ways for governments to pre-empt registration issues and for states to demonstrate their commitment to resolving systemic issues in their registration laws.
- Some governments do not provide sufficient procedures for resolving issues that arise during the registration process of religious or belief organisations.
- When a lack of procedural remedies are provided, registration is allowed to become more onerous which results in harsher restrictions on religious activity.
- When insufficient remedies for procedural issues are provided by the state, new registration issues arise over time because there are no laws to prevent them.

Standards

- It is impermissible for a state to refuse to change its registration procedures that have been proven to hold detrimental impacts on FoRB conditions.
- Fundamental procedural remedies that all states are expected to integrate into their legal frameworks to resolve and prevent registration issues include the following:
 - A religious or belief organisation's ability to challenge registration decisions with the competent authority.
 - A religious or belief organisation's ability to appeal registration decisions through a tribunal.
 - A religious or belief organisation's ability to request a temporary registered status if registration procedures are delayed to allow it to conduct 'registrable religious activities' freely and legally.

- Laws are put in place to prevent specific prominent registration issues including mandatory and pseudo-mandatory registration orders, restrictions on access to registration (e.g. state-imposed quotas), and religious discrimination in the context of registration and recognition.

Conditions

- **Dynamic:** the state is proactive in establishing both laws and remedial procedures to combat existing or potential registration issues.
- **Receptive:** the state is irregular at establishing remedial procedures to combat existing registration issues.
- **Apathetic:** the state neither establishes remedial procedures nor is it opposed to such procedures being established.
- **Restrictive:** the state is opposed to establishing remedial procedures.
- **Censorious:** the state is opposed to changing its registration procedures.
- **Terminal:** the state is active in making its registration procedures more restrictive.

2.26 Public position requirements and religious responsibilities

Issues

- Governments sometimes place limits on who can be a religious or belief leader and what those leaders are able to do for example the public roles they are able to assume.
- These kinds of restrictions are related to broader issues involving states that interfere in the internal affairs of religious or belief organisations such as by dictating the structures they must adopt to legally operate. An example is a maturity quota while another is how religious leaders may be made ineligible to vote or to engage in other civil matters due to their position.
- Some governments mandate that they choose the leaders of either all or certain religious or belief organisations.
- Some governments stipulate that a religious or belief organisation's retention of registered status is contingent on its performance of certain ceremonial duties or fulfilling certain civil responsibilities. Such a policy becomes particularly restrictive when intertwined with a mandatory registration order.
- Imposing restrictions on the public roles and responsibilities of religious figures is classified as an 'expressional restriction' while imposing restrictions on the public roles and responsibilities of religious or belief organisations and religious leaders is classified a 'recognitory restriction'.
- A handful of countries disallow clergy or religious figures from becoming heads of state or from being elected into public office.

Standards

- It is impermissible for a state to impose limits on who a religious or belief leader can be.
- It is impermissible for a state to stipulate what roles and functions a religious or belief leader should have either in the context of the leader's own congregation or in broader society.

- It is impermissible for a state to mandate that religious or belief leaders cannot vote or engage in civil matters.
- It is impermissible for a state to use registration procedures or recognition to place limits on the public roles and responsibilities of either religious or belief organisations or their leaders.
- It is impermissible for a state to request that it choose the leader of a religious or belief organisation.
- It is impermissible for a state to stipulate that the registered or recognised status of a religious or belief organisation is contingent on it fulfilling certain civil responsibilities.
- It is impermissible to compromise the ‘basic religious activities’ or ‘registrable religious activities’ of a religious or belief organisations through limits placed on the public roles and responsibilities of a religious or belief organisation or its leader(s).
- It is impermissible for the state to discriminate between religious or belief organisations on the restrictions it imposes on the civil positions and responsibilities of their leaders.
- It is permissible for clergy to be disallowed from running for a presidential role or to become head of state in a secular state.
- It is impermissible to disallow members of the clergy from exercising their right to vote.
- Imposing limitations on clergy electoral activity is classified as an ‘expressional restriction’ on religious leaders.

Conditions

- **Dynamic:** the state establishes laws and remedial procedures to protect religious or belief organisations from state interference in their internal affairs.
- **Receptive:** the state has the capacity to impose restrictions on the election of religious leaders or the public or civil positions of clergy and has not established laws or remedial procedures to prevent such restrictions.

- **Apathetic:** the state does not impose restrictions on the public positions of religious leaders nor on the civil lives of clergy.
- **Restrictive:** the state imposes restrictions on who can and cannot be religious leaders and what clergy are able to do both in their lives as religious leaders as well as citizens; registration and recognition are used to impose these restrictions.
- **Censorious:** the state censors who religious or belief organisations are allowed to select as their leaders and uses violence or threats of violence to maintain these restrictions.
- **Terminal:** the state elects religious leaders for religious or belief organisations or the state regularly uses violence against religious or belief leaders to ensure their alignment with state policy on religious and belief activity.

2.27 Qualifications

Issues

- Qualifications are characteristics that an applicant religious or belief organisation must fulfil to complete registration procedures.
- Qualifications are the documents an applicant religious or belief organisation must provide to prove what it is or claims to be while informational requirements are units of information about an applicant religious or belief organisation. Essentially, qualifications involve proving the information provided by a religious or belief organisation to fulfil key quotas and criteria.
- The most common qualification that governments request an applicant religious or belief organisation prove is its non-profit status.
- Misuse of qualifications or imposing strict qualifications during registration procedures is classified an 'administrative restriction'.

Standards

- It is impermissible for a state to discriminate between religious or belief organisations on the qualifications it requests of one group and not others or to exempt groups the state favours from having to provide qualifications.
- It is impermissible for a state to make the fulfilment of qualifications a contingent factor in a religious or belief organisation's free and legal ability to conduct 'basic' or 'registrable' religious activities.
- It is impermissible for a state to misuse qualifications during registration procedures to either make procedures onerous or to exclude certain religious or belief organisations the state does not favour.
- It is permissible for a state to request that a religious or belief organisation make a declaration and to provide records of its activities to ascertain that it is not a profit-making organisation in order for it to achieve charity status when charity status includes benefits separate from regular registered status.

Conditions

- **Dynamic:** the state facilitates religious or belief organisations in fulfilling registration qualifications that are established in accordance with RoRB standards.
- **Receptive:** the state stipulates some qualifications for registered status but does not impose a mandatory registration order.
- **Apathetic:** the state does not stipulate any qualifications for registration.
- **Restrictive:** the state imposes a mandatory registration order and stipulates certain qualifications that religious or belief organisations must fulfil in order to become eligible to register.
- **Censorious:** the state uses violence or the threat of violence against religious or belief organisations that do not qualify for registration to prevent them from conducting their 'basic' or 'registrable' religious activities.
- **Terminal:** the state uses unattainable registration qualifications to suppress either all or certain religious or belief organisations from obtaining legal entity status and regularly uses violence to ensure that organisations that do not fulfil qualifications are not able to operate.

2.28 Reapplication

Issues

- Governments sometimes restrict the frequency and regularity at which religious or belief organisations are able to reapply for registered status in the case in which their initial or previous application was denied.
- Some governments defer to courts registration applications that have persistent issues causing them to be denied multiple times or in which there is a dispute between the registrant and the applicant.
- Court decisions on registration applications sometimes end in the organisation's inability to reapply, register and conduct 'basic' and 'registrable' religious activities and these court decisions are sometimes unable to be appealed or reversed.
- Issues pertaining to reapplication are classified as 'administrative restrictions'.

Standards

- It is impermissible for a state to place limits on a religious or belief organisation's ability to reapply for registered status either in terms of the number of times a group can reapply or the frequency at which a group may reapply. In essence, applying for registration should be an unlimited procedure.
- It is only permissible for a state to redirect a religious or belief organisation's application to a court if an application has been denied at least two times in order to resolve any persistent issues.
- It is also permissible for a state to defer an application to a court if there is a dispute between the applicant group and the registrant (i.e. competent authority).
- It is impermissible for a court decision to impede on the 'basic religious activities' of a religious or belief organisation.
- It is impermissible for a court's decision on a registration application to lead to a religious or belief organisation's inability to reapply for registration or to otherwise gain legal entity status. Court decisions on registration applications must end in the registered status of the applicant group by coming to a

compromise on disputed matters so as not to impede on 'registrable religious activities'.

- It is impermissible for a state to discriminate between religious or belief organisations on which it grants the right and legal ability to reapply for registered status to.
- It is impermissible for a state not to offer the chance of an appeal for a court decision on a registration application.
- It is impermissible for a state to discriminate between religious or belief organisations on which it will allow to reapply for registered status.

Conditions

- **Dynamic:** the state establishes laws and remedial procedures to ensure that all religious or belief organisations are able to reapply for legal entity status at any time if their original application is denied on justifiable grounds.
- **Receptive:** the state regularly denies the reapplications of religious or belief organisations including on unjustifiable grounds.
- **Apathetic:** the state has no official policy on the ability for religious or belief groups to reapply for legal entity status.
- **Restrictive:** the state imposes a timeframe for when a religious or belief organisation may reapply for legal entity status if its original application has been denied despite also imposing a mandatory registration order.
- **Censorious:** the state allows some religious or belief organisations to reapply for legal entity status but not others in support of the religion and beliefs it favours.
- **Terminal:** the state permanently bans religious or belief organisations that have been denied registration from resubmitting an application.

2.29 Registration benefits

Issues

- Registration benefits are tangible or intangible rewards or privileges granted after a religious or belief organisation successfully registers with the state or as a result of the state's bestowal of some kind of recognition onto a religion or belief.
- Some governments use the benefits of registration to restrict what unregistered religious or belief organisations can freely and legally do.
- Some governments list certain benefits of registration that are so fundamental to religious activity that they shouldn't be contingent on an organisation having completed registration in order for them to be freely and legally conducted.
- Listing key religious activities as benefits of registration is a common way for governments to restrict religion and belief.
- Bestowing certain benefits to one religious or belief organisation and not others also creates a hierarchy in which the better the benefits a group receives the more favoured the group is by the state.
- The misuse of registration benefits to limit the activities of religious or belief organisations is classified as an 'administrative restriction'.

Standards

- It is impermissible for a state to list any 'basic religious activities' as benefits of registration.
- It is impermissible for a state to deny or otherwise restrict the 'registrable religious activities' of registered religious or belief organisations.
- It is impermissible for a state to claim that it does not mandate that religious or belief organisations need register with it yet lists one or more 'basic religious activities' as benefits of registration.
- It is impermissible for a state to provide no benefits to religious or belief organisations following registration.

- It is impermissible for a state to withhold the list of benefits of registration from both applicant and registered religious or belief organisations.
- It is impermissible for a state to discriminate between religious or belief organisations by granting certain benefits to one group and not others, by withholding benefits from one group, or by giving many benefits to one group that other groups are not given the opportunity to achieve themselves.
- It is impermissible for any benefit or privilege of registration to be unevenly dispensed by the state between different religious or belief organisations.
- It is impermissible for a state to create a vertical registration system based on its uneven bestowal of registration benefits to registered religious or belief organisations.
- As part of its commitment to upholding the benefit of being registered, states are responsible for publishing annual updates to a list of registered religious or belief organisations and recognised belief systems, religions and denominations; it is impermissible for states to withhold or misconstrue this information or to withdraw a religious or belief organisation from the registered list without making the organisation aware before the updated list is published.

Conditions

- **Dynamic:** the state provides a range of registration benefits, none of which withdraw or limit any religious rights or activities and the state establishes laws and remedial procedures to ensure that registration benefits are not misused against either all or certain religious or belief organisations.
- **Receptive:** registration benefits are limited to 'registrable religious activities'.
- **Apathetic:** the state does not provide any benefits for legal registration.
- **Restrictive:** one or more of the state's stipulated registration benefits is a 'basic religious activity'.
- **Censorious:** the state provides more registration benefits to one religious or belief organisations than another or all others which impedes the activities and rights of the disadvantaged groups.

- **Terminal:** the state uses registration benefits as part of a systematic suppression of certain religious or belief organisations by making the free and legal conduct of several 'basic religious activities' contingent upon successful registration by stylising those activities as benefits of registration to criminalise unregistered organisations.

2.30 Registration fees

Issues

- Registration is an administrative process that can cost the state both time and expense to complete.
- Some governments therefore charge religious or belief organisations each time they submit a registration application.
- Some governments are overcharging for religious or belief organisations to register which is both an obstacle to gaining legal entity status as well as a way to discourage new or unfavoured groups from attempting to register.
- Some governments have created a fee system in which different kinds of religious or belief organisations are charged different fees which can also intersect with the degree of recognition or favour the religion or belief with which the organisation affiliates have received.
- Some governments charge incremental fees for different stages of the registration process, especially if multiple ministries are involved.
- Some governments overcharge for reregistration procedures.
- Some governments keep the fee they charge for registration undisclosed.
- Issues involving registration fees become more severe when certain religious or belief organisations are treated unfairly during the registration process or if a mandatory or pseudo-mandatory registration order is imposed.
- Imposing excessive or otherwise unfair structures of registration fees as an obstacle to registered status is classified as an 'administrative restriction'.

Standards

- It is permissible for a state to charge a fee for registration.
- It is impermissible for a state to charge a registration fee that exceeds a threshold of \$100 the first time a religious or belief organisation registers.

- It is permissible for a state to charge a registration fee for religious or belief organisations reapplying for registration after a denial but the reapplication fee must be no more than half the original registration fee.
- It is permissible for a state to still charge religious or belief organisations even if their application is denied, however, in this case, fees must not exceed half the original registration fee.
- It is impermissible for a state to charge any more than half the original registration fee when a religious or belief organisation must reregister with the state on a specified triennial, biennial, annual, biannual or any other regular basis; it is impermissible for a reregistration fee to be more than half the standard registration fee.
- It is impermissible for a state to create a fee system or to otherwise charge certain religious or belief organisations higher fees than others on the basis of whether the state favours or recognises the religion or belief with which the organisations identify.
- It is impermissible for a state to fail to disclose to religious or belief organisations before registration what fees are charged.
- It is impermissible for a state to discriminate between religious or belief organisations by making certain organisations exempt from having to pay registration fees and others not exempt.
- The state must ensure its registration fees remain below \$100 in the event of fluctuations in exchange rates.

Conditions

- **Dynamic:** the state does not impose any fees exceeding those stated in RoRB standards and establishes laws and remedial procedures to prevent excessive fees from being imposed in the future and to resolve any issues that may arise regarding registration fees; the state facilitates religious or belief organisations that may struggle to pay registration fees.
- **Receptive:** the state imposes a fee that exceeds the \$100 threshold or is more than half of the original registration fee for reapplication or reregistration but registration is not mandatory.
- **Apathetic:** the state does not impose registration fees of any kind.

- **Restrictive:** the state imposes a registration fee for religious or belief organisations that exceeds the \$100 threshold or exceeds any other threshold set by RoRB standards such as the fee thresholds for reregistration and reapplication and makes registration mandatory.
- **Censorious:** the state waives registration fees for some religious or belief organisations but not others to censor unfavoured religions and beliefs.
- **Terminal:** the state charges extortionate fees for registration (i.e. any fee exceeding \$800); or, the state imposes a policy of non-registration and so has no registration fees; or, the state refuses to disclose its registration fees.

2.31 Registration of religious buildings

Issues

- Registration generally pertains to the legal entity status of a religious or belief organisation which is likely to include its headquarters or offices but may or may not cover the range of property it owns including places of worship, other types of religious structures and even land.
- In cases when legal entity status does not cover the property of religious or belief organisations, religious buildings may be required or have the option to register with the state as separate entities.
- Some governments place limits on how religious buildings can be registered by restricting access to registration and whether individual religious buildings can receive benefits separately from the religious or belief organisation itself.
- Renting and operating a building for religious or belief purposes, such as for worship services, is classified as one of the 'basic religious activities'.
- Limitations imposed on renting or managing buildings for purposes of shared belief are classified as 'operational restrictions'.

Standards

- It is impermissible for a state to make the registration of religious buildings a mandatory requirement.
- It is impermissible for a state not to provide procedures for the legal registration of individual religious buildings separately from the religious or belief organisation itself.
- It is impermissible for any procedures involving the registration of religious buildings to impede on renting or operating buildings before, during or after registration procedures.
- It is impermissible for a state to discriminate between which religious buildings it will register and those it will not.
- It is impermissible for a state to fail to clarify what the legal entity status of a religious or belief organisation includes whether it is only the religious or belief organisation itself and its administrative offices or whether one registration is

sufficient for all the religious buildings the religious or belief organisation rents, owns or operates throughout the country.

Conditions

- **Dynamic:** the state establishes laws and remedial procedures to resolve issues involving the construction, ownership and registration of religious buildings; the state facilitates religious or belief organisations in constructing and administering their buildings.
- **Receptive:** the state stipulates that renting a space for religious services or operating an existing religious building is not subject to registration, but legally owning or selling a religious building is subject to the religious or belief organisation's registration.
- **Apathetic:** the state has no policies regarding the registration of religious buildings or the policies remain ambiguous.
- **Restrictive:** the state mandates that all religious buildings (including places of worship, shrines and administrative offices) must be registered with it after their construction or when they are leased or become owned by a religious or belief organisation; a group running, renting, owning or selling property must have registered with the state.
- **Censorious:** the state mandates that it must approve all religious buildings before they are constructed, discriminates between religious or belief organisations on when it expects them to register their buildings and demolishes or restricts access to buildings affiliated with unfavoured religions and beliefs.
- **Terminal:** the state plans, constructs, manages and surveils all religious buildings in the country.

2.32 Registration period

Issues

- The registration period or registry duration is the timeframe in which the whole process of registration for a religious or belief organisation takes.
- Registration procedures can take an inordinate amount of time to complete which can depend on how efficient a government is at processing applications.
- Some governments intentionally elongate the registration period to ensure unfavoured religious or belief organisations remain unregistered.
- Sometimes the registration period can be delayed indefinitely with registration procedures never completed and with little to no correspondence from the competent authority on the status of the registration application.
- Some governments allow religious or belief organisations to conduct either 'basic' or registrable' or both kinds of activities during the registration period while other governments do not.
- Some governments practise self-regulation in which it is stated that the registration period for a religious or belief organisation must take no longer than the timeframe the government has specified.
- The registration period can either naturally or intentionally vary between different religious or belief organisations depending on the depth at which the organisation is examined by the state.
- Mandatory registration makes registration periods more imperative because a group's free and legal ability to conduct 'basic' and 'registrable' religious activities is inhibited for longer when the registration period is elongated.
- Intentional or unintentional delays are classified as an 'administrative restriction'.

Standards

- It is impermissible for the whole registration process to exceed three months.

- It is impermissible for a state not to notify an applicant group of the end of the registration period and the outcome of the application, especially in cases of automatic registration after a regulatory interval has expired.
- It is impermissible for a government not to provide annual statistics on the average duration of registration applications.
- It is impermissible for a state to discriminate between religious or belief organisations on the registration periods it grants for example a state works more efficiently to register a group belonging to a religion it favours or recognises quicker than groups affiliating with religions unfavoured or unrecognised.
- It is impermissible for a state to elongate or otherwise delay the registration period for any reason except those caused by the applicant group itself (e.g. the group is delayed in submitting its documents).
- It is impermissible for a state to blame a lack of resources or funding for delaying registration procedures.
- It is impermissible for a state not to keep in constant communication with an applicant group during the registration period to provide updates on the progress of their application.
- It is impermissible for a state to combine a delayed registration period with a mandatory or pseudo-mandatory registration order in order to neutralise both the 'basic' and 'registrable' religious activities of a group.

Conditions

- **Dynamic:** the state establishes a regulatory interval and other laws and remedial procedures to ensure that 'basic religious activities' are not impeded as a result of delayed or lengthy registration periods.
- **Receptive:** the state's registration of religious or belief organisations often exceeds the three-month quota established by RoRB standards and no remedial procedures are put into place such as a regulatory interval but registration is not made mandatory.
- **Apathetic:** the state provides information on how registration applications approximately take to be processed.

- **Restrictive:** the state has a record of imposing delayed registration or lengthy registration periods and a mandatory registration order is imposed.
- **Censorious:** the state does not respond to registration applications from certain religious or belief organisations as a means of ensuring they remain illegal due to an imposed mandatory registration order.
- **Terminal:** the state criminalises religious or belief organisations that it has not registered yet some organisations have been waiting for more than a year to receive legal entity status or recognised status.

2.33 Registration procedure

Issues

- The registration procedure pertains to how the registration process itself is structured and conducted with many issues arising.
- This variable also considers 'registration integrity', namely focusing on issues such as whether the state genuinely bestows registration and the range of benefits promised to it and whether the state is able to sufficiently bestow those benefits throughout its sovereign territory.
- Modes of registration include certification, chartering, cosponsorship, endorsement, licensing, notarisation, permits, petition, recommendation and sponsorship.
- Some governments practise an exclusionary policy in which registration is available only to groups affiliating with a certain religion or belief.
- Probationary legal status is enforced by some states in which a religious or belief organisation must complete a probation period before its registration is complete.
- Some governments offer alternative procedures to registered status distinct from the main pathway.
- In some countries, the government does not have the authority to ensure that registered groups are given their rights and benefits.
- Some governments require religious or belief organisations to register with the central government or local authorities or both.
- Secondary procedures are related to the main registration procedure but are nonetheless separate and may include achieving charity status or a sociocultural form of recognition.
- Issues pertaining to registration procedures are all classified as 'administrative restrictions'.

Standards

- It is impermissible for a state to impose multiple layers or processes in its registration procedure.
- The only permissible process of registration is registration itself; any other process that is used is interpreted as creating unnecessary onerousness that restricts religious activity.
- It is impermissible for a state to discriminate between religious or belief organisations in how it treats organisations when handling registration applications.
- It is impermissible for a state to grant registration on a temporary or probationary basis.
- It is permissible for a state to structure its registration procedures according to different modes as long as the registered status remains equal among all religious or belief organisations.
- It is impermissible for a state to establish local or provincial registration procedures when central registration has already been achieved as registration should apply nationwide in order not to lead to confinement.
- Definitions and language used, application forms and requirements need to be uniform to maintain fairness in registration procedures.
- It is impermissible for a state to claim benefits of registration that are not bestowed in reality or any form of registration or recognition that has no real-world impact.
- It is impermissible for a state to exclude any religious or belief organisation from registration.
- It is impermissible for a state to introduce secondary procedures as a way of making the full range of benefits of legal entity status more difficult to obtain.
- It is permissible for a state to offer alternative means of registration but the resulting status must equate to the same benefits and level as the main pathway to registration.

Conditions

- **Dynamic:** the state does not impose any procedures regarded as onerous and has established laws and remedial processes to prevent procedures from becoming onerous.
- **Receptive:** the state imposes at least one onerous restriction tool but registration procedures overall are not mandatory.
- **Apathetic:** the state neither imposes any restriction tools in its registration procedures nor establishes procedures to prevent such tools from being established.
- **Restrictive:** the state imposes at least one 'onerous' procedure of registration regarded as having 'nefarious intent' due to the mandatory registration order imposed.
- **Censorious:** the state uses registration and the information gathered during procedures to censor religious or belief organisations and their activities and uses violence or the threat of violence to maintain this censorship.
- **Terminal:** the state uses a series of restriction tools to make registration procedures onerous and to suppress all or most religious or belief organisations.

2.34 Registration rate

Issues

- The registration rate is the frequency at which legal entity status is granted to religious or belief organisations.
- Registration rate also concerns the quantity of religious or belief organisations registered and belief systems recognised.
- A government's registration rate is considered a reflection of its commitment to registering a diversity of religious or belief organisations and recognising a plurality of religions and beliefs; therefore, registration rate is a measure and can be a factor indicating a government's commitment to both FoRB and RoRB.
- Some governments have not registered religious or belief organisations or recognised any belief systems, religions or denominations for years.
- Some governments have a tendency only to register religious or belief organisations affiliating with a certain belief system, religion or denomination, typically the one the government favours.
- Delayed registration periods and the efficiency at which the government registers religious or belief organisations can impact the registration rate among other factors.
- The infrequency and lack of quantity of registrations and recognitions is classified as an 'administrative restriction'.

Standards

- It is impermissible for a state to fail to register any new religious or belief organisations in a year if new applications have been submitted.
- It is impermissible for a state to have registration applications pending at year's end if those applications were submitted more than three months earlier.
- It is impermissible for a state to only or primarily register religious or belief organisations affiliating with religions and beliefs the state favours or recognises.

- States are obliged to be proactive in offering registration and making religious or belief organisations of all kinds aware of the benefits of registration.
- States are obliged to publish reports on the status of their registration rate and the diversity of religious or belief organisations the state has registered and how the state is facilitating the activities of a plurality of religions and beliefs.

Conditions

- **Dynamic:** the state registers religious or belief organisations on a regular basis and provides international human rights organisations updates on the number and diversity of groups registered.
- **Receptive:** the state registers new religious or belief organisations on a regular basis but fails to provide information on how many or to make clear commitments to religious diversity through the mechanism of registration.
- **Apathetic:** the state does not reveal how many religious or belief organisations it registers or the information about how many registered groups there are is inconsistent.
- **Restrictive:** the state has not registered any religious or belief organisations in the last year; or, one or more organisations have not had their registration application acknowledged in a year from the date of submission.
- **Censorious:** the state has not registered any religious or belief organisations in the last two to ten years; or, one or more organisations have not had their registration application acknowledged between two to ten years from the date of submission.
- **Terminal:** the state has not registered any religious or belief organisations for over a decade; or, one or more organisations have not had their registration application acknowledged in over a decade since the date of submission.

2.35 Reregistration

Issues

- Reregistration is a request made by a government that a religious or belief organisation that is registered with the state register again after a specified time.
- Registered organisations may be aware before they have registered that they will need to reregister on a specified regularity or a reregistration order may be thrust upon them while they are already registered.
- Reregistration may either be applied according to a specified regularity (i.e. temporary registration based on licensing) or ad hoc such as whenever new registration laws are enacted or if a new government takes power.
- The ad hoc application of reregistration has a tendency to lead to the restriction of religion or belief especially if reregistration is mandatory or pseudo-mandatory in order to for groups to freely and legally conduct 'basic religious activities'.
- Furthermore, ad hoc reregistration often also entails either group having to alter their activities or organisations to suit the new laws or a change in the eligibility criteria for registration which could lead to deregistration or mass deregistration if the new criteria are particularly stringent.
- Governments that practise reregistration will also charge fees for it.
- Reregistration can be referred to under various other terms depending on the mode of registration used (e.g. recertification is equivalent in governments using certification as the registration mode).
- Issues involving reregistration are classified as 'administrative restrictions'.

Standards

- It is impermissible for reregistration to be onerous or cumbersome for religious or belief organisations to complete.
- It is impermissible for a state to make its reregistration policy stringent so that it impedes either 'basic' or 'registrable' religious activities.

- It is impermissible for a state to deprive a registered religious or belief organisation of its registered status purely on the basis that the organisation does not fulfil newly introduced registration criteria. The only grounds for deregistration is if an organisation has engaged in criminal or terroristic activities.
- It is impermissible for a state to make ad hoc reregistration a frequent request; as such, reregistration orders on the basis of new registration laws being introduced must not take place more frequently than every ten years to avoid reregistration being misused.
- It is impermissible for a state to change fixed-term reregistration policies more often than once every ten years to avoid misuse.
- It is impermissible for a policy of reregistration to end in deregistration; reregistration that ends in deregistration is interpreted as having nefarious intent to criminalise or remove the benefits of unfavoured groups.
- It is impermissible for a state to request that fixed-term reregistration policies be established any more frequently than every five years.
- Reregistration must also be conducted on a group-by-group basis meaning that when groups have to reregister by is different for each group as it depends on when they originally registered rather than there being one reregistration date for all groups.
- It is impermissible for a state to charge a reregistration fee that is more than half the amount of the original registration fee.

Conditions

- **Dynamic:** the state offers reregistration as an option for religious or belief organisations to inform the state of a change of name or structure since they previously registered; the state establishes laws and remedial procedures to prevent misuses of reregistration.
- **Receptive:** the state imposes reregistration every two years or even less frequently.
- **Apathetic:** the state has not ever imposed or no longer imposes a policy of reregistration.

- **Restrictive:** the state imposes a mandatory annual, biannual or quarterly reregistration policy.
- **Censorious:** the state uses mandatory reregistration in order to deregister religious or belief organisations it does not favour; some religious or belief organisations are made exempt from reregistration orders by the state on the basis that they affiliate with recognised or favoured religions or beliefs.
- **Terminal:** the state criminalises religious or belief organisations, their leaders and members that do not reregister and makes reregistration for certain groups so onerous that they are in effect prohibited because they have no access to reregistration.

2.36 Self-registration

Issues

- Self-registration is a type of registration policy in which citizens, especially those belonging to minority, unrecognised or new religions, are required to register their religious or belief affiliation with the government in various circumstances.
- Self-registration is a policy often enacted so the state can monitor the activities of individuals in groups the state deems subversive or illegitimate due to such religions or beliefs not corresponding to state definitions of religion.
- The underlying purpose of policies of self-registration is to intimidate citizens.
- Policies of self-registration are classified as an 'administrative restriction'.

Standards

- It is permissible for the state to include 'belief identity' as a category of information on any kind of official forms issued by the government but this category must remain optional.
- It is impermissible for a state to mandate that citizens provide details about their religious or belief identity or their affiliations with any religious or belief organisations.
- Mandatory registration of the religious affiliation of a newborn child is a related impermissible policy as a kind of self-registration.
- For those wishing to notify the government of their religious or belief identity or their affiliation with a certain religious or belief organisation or a change in their identity or affiliation, the state is obliged to establish sufficient procedures for citizens to pursue this.
- It is impermissible for the state to offer self-registration procedures only to members of certain religions or beliefs; any self-registration procedures must therefore be optional and inclusive of all religions and beliefs.

Conditions

- **Dynamic:** the state establishes laws and remedial procedures to combat self-registration policies and to resolve instances in which details on an individual's religious or belief affiliation are requested by the state.
- **Receptive:** the state makes self-registration or the declaration of one's religious affiliation optional.
- **Apathetic:** the state does not have a self-registration policy and does not address self-registration in its legislation.
- **Restrictive:** the state imposes a mandatory self-registration policy for all citizens.
- **Censorious:** the state imposes a mandatory self-registration policy for citizens belonging to certain religious or belief organisations; the state may also surveil the religious activities of registered citizens.
- **Terminal:** the state establishes a police state based on the information it retrieves via the mandatory self-registration of the religious and belief identities and affiliations of its citizens; self-registration is used to suppress all or certain religions the state does not favour or otherwise recognise.

2.37 Signature quota

Issues

- A signature quota is imposed during registration procedures when a religious or belief organisation is required to provide a certain amount of signatures from its members to become eligible for registered status.
- Governments sometimes combine signature quotas with other quota types to create more stringent criteria such as a signature-geographic quota in which a certain number of signatures is required from a certain number of group members who must be living in each region of the country.
- Imposing a signature quota is classified as an 'administrative restriction'.

Standards

- It is impermissible for a state to impose signature quotas of any size or kind.
- It is impermissible for a state to combine signature quotas with other quotas to form more stringent eligibility criteria for registration.
- It is impermissible for a state to discriminate between religious or belief organisations on which it subjects to signature quotas and who it exempts from having to fulfil such quotas.
- It is impermissible for a religious or belief organisation's ability to fulfil a signature quota to impede that organisation's free and legal conduct of any 'basic religious activities'.

Conditions

- **Dynamic:** the state establishes laws and remedial procedures to prevent and reverse the implementation of signature quotas.
- **Receptive:** the state imposes signature quotas but registration procedures are not mandatory.
- **Apathetic:** the state does not impose signature quotas either explicitly or implicitly but neither establishes laws to prevent such quotas from being implemented in the future.

- **Restrictive:** the state imposes signature quotas intertwined with a mandatory registration order.
- **Censorious:** the state pairs signature quotas with other restriction tools or creates a vertical registration system based primarily on membership size and the number of signatures of members or leaders a group is able to obtain.
- **Terminal:** the state's implementation of signature quotas is maintained through acts of systematic violence against targeted religious or belief organisations and their communities to ensure no groups failing to fulfil the signature quota imposed can operate.

Part 3: Postregistration standards

3.1 Broadcasting

Issues

- Some governments impose restrictions on how religious or belief organisations engage in broadcasting activities whether on television or radio, some of which go as far as to prohibit all or certain forms of religious programming.
- Although closely related to dissemination and propagation which are ‘basic religious activities’, due to the necessity of all secular entities being subject to regulation by most states in what they broadcast, it is reasonable to classify broadcasting as a ‘registrable religious activity’.
- Therefore, it is not unreasonable for the state to request that a religious or belief organisation be registered with it first before it pursues a broadcasting licence and aims to run its own television or radio station.
- Crucially, the classification of broadcasting as a ‘registrable religious activity’ does not pertain to a religious member or leader’s free and legal ability to express or otherwise proselytise their beliefs on a network owned by a third party as this would be classified as a ‘basic religious activity’.
- Limits placed on broadcasting are classified as ‘operational restrictions’.

Standards

- It is permissible for a state to request that a religious or belief organisation complete registration first before they may legally apply for a broadcasting licence.
- It is impermissible for a state to place limits on what a religious member or leader can express on a television or radio show of a third party network even if the religion or belief to which the member or leader belongs is not recognised or favoured by the state.
- It is impermissible for a state to discriminate between religious or belief organisations on which it does or does not exempt from having to register before broadcasting based on the religion or belief it recognises or favours.

- It is impermissible for a state to censor or otherwise prohibit religious programming.
- All religious or belief organisations that pursue broadcasting licences must be given the equal opportunity by the broadcasting regulator.
- It is impermissible for a state to influence or attempt to influence the process by which a religious or belief organisation obtains a broadcasting licence.

Conditions

- **Dynamic:** the state facilitates all religious or belief organisations in accessing rights to broadcast on both television and radio.
- **Receptive:** the state mandates that religious or belief organisations need to register with it in order to begin pursuing a broadcasting license and to broadcast legally on television or radio although this mandate does not extend to broadcasting on social media.
- **Apathetic:** the state does not impose any laws restricting nor facilitating religious or belief organisations from conducting broadcasting activities.
- **Restrictive:** the state only allows organisations affiliating with certain religions or denominations to broadcast on television and/or radio.
- **Censorious:** the state bans one or more religious or belief organisations from broadcasting on television or radio due to the religion or belief with which they affiliated being unrecognised or unfavoured by the state.
- **Terminal:** the state produces broadcasts that disparage one or more religious or belief organisations or discourage religious activity altogether.

3.2 Confinement

Issues

- Confinement is the practice of states restricting or placing limits on what a religious or belief organisation can do even after they have completed registration.
- Confinement is a way for the state to maintain control or to limit the activities of religious or belief organisations despite their registered status.
- Confinement can manifest in state policy and practice; whenever it manifests as policy, groups are often aware that their activities will be confined after registration but when confinement manifests in practice, groups are typically not told either prior to or during registration that their activities will be constricted after registration.
- Governments that confine religious activity post-registration constrict where such activity may legally take place, how it takes place, who conducts such activities, when such activities may take place and what kinds of activities may be participated in.
- An example is how some governments stipulate that a religious or belief organisation must reregister if it wishes to operate outside a specified locality.
- Confinement is a way for governments to circumvent the commitments they made during the registration of religious or belief organisations.
- Some governments use a mechanism of an organisational charter that applicant organisations are required to fill out during registration to lock those organisations into acting in a certain way or conducting certain activities which if they go beyond in any way, justifies their deregistration.

Standards

- It is impermissible for a state to impose restrictions on activities of registered religious or belief organisations after registration without making those organisations aware before they register.
- It is impermissible for a state to confine any 'basic religious activities' for unregistered organisations and any 'basic' or 'registrable' religious activities for registered organisations.

- It is impermissible for a state to defy, reduce or otherwise circumvent the commitments it made to religious or belief organisations during registration including the benefits it promised and what activities it claimed organisations would be able to freely and legally conduct without state intervention after registration.
- It is impermissible for a state to discriminate between registered religious or belief organisations on which it confines the activities of post-registration.
- It is impermissible for a state to confine the activities of registered religious or belief organisations in terms of what, where, when, why or how their activities take place and who participates in or leads those activities.
- It is impermissible for a state to stipulate that a religious or belief organisation must undergo further registration procedures post-registration in order to conduct certain 'registrable religious activities' or to operate in a specified area.
- It is impermissible for a state to institute in policy either no confinements or certain confinements but only to impose different confinements in practice.
- It is impermissible for a state to use the tool of an organisational charter at registration to confine a registered group's 'basic' or 'registrable' religious activities even if the activities an organisation conducts are not explicitly stated in its original charter. It is therefore impermissible for a state to deregister an organisation based solely on the organisation not exactly following its original organisational charter.
- It is impermissible for a state not to apply a margin of appreciation to religious or belief organisations in terms of what activities they may conduct freely and legally that are not explicitly mentioned in their organisational charter.

Conditions

- **Dynamic:** the state facilitates a plurality of religious or belief organisations in their activities post-registration and has established laws and remedial procedures to combat any issues of confinement that arise.
- **Receptive:** the state imposes certain policies or conducts some practices that confine religious activity after registration but registration itself is not mandatory.

- **Apathetic:** the state has not established policies or practices that confine religious activity post-registration but neither has it established laws or remedial procedures to combat confinement issues or to prevent such policies from arising.
- **Restrictive:** the state ties in confining policies and practices with a mandatory or pseudo-mandatory registration order.
- **Censorious:** the state confines certain registered religious or belief organisations more than others depending on which religions or beliefs it favours or recognises.
- **Terminal:** the state imposes multiple intertwined policies and practices of confinement onto all or most religious or belief organisations post-registration.

3.3 Disbandment and suspension

Issues

- Disbandment is a government's permanent breaking up of a religious or belief organisation while suspension is when a government places a temporary halt on the legal activities of a religious or belief organisation. Disbandment and suspension can occur for either registered or unregistered religious or belief organisations.
- Disbandment and suspension relate to permanent and temporary loss of registered status respectively which in countries with mandatory registration orders is likely to lead to the criminalisation of an organisation's activities after disbandment or while suspended.
- Disbandment and suspension are ways for the state to warn or punish religious or belief organisations for failing to conform to normative religious activity.
- Some governments have suspended or entirely disbanded individual religious services while others have suspended or disbanded religious or belief organisations altogether to stop them from operating.
- State disbandment of a religious or belief organisation is related to but not exactly the same as the state's prohibition of a belief system, religion or denomination.
- Governments are more likely to disband or suspend religious or belief organisations belonging to unrecognised or unfavoured religions and beliefs.
- Governments are more likely to impose a suspension or disbandment onto religious or belief organisations that fail to comply with registration laws.
- Grounds for disbandment or suspension may be justified or unreasonable.
- Self-endowment is when states establish in law their own excessive powers to restrict religious activity, often including the ability to legally suspend or disband religious or belief organisations at will and especially without independent due process.

Standards

- It is impermissible for disbandment or suspension of a religious or belief organisation to impede or otherwise revoke the institutional and collective rights to perform 'basic religious activities'.
- It is impermissible for a state's suspension of a religious or belief organisation to last for more than one year without resolution (i.e. either the group is reinstated or it is disbanded completely).
- A state is obliged to give a religious or belief organisation a grace period in which it must rectify identified issues before suspension or disbandment takes effect. It is permissible for a state to decide the length of the grace period.
- It is impermissible for a state to suspend or disband a religious or belief organisation without an independent inquiry having taken place.
- It is permissible for a state to offer a religious or belief organisation suspension rather than disbandment if a group commits to rectifying and renouncing issues proven through an independent inquiry.
- It is permissible for a state to invoke the disbandment of a religious or belief organisation if it has conducted or otherwise supports terroristic or criminal activity.
- It is permissible for a state to invoke disbandment or suspension on reasonable grounds to lead to the cessation of an organisation's free and legal ability to conduct 'registrable religious activities'.
- It is impermissible for a state to discriminate between religious or belief organisations on the strictness at which it disbands or suspends organisations.
- It is only permissible for a state to disband individual religious services or events of religious or belief organisations already been disbanded or suspended.
- It is impermissible for a state to use disbandment or suspend to suppress or inhibit the activities of religious or belief organisations the state either does not favour or otherwise does not recognise.

Conditions

- **Dynamic:** the state only disbands or suspends religious or belief organisations on reasonable grounds and following an independent inquiry and establishes

laws and remedial procedures to prevent disbandment or suspension from being misused.

- **Receptive:** the state disbands or suspends registered religious or belief organisations only on reasonable grounds but fails to allow for an independent inquiry to take place and establishes no laws or remedial procedures to prevent the misuse of disbandment or suspension; disbandment and suspension must only inhibit 'registrable religious activities'.
- **Apathetic:** the state does not have a recent history of disbanding or suspending religious or belief organisations.
- **Restrictive:** the state intertwines disbandment and suspension with a mandatory or pseudo-mandatory registration order to inhibit the 'basic religious activities' of disbanded or suspended organisations.
- **Censorious:** the state disbands or suspends religious or belief organisations based on unreasonable grounds aimed at suppressing religions and beliefs the state does not favour or recognise.
- **Terminal:** the state's disbandment or suspension of a religious or belief organisation involves or leads to violence or threats of violence inflicted against group members.

3.4 Foreign funding

Issues

- Some governments impose restrictions on where a registered religious or belief organisation may receive funding from, typically involving bans being placed on all or certain foreign funding sources or requests for foreign funding to be preapproved by state officials.
- Limiting funding from religious members, leaders or other donors from abroad is a means for a government to slow down or otherwise halt the expansion of a religious or belief organisation.
- There may be well-justified reasons for a government to limit or otherwise monitor the foreign funding of religious or belief organisations for example to thwart money-laundering operations or to constrain the funding of terrorist, extremist or criminal groups. These involve secular concerns of public safety and security which should not arise from a state's underlying disfavour for any religion or belief in particular.
- Banning or limiting foreign funding is classified as an 'administrative restriction'.

Standards

- It is permissible for a state to request that a religious or belief organisation registers first before it may legally solicit and receive funding from foreign sources as this is not considered a 'basic religious activity'.
- It is impermissible for a state to ban all foreign funding of registered religious or belief organisations.
- It is impermissible for a state to discriminate between registered religious or belief organisations in terms of which it allows to solicit and receive foreign funding.
- It is permissible for a state to request that it preapproves each transaction of a registered religious or belief organisation that involves its solicitation of foreign funding. A state is obliged to ensure its preapproval process of foreign funding is swift and does not impede an organisation's 'basic' or 'registrable' religious activities.

- It is impermissible for a state to limit the foreign funding that a religious or belief organisation is able to solicit and receive on grounds considered unjustifiable such as because the state does not recognise or favour the religion or belief with which the organisation affiliates.

Conditions

- **Dynamic:** the state facilitates the foreign funding of religious or belief organisations and establishes laws and remedial procedures to ensure that issues and disputes are resolved with the least amount of disruption to religious activities as possible.
- **Receptive:** the state mandates that all religious or belief organisations seeking foreign funding register with it before such funding may be solicited and received legally.
- **Apathetic:** the state neither facilitates nor restricts the foreign funding of religious or belief organisations.
- **Restrictive:** the state requests preapproval of all foreign funding for either all or certain registered religious or belief organisations and possibly individual activities in such a way that has a record of impeding activities.
- **Censorious:** the state bans foreign funding for some religious or belief organisations but not others, typically in support of those religions and beliefs the state recognises or otherwise favours.
- **Terminal:** the state bans all foreign funding for religious or belief organisations and criminalises groups involved in soliciting and receiving foreign funds.

3.5 Foreign missionary activity

Issues

- Restrictions on missionary activity differ between domestic and foreign forms; whole domestic missionary activity is classified as 'basic religious activity', when missionaries come into a country from abroad, this is classified as a 'registrable religious activity'.
- Some governments discriminate between religious or belief organisations on allowing foreign missionary activity depending on whether the state recognises or favours the religion or belief with which the organisation identifies.
- Some governments ban all or certain religious or belief organisations from bringing into the country missionaries of foreign nationality.
- Some governments criminalise all foreign missionary activity and ban or criminalise the recruitment of its citizens as foreign missionaries.
- Some governments subject all or most foreign missionaries to individual preapproval by looking into the personal background of each missionary and requesting information as part of immigration protocols.

Standards

- It is permissible for a state to subject a religious or belief organisation to registration beforehand if the organisation wishes to legally bring in missionaries from abroad.
- Foreign missionary activity is considered a 'registrable' activity because it involves bringing in missionaries from overseas and so for purposes of security, it is deemed permissible for the state to request that a religious or belief organisation be registered with it in order to bring into the country foreign missionaries to proselytise.
- Though more restrictive, it is still permissible for immigration to review each foreign missionary entering a country and to set a limit for how long they are allowed to stay to conduct missionary activity.
- It is impermissible for a state to discriminate between religious or belief organisations in terms of imposing stricter restrictions on certain organisations and not others when it comes to organising foreign missionary activity.

Conditions

- **Dynamic:** the state facilitates the foreign missionary activities of all religious or belief organisations and establishes remedial procedures to ensure that any issues or disputes that arise are resolved with the least interference in religious activities as possible.
- **Receptive:** the state mandates that a religious or belief organisation must be registered for it to legally bring into the country missionaries of foreign nationality.
- **Apathetic:** the state neither facilitates foreign missionary activity nor restricts it or subjects it to registration.
- **Restrictive:** the state mandates that it must grant preapproval to all foreign missionaries that enter the country regardless of the religion or belief to which they belong.
- **Censorious:** the state bans certain religious or belief organisations from bringing in foreign missionaries; the state waives the mandatory preapproval of foreign missionaries for religious or belief organisations that identify with religions and beliefs the state favours or otherwise recognises.
- **Terminal:** the state criminalises all or most religious or belief organisations from bringing into the country foreign missionaries and criminalises recruiting of member citizens for missionary work abroad.

3.6 Monitorial requirements

Issues

- The principal concern at the post-registration stage of the registration process is how registered religious or belief organisations maintain their registered status and whether the state places any undue obstacles in the way of organisations retaining their legal entity status.
- Monitorial requirements are a set of control mechanisms that a state may impose to surveil or otherwise keep track of the activities of religious or belief organisations after they have been registered.
- Monitorial requirements are a means for a state to maintain the tether attached to the various religious or belief organisations registered and operating in the country, a tether that is instituted at registration.
- Monitorial requirements are the series of documents and information the state expects a registered religious or belief organisation to provide over a specified period or the actions a state expects registered organisations to perform to retain their registered status.
- At their most basic level, monitorial requirements are not necessarily restrictive but their severity can be escalated to either cause the restriction of 'basic' or 'registrable' religious activities or may lead to the complete deregistration of a religious or belief organisation that was once registered.
- Imposing monitorial requirements is classified as an 'administrative restriction'.

Standards

- It is permissible for a state to request that it monitors the activities of registered religious or belief organisations as long as these requirements do not impede 'basic' or 'registrable' religious activities.
- It is impermissible for a state to issue monitorial requirements that are so stringent that an organisation is unable to fulfil those requirements or its legal entity status is compromised because of its inability to fulfil them.
- It is impermissible for a state to threaten the loss of legal entity status or to deregister a religious or belief organisation if a group fails to comply with

monitorial requirements. States are obliged to facilitate religious or belief organisations in fulfilling monitorial requirements.

- It is permissible for a state to request that registered religious or belief organisations submit reports of their activities but these must be no more frequent than yearly.
- It is impermissible for a state to discriminate between religious or belief organisations in terms of the monitorial requirements it expects to be fulfilled. By extension, it is impermissible for a state to impose stricter monitorial requirements on some groups and not others.
- It is permissible for a state to investigate complaints made against religious or belief organisations by group members or third-party organisations.
- It is permissible for a state to make inquiries or open an investigation into the activities of a registered religious or belief organisation if it suspects terrorist or criminal activity but 'basic' and 'registrable' religious activities must not be impeded during the course of the investigation.
- Information requested as part of monitorial requirements must not exceed the same limits set for informational requirements during registration itself.
- It is impermissible for a state to withhold information or to be unclear about the monitorial requirements it expects religious or belief organisations to fulfil.

Conditions

- **Dynamic:** the state establishes laws and remedial procedures to resolve issues involving monitorial requirements and to prevent those requirements from restricting religious activity.
- **Receptive:** the state establishes permissible monitorial requirements on registered religious or belief organisations.
- **Apathetic:** the state does not impose monitorial requirements onto religious or belief organisations.
- **Restrictive:** the state threatens loss of registered status in the event of a group's non-compliance with impermissible monitorial requirements, especially intertwined with a mandatory registration order.

- **Censorious:** the state uses impermissible monitorial requirements to restrict certain religious or belief organisations while exempting from monitorial requirements organisations affiliating with favoured or recognised religions and beliefs.
- **Terminal:** the state uses monitorial requirements as part of the systematic suppression of certain religious or belief organisations or of all religions and beliefs.

3.7 Ownership of religious buildings

Issues

- Some governments stipulate that registration is a precondition to a religious or belief organisation being able to legally own property in its name. A common loophole around this is to list the name of a representative instead of the organisation itself.
- Some governments take ownership of all or certain property and possessions of all or certain religious or belief organisations either with or without the permission of the group administrators.
- Some governments do not allow certain religious or belief organisations to legally own land or property due to the religion or belief to which they are affiliated.
- Some governments make the process of all or certain religious or belief organisation's legal ownership of property or land onerous.
- Governments impose many types of limitations on where and how buildings used for the purpose of religion or belief can be constructed.
- Restricting a registered organisation's ownership of land or property is classified as an 'operational restriction'.

Standards

- It is permissible for a state to request that a religious or belief organisation complete registration prior to attempting to own property in its own name as an organisation's ownership of religious buildings, land or other items is considered a 'registrable religious activity'.
- It is impermissible for a state to mandate that an individual administrator or leader of a religious or belief organisation, whether registered or unregistered, cannot own and take on the liability for property or land intended to be used for religious or belief purposes.
- It is impermissible for a state to build religious buildings due to the high vulnerability of this practice to lead to the state's control of what occurs in those buildings.

- It is permissible for a state to provide funds to support a religious or belief organisation's construction of a building as long as opportunities to access the same financial support are granted to all registered organisations.
- It is permissible for a state to inspect religious buildings for secular concerns (i.e. building safety, security, fire hazards etc.), but, not to alter the sacred or belief-based aspects of the building or its architecture (e.g. use of symbols).
- It is permissible for a local council to request building permits and authorisation just as this is required for every other building, however, there must be no discrimination in this process based on belief identity.
- It is impermissible for a national or local authority to request it be notified whenever a structure that does not have foundations is used for religious purposes.
- It is impermissible for a state to mandate how a religious or belief organisation is to plan the construction of a religious building except regarding issues of public safety.

Conditions

- **Dynamic:** the state facilitates religious or belief organisations in the process of being able to own their buildings (including offices and places of worship) and establishes remedial procedures to ensure that all disputes or issues involving ownership of religious buildings are resolved without impediment to the free conduct of religious activities.
- **Receptive:** the state mandates that a religious or belief organisation must register with it in order to conduct own a religious building in its name or land intended for building a religious building or use for religious purposes; the state allows religious leaders to own property used for religious services under their own name without having to undergo registration.
- **Apathetic:** the state neither facilitates nor restricts the ownership of religious buildings.
- **Restrictive:** the state mandates that religious or belief organisations must undergo registration for either the organisation or its leaders or members to own buildings or land where religious services take place.

- **Censorious:** the state allows some religious or belief organisations to forego registration or reregistration to own religious buildings but not other organisations based on whether the state favours or recognises the religion or belief with which the organisation affiliates.
- **Terminal:** the state owns or monitors all religious buildings and criminalises any private or unmonitored buildings used for religious or belief-based purposes.

3.8 Personal status law

Issues

- Some governments only grant the benefit of being able to resolve family disputes and matters of marriage and divorce through personal status laws to recognised religions and beliefs. Personal status law is primarily affected by the recognised status of the religion or belief seeking to be able to adjudicate its precepts to its members rather than the legal registration process.
- Some governments do not recognise or refuse to recognise religious law in their secular legal framework even for familial and interpersonal matters.
- Although some governments do recognise personal status laws whereby adherents can be adjudicated according to the precepts their religion or belief prescribes, governments do not often recognise the rights of minorities or a plurality of religious or belief organisations to have their interpersonal matters adjudicated in the same way.
- Limitations imposed on the adjudication of religious law is classified as an 'operational restriction' for religious or belief organisations and a matter of 'expressional restriction' for the religious adherent.

Standards

- It is impermissible for a state to use recognition to the disadvantage of religious or belief organisations who seek to be adjudicated on matters of family life and marriage.
- It is impermissible for a state to refuse to recognise one group's right to personal status adjudication and not another's on the basis of their recognised status.
- It is impermissible for a state to discriminate between religious or belief organisations on matters of personal status law including in terms of access and fair adjudication.
- It is permissible for a state to employ an observer to represent the state when adjudicating on personal status laws.

Conditions

- **Dynamic:** the state facilitates all religious or belief organisations and their adherents in the application of personal status law; the state establishes laws and remedial procedures to protect religious or belief organisations and their adherents from misuses of the law against personal status.
- **Receptive:** the state mandates that a religious or belief organisation be legally registered with it in order for it to become eligible to have its religious law applied with full legal effect.
- **Apathetic:** the state does not address its stance on personal status law.
- **Restrictive:** the state mandates that access to personal status law in court is restricted to religions or beliefs the state has recognised and that there are judges with sufficient knowledge to handle such procedures.
- **Censorious:** the state subjects the personal status law of one religion or belief to all citizens whether they adhered to that religion or belief or not.
- **Terminal:** the state does not recognise in its justice system the right to personal status law originating from any religion or belief.

3.9 Preapproval

Issues

- Preapproval is a type of restriction typically imposed after registration but can also imposed on unregistered religious or belief organisations.
- Preapproval is a government's request that it approves certain 'basic' or 'registrable' religious activities before they take place. Preapproval is a more severe restriction whenever it targets 'basic religious activities' as requests for preapproval are most often mandatory.
- Preapproval can take several forms: it can be imposed on religious materials or items imported into a country in which a state official must review and approve the items before they are accepted and it can be applied to any kind of religious event or service whereby a group must provide state officials with details of the intended event and have it approved before it can take place legally.
- Preapproval acts as a way for a government to maintain control of religious or belief organisations long after registration has taken place. Preapproval undermines registration because it suggests that activities an organisation has undergone registration to be able to freely and legally conduct still require preapproval by the state.
- Some governments institute a fine or a fining system to ensure that laws on state preapproval are adhered to by religious or belief organisations. More severe repercussions for non-compliance could include police raids, arrests or imprisonment.
- Limits placed on religious activity via preapproval or review are classified as 'operational restrictions'.

Standards

- It is impermissible for a state to request that preapproves or reviews any religious activities classified as 'basic'.
- It is impermissible for a state to request that it preapproves or reviews any 'registrable religious activities' conducted by any registered religious or belief organisation.

- It is impermissible for a state to discriminate between religious or belief organisations on what activities, events and services it requests that it preapproves or reviews before they can occur. It is therefore impermissible for a state to request that it preapproves or reviews more stringently the activities of one religious or belief organisation than another.
- It is impermissible for a state's request that it be notified of a 'basic' or 'registrable' religious activity to turn into a request for preapproval or review of the content or context of the activity.
- It is impermissible for a state to request that it preapproves or reviews all or certain religious literature before it may be legally imported or otherwise brought into the country.
- It is impermissible for a state to make its requests for preapproval or review mandatory or to threaten the loss of legal entity status if religious or belief organisations do not comply with such preapprovals.
- It is impermissible for a state to impose a fine or any other severe repercussion for an organisation's non-compliance with policies of preapproval.
- It is impermissible for a state to impose excessive informational requirements as part of preapproval policies or to make preapproval so stringent that religious activities are impeded because the requirements are difficult to fulfil.

Conditions

- **Dynamic:** the state does not establish preapproval policies on either religious or belief activities and establishes both laws and remedial procedures to protect religious or belief organisations against such policies.
- **Receptive:** the state mandates that it must preapprove all or most 'registrable religious activities'.
- **Apathetic:** the state does not impose preapproval policies but does not establish remedial procedures or laws to prevent the misuse of preapproval policies either.
- **Restrictive:** the state mandates that it must preapprove both 'basic' and 'registrable' religious activities.

- **Censorious:** the state mandates that it must preapprove all or most activities of all or certain religious or belief organisations before their take place and uses both violence or threats of violence to censor activities it does not approve of.
- **Terminal:** the state must grant preapproval to all religious activity in the country and criminalises all unapproved religious activity.

3.10 Reclassification

Issues

- Reclassification is the process by which a religious or belief organisation's registered status is changed after registration has been completed successfully.
- Reclassification may involve a religious or belief organisation receiving a higher level of registered status with more benefits or a lower level with fewer benefits.
- Religious or belief organisations may be made aware of their reclassification either before it occurs or prior to registration or they may not be made aware until afterwards which would invalidate any appeals of the reclassification.
- Reclassification is most common countries that have vertical registration systems in which two or more types of registered statuses exist in the legal framework.
- Reclassification can lead to the deregistration of a religious or belief organisation if the organisation is lowered in the hierarchy multiple times.
- Reclassification can either be agreed upon by both the state and the religious or belief organisation in question or not. Organisations may work in cooperation with the state towards their reclassification to a higher registered status. Instances in which a religious or belief organisation's legal status has been lowered resulting in the removal of certain benefits and privileges is less likely to involve consent from the organisation in question and is more likely a decision made by the state alone.
- Issues of reclassification are classified as 'recognitory restrictions'.

Standards

- It is impermissible for a state to create multiple kinds of registered statuses with different privileges and benefits or degrees of legal status.
- It is impermissible for a state to create a vertical registration system. A state is also permitted to create horizontal forms of registration systems in which registration means the same and equates to the same benefits and privileges for all religious or belief organisations.

- It is impermissible for a state to discriminate between religious or belief organisations on how strict it is with reclassification and how it treats organisations in making them aware that their registered status has changed.
- It is impermissible for a state's reclassification of religious or belief organisations in the legal framework to result in an organisation being inhibited in conducting its 'basic' and 'registrable' religious activities.
- It is impermissible for the state to use reclassification as a form of punishment or to deny or erode an organisation's right to FoRB.

Conditions

- **Dynamic:** the state establishes both laws and remedial procedures to combat any misuses or potential misuses of the reclassification tool.
- **Receptive:** the state sometimes engages in the reclassification of religious or belief organisations up and down a vertical recognition system but this practice has never led to deregistration.
- **Apathetic:** the state does not engage in the practice of reclassification.
- **Restrictive:** the state uses the reclassification of religious or belief organisations to restrict the activities of organisations it does not favour or by limiting the benefits they are entitled to.
- **Censorious:** the state uses reclassification regularly as part of its vertical registration system as a means to eventually deregister religious or belief organisations it does not favour; violence or threats of violence are used to maintain this practice.
- **Terminal:** the state uses reclassification as a means of criminalising religious or belief organisations it does not favour or to suppress them.

3.11 Registrable religious activities

Issues

- There are those activities classified 'basic' which should not require registration with the state in order to freely and legally either individually, collectively or in an organised way by a religious or belief organisation.
- There also exists a category of activities that it would be reasonable for a government to request that a religious or belief organisation undergo registration in order to conduct them or benefit from them; these are 'registrable religious activities.'
- If a country chooses not to mandate registration even for registrable activities, RoRB standards accept this as long as the country has taken into account the potential issues with any instances in which registration or notification is not required (i.e. national security concerns regarding unregistered international missionary activity) and the potential to be classified as upholding a policy of non-registration.

Standards

- Within the 'registrable religious activities' category, there exists both activities and benefits. These activities denote what a state may reasonably request a religious or belief organisation must register before being able to freely and legally conduct while benefits denotes the privileges or advantages a state may reasonably grant a religious or belief organisation as a result of successful registration. These 'registrable' benefits and activities include:
 - Activities: planning and constructing a religious building, owning property or land used for religious purposes in the name of the religious or belief organisation itself rather than a religious leader or administrator, performing a legal marriage ceremony, legally able to sign contracts in the name of the religious or belief organisation, legally able to bring into the country foreign missionaries if visas are obtained and establishing private religious schools.
 - Benefits: tax-exempt status, legally able to receive non-monetary donations (e.g. land, a building), legally able to receive state funding and legally able to open a bank account in the name of the religious or belief organisation.

Conditions

- **Dynamic:** the state facilitates religious or belief organisations in being able to conduct as many 'registrable religious activities' without state intervention as possible and establishes remedial procedures in order to protect organisations from having their activities restricted.
- **Receptive:** the state subjects religious or belief organisations to registration if they wish to conduct one or more 'registrable religious activities', or stipulates that one or more 'registrable religious activities' are a benefit of registration.
- **Apathetic:** the state neither imposes restrictions on 'registrable religious activities' nor facilitates those activities for any religious or belief organisation.
- **Restrictive:** the state mandates that it must grant preapproval to one or more 'registrable religious activities' for them to take place legally.
- **Censorious:** the state discriminates between religious or belief organisations in that some are able to conduct 'registrable religious activities' without needing to undergo registration while some others are still subject to registration for the same activities.
- **Terminal:** the state bans at least one 'registrable religious activity' from taking place despite a religious or belief organisation having successfully registered.

3.12 Religious education

Issues

- State recognition stands as an integral part of religious education in almost every country and territory.
- As such, religions and beliefs favoured or recognised by the state receive greater coverage in the national curriculum and are freer to open their own denominational schools for private education.
- Some governments severely restrict or place bans on religious education in public and/or private schools which can lead to infringements on the right of children and youth to religious education.
- Unlike in other variables, registration tends to be less of a decisive factor in determining the diversity of religious education in the curriculum, often eclipsed by recognition in this particular variable.
- However, some governments do use registration to restrict which religious or belief organisations can have practical access to schools.
- Limitations placed on religious education are classified as ‘recognitory restriction’.

Standards

- It is impermissible for a state to discriminate between religions and beliefs on which can be taught in public and private schools and which cannot be based on whether the state favours or otherwise recognises the religion or belief.
- It is impermissible for a state to interfere in registered religious or belief organisations being able to establish private religious schools since this is a ‘registrable religious activity’.
- It is impermissible for a state to ban or censor religious education in the national curriculum.
- States are obliged to facilitate the education of all religions and beliefs.
- It is impermissible for a state to use recognition or religious favouritism as a factor in whether a religion or belief is legally allowed to be taught in schools.

- It is impermissible for a state to mandate that registered or unregistered religious or belief organisations cannot have access to and work in cooperation with schools.

Conditions

- **Dynamic:** the state facilitates all religions and beliefs in being taught in public and private schools and liaises with religious or belief organisations and their representatives to ensure beliefs are taught accurately.
- **Receptive:** the state mandates that religious or belief organisations register with it in order to legally enter schools to promote their beliefs or to teach or to have their religion taught in public or private schools.
- **Apathetic:** the state does not have specific policies on registration and recognition relating to religious education.
- **Restrictive:** the state allows only a select few religions and beliefs to be taught in public schools, especially to the exclusion of groups unfavoured or otherwise unrecognised.
- **Censorious:** the state only allows for the teaching of either one religion or one denomination in its public schools and severely limits the practices and intake of private schools regarding religious education.
- **Terminal:** the state bans all forms of religious education in public schools or bans private religious schools.

3.13 State funding

Issues

- Some governments provide direct funding to religious or belief organisations while others choose to refrain from this practice as they remain wary of causing state privilege.
- Some governments have chosen to create extensive systems of funding for religious or belief organisations but access to funding is often restricted to groups that have undergone registration or that the state favours or otherwise recognises.
- Restricting state funding and discriminating between religions and beliefs on which should receive state funding is classified as an 'administrative restriction'.

Standards

- It is permissible for a state to request that a religious or belief organisation undergo legal registration to qualify for state funding on the basis that there must exist some degree of relations between a religious or belief organisation and the state for the organisation to receive funding.
- It is impermissible for a state to discriminate on the basis of religion or belief in terms of which organisations it grants state funding to.
- It is impermissible for a state to only provide funding to religions and beliefs it favours or recognises.
- A state is obliged to create equal opportunity for religious or belief organisations to seek state funding.
- It is permissible for a state to request that an application be submitted in addition to a group's registration for the purpose of receiving state funding.

Conditions

- **Dynamic:** the state extends the opportunity to obtain state funding to all religious or belief organisations either registered or unregistered.

- **Receptive:** the state limits access to state funding to registered religious or belief organisations.
- **Apathetic:** the state does not provide funding to any religious or belief organisations.
- **Restrictive:** the state grants funding to a select number of organisations that affiliate with religions or beliefs it favours or recognises.
- **Censorious:** the state reviews the beliefs and practices of religions as the basis for granting state funding.
- **Terminal:** the state grants funding only to the state religion or the religion or belief with state privilege.

3.14 State-sanctioned religion and token churches

Issues

- State-sanctioned religions are forms of religion or belief that are run by the government, the ruling party or head of state.
- State-sanctioned religions often replace independent religious or belief organisations and force those organisations to operate in secrecy.
- A token church is a specified kind of state-sanctioned religious or belief organisation in which an illusion is established that the organisation operates the religious building independently of the state.
- Recognition and registration issues exist at the heart of what state-sanctioned religions and token churches are able to be established.
- State-sanctioned or token churches are classified as 'recognitory restrictions'.

Standards

- It is impermissible for a state to establish any religious building that merely exists as a token.
- It is impermissible for a state to establish state-sanctioned religious or belief organisations or to force independent groups independent of the state underground.
- It is impermissible for a state to discriminate on which religions and beliefs it deems require being state-sanctioned rather than independently run.
- It is impermissible for a state to misuse recognition or registration to the degree that state-sanctioned religions or token churches are able to be legally established.
- It is impermissible for a country to establish religious institutions that are ultimately run by the state itself rather than managed autonomously by religious leaders.

Conditions

- **Dynamic:** the state establishes laws and remedial procedures against all forms of state-sanctioned religion.
- **Receptive:** the state does not sanction religion or belief yet a state religion or state privilege remains.
- **Apathetic:** the state does not sanction religion or any religious buildings.
- **Restrictive:** the state mandates all religious or belief organisations register to be eligible to have buildings sanctioned for them.
- **Censorious:** the state sanctions all religious buildings and land to be used for religious purposes.
- **Terminal:** the state builds religious buildings as tokens under its full control.

3.15 Zoning quota

Issues

- Some governments stipulate registered religious or belief organisations must only plan and construct their buildings, including places of worship, a specified distance from another religious building; this is known as a zoning quota.
- As a broader issue, zoning is sometimes used as a narrative tool to restrict religious or belief organisations unfavoured by the state from constructing and running their buildings freely and legally.
- Zoning issues are less likely to affect the ability of a religious or belief organisation to rent a property but this is still possible under certain laws in countries imposing zoning quotas.
- Imposing limits on religious and belief groups through zoning laws is classified as an 'operational restriction'.

Standards

- It is impermissible for a state to impose zoning quotas, especially those that impede either 'basic' and/or 'registrable' religious activity.
- It is impermissible for a state to use the narrative of zoning as a way to restrict where a religious or belief organisation can establish itself or practise its beliefs.
- It is impermissible for a state to discriminate between religious or belief organisations by subjecting certain unfavoured groups to zoning quotas or harsher zoning quotas than favoured groups or those affiliating with recognised religions or beliefs.

Conditions

- **Dynamic:** the state establishes laws and remedial procedures to prevent and reverse the implementation of zoning quotas.
- **Receptive:** the state imposes zoning quotas but registration procedures are not mandatory.

- **Apathetic:** the state does not impose zoning quotas either explicitly or implicitly but neither does it prevent by law such quotas from being imposed in the future.
- **Restrictive:** the state imposes zoning quotas intertwined with a mandatory registration order.
- **Censorious:** the state pairs zoning quotas with other restriction tools and quotas to censor religious or belief organisations it does not favour.
- **Terminal:** religious or belief organisations that do not fulfil zoning quotas are criminalised and systematic violence is used to maintain this rule.

Part 4: Recognition standards

(including prerecognition and postrecognition)

4.1 Advocate-led facilitation of religion or belief

Issues

- Beyond the role of the state, advocates and human rights organisations can work towards the facilitation of all religions and beliefs by using various methods.
- Advocates and organisations can dispense country-specific guidance on persistent RoRB issues identified so that each government can be guided in developing best policy and practice; general or regional advice without specificity to a country is found to be not effective enough.
- The implementation of the SRR categorisations in how human rights organisations address countries in terms of their RoRB issues will help governments to comprehend their standing in relation to international standards; the use of the SRR will help in developing RoRB as a branch of FoRB.

Standards

- Advocates and organisations can work towards corporate support for human rights including public denouncements by corporations of rights violations, funding from corporations to help support those impacted by violations, having the corporation employ a human rights specialist or team to handle its corporate responses to human rights issues in countries where it operates and refusal to cooperate with governments due to their human rights violations.
- Advocates and organisations can promote RoRB and IRF independently of FoRB to place a greater spotlight on recognition and registration issues, an example of which is using RoRB terminology.
- Advocates and organisations can support or sponsor the development of reports, programmes and events dedicated to RoRB issues which will complement other facilitation methods such as the use of RoRB terminology, the issuance of country-specific guidance and the implementation of the SRR.

- Organisations can encourage the establishment of a watchdog specifically geared towards setting, regulating and otherwise dealing with RoRB issues.

Conditions

- **Dynamic:** the state establishes laws and remedial procedures that both recognise and are geared to resolving issues arising in the spheres of recognition and registration.
- **Receptive:** the state cooperates with international and national human rights organisations on facilitating religion and belief.
- **Apathetic:** the state neither cooperates with human rights organisations and advocates on matters of facilitating religion and belief nor restricts these organisations and individuals from conducting their work.
- **Restrictive:** the state works in cooperation and dialogue with human rights organisations and advocates and does not restrict their work but continues to commit violations of FoRB by using recognition or registration.
- **Censorious:** the state supervises human rights organisations in the country and censors what human rights advocates can do through the use of deterrents.
- **Terminal:** the state bans all human rights organisations and advocates from entering the country.

4.2 Anti-cult and anti-extremism law misuse

Issues

- Anti-cult and anti-extremism laws are often skewed against religious or belief organisations and communities that lack sufficient state recognition or legally registered status.
- Anti-cult and anti-extremism laws are based on broad or skewed definitions of 'cult' and 'extremism' that differ from their scholarly definitions.
- Any religion or belief that holds alternative beliefs and practices or that has broken from the majority religion is typically branded a 'cult' or 'extremist' while in more extreme cases, any religion or belief not favoured by the state may be classified as a 'cult' or 'extremist'.
- Some governments use the anti-cult and anti-extremism laws to marginalise unfavoured religious or belief organisations and the communities they represent to subvert the rights granted to individual members via FoRB.
- Some governments use anti-cult and anti-extremism narratives to deregister or altogether exclude from registration certain religious or belief organisations unfavoured by the state.
- Some governments use anti-cult and anti-extremism narratives to justify the restriction, discrimination and persecution of religious or belief organisations given these labels.

Standards

- It is impermissible for a state to determine a religious or belief organisation as a 'cult'.
- It is impermissible for a state to label a religious or belief organisation as 'extremist'.
- It is permissible for a state to investigate potentially criminal or terroristic activities of religious or belief organisations but states are obliged to conduct such investigations through an impartial tribunal that is independent of state supervision or influence.
- It is impermissible for a state to establish anti-cult laws.

- It is impermissible for a state to establish anti-extremism laws for these to be used against religious or belief organisations that the state does not recognise or otherwise favour.
- It is impermissible for a state to discriminate between religions and beliefs by imposing increased restrictions on some and not others based on whether it considers the activities of groups following those religions or beliefs to be extremist or cultic.
- It is impermissible for a state to charge individuals or religious or belief organisations under anti-cult or anti-extremism laws for reasons other than the following:
 - The organisation has been found in a prior legal case to have systematically harmed, either mentally or physically, its followers.
 - The organisation has been found by a court to engage in hate speech or to encourage other hate crimes.
 - The group has been found in a prior court case to subvert the human rights of its members, especially their right to FoRB.

Conditions

- **Dynamic:** the state establishes laws to both prevent the use of anti-cult and anti-extremism laws against religious or belief groups and establishes remedial procedures to resolve issues arising from uses of the terms 'cult' and 'extremist' to reduce the impact of 'basic' and 'registrable' religious activity.
- **Receptive:** the state establishes anti-cult and anti-extremism laws but does not have a history of using them to marginalise unfavoured religious or belief organisations or their communities of adherents.
- **Apathetic:** the state has never used the terms 'extremist' or 'cult' in its legislation.
- **Restrictive:** the state uses anti-cult and anti-extremism laws and narratives to exclude certain religious or belief organisations from registration or certain belief systems, religions or denominations from recognition.

- **Censorious:** the state uses anti-cult and anti-extremism laws to justify its use of violence against religious or belief organisations labelled 'cults' or 'extremist'.
- **Terminal:** the state uses anti-cult and anti-extremism to systematically persecute and convict members of religious or belief organisations it does not favour.

4.3 Caveats and reservations

Issues

- Some governments have placed caveats on certain points in international human rights instruments that pertain to FoRB and RoRB.
- Placing caveats or reservations on principles within these human rights instruments serves to undermine or completely reserve a government's commitments made in the instruments in practice.
- Caveats and reservations are used by governments as a tool to qualify what it will commit to and often occur during a government's ratification of the document.
- Caveats and reservations involve a government's setting of limits on its own FoRB commitments so that the rights it is saying its citizens have do not contravene its culture or its own national laws, definitions or normative interpretations of religion or belief.
- Many of these caveats affect the international provision of FoRB by limiting what the right provides because it has been interpreted through a paradigm alternative to that of international human rights law.
- Placing caveats or reservations on international human rights agreements is a demonstration of the nefarious intents of a government to undermine FoRB.
- Imposing caveats and reservations on international human rights instruments is classified as a 'recognitory restriction'.

Standards

- It is impermissible for a state to place caveats or reservations on the commitments it has made during its ratification of any international human rights instrument or document pertaining to FoRB.
- It is impermissible for a state to attempt to erode, remove or revoke the commitments it has made to uphold FoRB and other human rights.
- It is impermissible for a state to use recognition or registration as tools to justify caveats or reservations placed on FoRB commitments.

Conditions

- **Dynamic:** the state establishes laws and remedial procedures to prevent it from imposing caveats or reservations on international human rights agreements and to resolve issues or disputes that arise in a state's commitments to human rights including FoRB.
- **Receptive:** the state has not imposed explicit caveats or reservations on the international human rights agreements it has signed and ratified but continues to interpret the rights it has committed to upholding differently to how the consensus of international human rights law interprets the rights.
- **Apathetic:** the state does not have a history of placing caveats or reservations on its commitments to international human rights instruments.
- **Restrictive:** the state has placed one caveat or reservation on one international human rights instrument.
- **Censorious:** the state has placed multiple caveats or reservations on international human rights instruments.
- **Terminal:** the state has refused to sign international human rights agreements over its refusal to commit to some aspects of FoRB.

4.4 Census misuse

Issues

- Censuses are tools for governments to collect data on religious adherence and the census data on religious or belief affiliation often holds consequences for access to state funding for groups and their recognised or registered status.
- Some governments manipulate the census to ensure that a certain religion or belief it favours remains the majority.
- Some governments word the question(s) pertaining to religion or belief in a certain way to pre-empt a particular answer.
- Some governments do not provide sufficient options for citizens to express their religion or belief to capture the diversity of religious and belief affiliation among the populous.
- Some governments use census data to justify the registration, deregistration or restriction of access to registration for religious or belief organisations.
- A government's policy regarding the structure of the census and the use of census data demonstrate a factor in determining its nefarious intent to restrict religious and belief activity.
- Some governments refrain from including a religion or belief question the census which can in turn perpetuate the hegemony of a single religion or belief that is presumed to still be professed by the majority of the population or to maintain its state privilege.

Standards

- It is impermissible for a state to place limits on how its citizens self-identify in terms of their religion or belief on the census.
- It is impermissible for a state to manipulate its census to skew the data on religious and belief affiliation.
- It is impermissible for a state to disallow populations that affiliate with certain religions or beliefs from professing their affiliation in the census.

- It is impermissible for a state to limit the question(s) it asks during the census regarding religion or belief to exclude any type of religion or belief such as those that may be philosophical or spiritual.
- It is impermissible for a state to use census data in the process of recognising any religion or belief or for determining the eligibility of any religious or belief organisation for registered status.
- It is impermissible for a state to use census data to harass, surveil, discriminate or otherwise persecute citizens for their religion or belief.
- It is impermissible for a state to mandate that citizens answer any religion or belief affiliation questions during their completion of the census.
- It is impermissible for a state to only provide the religions or beliefs they recognise or favour as options for citizens to choose during the census.
- It is impermissible for a state to refuse to include a question pertaining to religious or belief affiliation in the census.

Conditions

- **Dynamic:** the state is inclusive of all types of religions and beliefs in its creation of the census and provides all religions and beliefs as options for citizens to choose to affiliate with or to otherwise declare and establishes laws and remedial procedures to prevent the manipulation of the census to restrict religion or belief.
- **Receptive:** the state includes a fair amount of affiliations for citizens to choose from on the census possibly based on data retrieved during the previous census, and provides an option for citizens to type/write in how they specifically identify, but issues persist with the wording of the question and the consequences for religious and belief groups as a result of the census data.
- **Apathetic:** the state does not use census data to affect the operability of religious or belief groups or their eligibility for registered or recognised status.
- **Restrictive:** the state restricts the religious affiliations that it lists on the census to those it recognises or otherwise favours or uses census data to determine the eligibility of a religious or belief organisation for registration.

- **Censorious:** the state uses census data on religion or belief to surveil and otherwise restrict religious activity.
- **Terminal:** the state refuses to include a question pertaining to religion or belief on the census.

4.5 Citizenship law and the religion of the head of state

Issues

- Citizenship is integrated with religious or belief affiliation by some governments.
- In the most extreme examples, remaining a citizen is contingent on one's continued membership in a specific religion or denomination which is often intertwined with a 'religion by default' policy.
- In some other countries, governments use citizenship as a tool to undermine the rights of minorities such as by revoking the citizenship of members of certain religious or belief organisations if they are unregistered.
- Some governments are more implicit about their integration of religion or belief with citizenship and nationhood, for example, the invocation of God in the national constitution to protect the nation or other religious references that do not necessarily discriminate or exclude citizens of other beliefs or unbelief but have the potential to.
- Some governments continue to stipulate that their head of state, president or prime minister must belong to a certain religion, denomination or belief system (called a presidential religion or monarchical religion policy).
- Instituting a policy of presidential or monarchical religion is classified as a 'recognitory restriction'.

Standards

- It is impermissible for a state to mandate that all or certain citizens adhere to a particular religion or belief.
- It is impermissible for a state to threaten the loss of citizenship if they convert away from a certain religion, denomination, belief or unbelief.
- It is impermissible for a state to integrate the concept of citizenship with being a member of a certain religion or belief.
- It is impermissible for a state to describe itself and its citizens as professing a certain religion or belief.

- It is impermissible for a state to use recognition or registration to undermine the citizenship of members of unrecognised religions and beliefs or unregistered religious or belief organisations.
- It is impermissible for a state to discriminate among its citizens on the basis of religion or belief by undermining the rights of citizens who happen to adhere to religions or beliefs that are in the minority.
- It is impermissible for a state to establish laws mandating that the head of state, a prime minister or president should be forced to adopt or to be a member of any particular religion or belief or unbelief to assume the office.

Conditions

- **Dynamic:** the state establishes laws and remedial procedures to prevent and resolve issues arising from the misuse of citizenship laws to restrict or otherwise undermine the rights of religious minorities.
- **Receptive:** the state implicitly integrates citizenship and nationhood with the idea of being a member of a specific religion or belief or unbelief which does not necessarily but has the potential to exclude citizens who do not share this same belief or unbelief.
- **Apathetic:** the state does not have a history of integrating citizenship with religion or belief.
- **Restrictive:** the state uses citizenship laws to restrict certain religious or belief organisations from sufficient recognition or from registration.
- **Censorious:** the state uses citizenship as a tool to control the religious or belief activity of citizens.
- **Terminal:** the state mandates that all, most or certain citizens profess a specific religion, denomination, belief or unbelief.

4.6 Claim to FoRB

Issues

- The majority of countries use their constitutions to engrain principles of FoRB into their legal system.
- Issues of FoRB claims only look at what a government claims rather than whether it upholds such claims.
- There is also an ongoing issue with the specific language that countries use in their constitutions regarding FoRB provision that can be misused to narrow this right in a way that excludes certain forms of religious activity.
- Topics that are essential to explicitly mention in all FoRB claims include belief and unbelief, burial and marriage, conversion, discrimination, education and instruction, free practice of 'basic religious activities', refraining from activities based on one's religion or belief, right to proselytise, propagate and disseminate, worship, ritual and celebration.
- Issues centre either on how a country words its constitution and laws with regards to religious freedom or what a country leaves out of its laws and constitution.
- The aim of standards on claims to FoRB is therefore focused on ensuring that what is mentioned is appropriate and that nothing essential to FoRB is left out.

Standards

- A full claim to FoRB must include the explicit protection of the following:
 - The right to believe in or not to believe in a belief system, religion or denomination.
 - The right to practise one's religion or belief in such a way that does not inhibit the rights and freedoms of others.
 - The right to express one's religion or belief.
 - The right to proselytise and to disseminate one's beliefs.
 - The right to engage in religious rituals including ordination.

- The right to access clergy members and pastoral services.
- The right to convert to a belief system, religion or denomination or to refuse to convert.
- The right to worship, to receive religious instruction and education, to perform rituals, to attend celebrations, and to be buried and married as one's religion or belief prescribes.
- No one shall be compelled, by state or society, to convert to or otherwise practise a religion or belief they do not believe in.
- No one shall be compelled to reveal their religion or belief to any state or non-state entity.
- Belief-based organisations or religious denominations have the freedom to engage in 'basic religious activities' without state interference or fear of societal ostracism.
- The right to refrain from an activity if it contravenes one's religion or belief (e.g. conscientious objection).
- Shall not be discriminated against on one's religion or belief.
- It is permissible that a claim to FoRB is caveated by "national security", "public order", "public morality" and "non-violence" narratives as long as these narratives are not misused by the state.
- The underlying standard is to create rigorous claims to FoRB that cover all essential aspects.

Conditions

- **Dynamic:** the state that makes a full claim to freedom of religion or belief and also makes specific commitments to both the recognition of religion or belief and the facilitation of religion or belief.
- **Receptive:** the state makes a full claim to freedom of religion or belief meaning all necessary protections are explicitly cited but no explicit commitments to state recognition and facilitation are made.

- **Restrictive:** the state makes a claim to freedom of religion or belief but misses out at least one of the necessary protections that must be explicitly mentioned.
- **Censorious:** the state makes only a partial claim to freedom of religion or belief.
- **Terminal:** the state makes no claim to freedom of religion or belief.

4.7 Constitutional recognition

Issues

- National constitutions are sometimes used by governments as a means to express the recognised statuses of different religions or beliefs in the country.
- As a written document, the permanence and inflexibility of a constitution make it an insufficient device for equitably recognising the diversity of religions and beliefs.
- Some governments purposefully craft their constitutions to set out the recognition system of the nation including either establishing one religion or denomination or privileging certain religions and beliefs over others, hence creating a vertical system.
- The way governments describe religion and belief in the national constitution provides useful insight into state attitudes towards RoRB issues.

Standards

- It is impermissible for a state to rely on a national constitution for recognising religions and beliefs.
- It is impermissible for a state to use a national constitution to create a vertical recognition system, to establish a religion or denomination, or to extend privileges to certain religious and belief groups and not others.
- It is impermissible for a state to list the religions and beliefs it recognises in its national constitution due to its permanence and its inevitability to exclude.
- It is permissible for a state to make commitments to upholding RoRB standards in its national constitution and to affirm the rights of religious or belief organisations and individual adherents outlined in RoRB.

Conditions

- **Dynamic:** the state establishes laws and remedial procedures to prevent the national constitution from being used to create a vertical recognition system and to resolve any issues involving the constitutional recognition of religions and beliefs before impediments to religious activity are made.

- **Receptive:** the state makes a commitment to RoRB standards in its national constitution and outlines the rights of religious or belief organisations and individual adherents but fails to establish laws and remedial procedures to prevent or resolve the misuse of the national constitution against religious or belief communities.
- **Apathetic:** the state does not have a history of using the national constitution to recognise religions and beliefs.
- **Restrictive:** the state lists the religions and beliefs it recognises in its national constitution.
- **Censorious:** the state establishes a religion or denomination or professes state atheism and uses the national constitution as a tool to achieve this.
- **Terminal:** the state uses the national constitution to misrecognise religions or beliefs it does not favour.

4.8 Deterrents to religious and belief activity

Issues

- Governments impose a number of deterrents to the free and legal practice of all or certain religions and beliefs.
- Some governments impose severe deterrents such as the death penalty on charges of blasphemy and apostasy when these may be otherwise understood as freedom of expression to criticise religion or belief or unbelief and the freedom to convert to and from a religion or belief or unbelief.
- Various other deterrents including arrest, detention, imprisonment, state surveillance, harassment, torture, exile, loss of citizenship, threats and acts of violence and deportation are at the disposal of governments to restrict religious or belief activity.
- Some governments send officials to supervise the services of religious and belief groups, the meetings of group leaders, and 'basic religious activities' to deter groups from these activities or from acting outside the established religious norm.
- Some governments engage in the exportation of their worst practices to other countries and territories: this involves a government's imposition of its recognition or registration laws in territories beyond their internationally-recognised borders. The exportation of worst practice has various severities and consequences depending on the laws exported and the context in which they are exported.
- Some governments censor religious publications or perform vetting practices on elected religious leaders.

Standards

- States are obliged to refrain from using the deterrent of capital punishment to remain in line with the United Nations General Assembly's adoption of a global moratorium on executions.
- It is impermissible for a state to establish deterrents in law that have the potential to discourage or actively suppress religious and belief activity even if they are not directly used for this purpose.

- It is impermissible for a state to use violent and non-violent deterrents in practice to discourage or otherwise suppress religious and belief activity of any kind.
- It is impermissible for a state to arrest, detain, surveil, harass, imprison, torture, exile, threaten, deport or commit violent acts against members of religious or belief organisations on the basis that they adhere to a particular religion or belief or because of the way they have expressed or otherwise practised their religion or belief.
- It is impermissible for a state to attempt to justify its use of deterrents against either all or specified kinds of religious and belief activity.
- It is impermissible for a state to engage in censoring or vetting practices for any aspect of religion or belief.
- It is impermissible for a state to discriminate between individuals on the basis of their religion or belief by imposing stricter deterrents against them because they affiliate with a religious or belief organisation or adhere to a religion or belief that the state does not recognise or otherwise favour.

Conditions

- **Dynamic:** the state establishes laws to prevent deterrents from being used to restrict religious activity and remedial procedures to resolve issues and disputes involving deterrents found in legislation that have the potential to be used to restrict religion or belief.
- **Receptive:** the state has some deterrents to religious or belief activity in its legal framework but these are rarely invoked and do not impede religious activities.
- **Apathetic:** the state does not have a history of using deterrents to discourage or otherwise suppress religious or belief activity of any kind.
- **Restrictive:** the state uses non-violent deterrents to discourage religious and belief activity of a specified kind.
- **Censorious:** the state uses violent deterrents to suppress religious and belief activity of a specified kind.

- **Terminal:** the state systematically uses violent deterrents to suppress all religious, belief or unbelief activity.

4.9 Forms and levels of recognition

Issues

- There are seven forms of recognition that include recognition, misrecognition, disrecognition, derecognition, hyper-recognition and non-recognition.
- Governments use these different forms of recognition to achieve different aims; for example, misrecognition is used when a government might wish to marginalise or restrict a religion or belief or unbelief while hyper-recognition is used when a government wishes to demonstrate its affinity for a particular religion or belief or unbelief.
- The forms of recognition are hence tools that governments can use in rhetoric and policy to either undermine or uplift the status of any religion or belief because these forms of recognition have the ability to pervade all legal, political and sociocultural settings.
- There also exist five different levels of recognition which are as follows: individual recognition, communal recognition, institutional recognition, parochial recognition and systemic recognition.
- Based on the existence of five different levels of recognition, there are instances in which governments have not sufficiently catered for one or more of these levels or have not done so for all religions and beliefs.
- A government's use of a form of recognition other than standard, genuine recognition for a belief system or insufficiently catering for one of the levels of recognition are classified as a 'recognitory restriction'.

Standards

- It is impermissible for a state to misrecognise any religion or belief.
- It is impermissible for a state to fail in sufficiently recognising any religion or belief at any one of the five levels of recognition.
- It is impermissible for a state to disrecognise, derecognise or hyper-recognise any religion or belief.
- It is impermissible for a state to refrain from recognising religions and beliefs (i.e. practising non-recognition).

- It is impermissible for a state to fail to cater sufficiently to each of the five identified levels of recognition for all religions and beliefs.

Conditions

- **Dynamic:** the state establishes laws obliging the state to cater to all religions and beliefs at each of the levels of recognition and laws obliging the state to refrain from using any form of recognition other than standard and genuine recognition; the state establishes remedial procedures to resolve disputes or issues involving forms or levels of recognition to prevent impediments to any religious activities.
- **Receptive:** the state fails to cater to all religions and beliefs at one or more levels of recognition and uses disrecognition or derecognition.
- **Apathetic:** the state does not use any of the forms of recognition because it has amalgamated recognition with legal registration.
- **Restrictive:** the state uses one of the forms of recognition to undermine or otherwise restrict the rights of members of at least one religious or belief organisation or community.
- **Censorious:** the state either hyper-recognises or misrecognises at least one religion or belief; the state threatens or perpetrates acts of violence against religious or belief organisations and communities it misrecognises; the state claims to recognise certain religions or belief when in fact members of those religions and beliefs remain restricted in their 'basic' or 'registrable' religious activities.
- **Terminal:** the state uses one of the forms of recognition as part of the systematic persecution of a religious or belief organisation.

4.10 Narrative tools

Issues

- Narrative tools are ways for a government to set a pretext for its policies and practice when it comes to matters of religion and belief including the degree to which the state respects FoRB and RoRB.
- Although narrative tools are numerous, some are more common than others, and the same narrative tool may be used in various ways and to differing severity.
- The nature of narrative tools is that when the narrative is presented, it seems reasonable but it is when the narrative is applied in practice that it becomes an unreasonable restriction or suppression of religion or belief.
- Public order is a common narrative tool that can in some cases restrict innocent religious or belief organisations from practising publicly.
- Public morals is used as another common narrative tool to undermine the validity of minority religions and beliefs that uphold divergent beliefs or moral codes to the majority.
- A state's use of narratives tools to justify the restriction of religious activity is classified as a 'recognitory restriction'.

Standards

- It is impermissible for a state to establish narratives that support the restriction of religion and belief.
- It is impermissible for a state to provide a pretext for its violation FoRB or RoRB.
- It is impermissible for a state to use recognition or registration as part of narrative tools that justify the restriction or violation of FoRB.
- It is impermissible for a state to use any of the following narrative tools to restrict or otherwise suppress religion or belief or the right to FoRB: anti-cult and anti-extremism, cultural heritage, national identity, national security, public morals, public order and the war on terror.

Conditions

- **Dynamic:** the state establishes laws and remedial procedures to prevent narrative tools justifying the restriction of religion or belief or resolving issues of restriction arising from narrative tools being imposed.
- **Receptive:** the state uses narrative tools but infrequently and they do not tend to impede on 'basic religious activities'.
- **Apathetic:** the state does not have a history of using narrative tools to justify or disguise its restriction of religion or belief.
- **Restrictive:** the state uses narrative tools to undermine the rights of members of certain religions and beliefs or to justify the restrictions it imposes on religious or belief organisations.
- **Censorious:** the state uses narrative tools to justify its surveillance and conviction of members of religions and beliefs the state does not recognise or otherwise favour.
- **Terminal:** the state frequently uses narrative tools to justify or disguise its targeted persecution of certain religious or belief groups.

4.11 National identity documentation

Issues

- National identity documentation is any state-issued document for citizens to fill out that includes the obligation to state their religious or belief affiliation.
- The variable of national identity documentation also includes what information state or state-controlled services hold about the religious or belief affiliations of citizens.
- Some governments mandate that citizens state their religious or belief affiliation in either certain or all national identity documentation while other governments maintain this category as optional.
- Some governments restrict what religious or belief affiliations citizens can choose when filling out their national identity documents such as only the religions and beliefs a government recognises or otherwise favours.
- Some governments use information retrieved when citizens fill out their identity documents to restrict or otherwise surveil the religious activities of citizens.
- The most common identity documents are passports and national identity cards but others that may include religious or belief affiliation are birth, marriage and death certificates, driving licences, arrival cards, military identity cards, medical or health insurance cards, visas, immigration documents and residence permits.
- The national identity documentation variable includes both digital and non-digital formats.
- Impermissible requests involving national identity documentation are classified as a 'recognitory restriction'.

Standards

- It is impermissible for a state to mandate that all or certain citizens record their religious or belief affiliations on national identity documentation.
- It is impermissible for a state to provide only a few options to select for their religious or belief affiliation in national identity documentation.

- It is impermissible for a state to only list religions and denominations it recognises on national identity documentation for citizens to identify with.
- It is impermissible for a state to refuse to provide any option of national identity documentation for citizens to state their religious or belief affiliation.
- It is impermissible for a state to use the information it collects on religious or belief affiliation from national identity documentation against individuals or groups to restrict their religious activities.
- It is impermissible for a state to exclude any religions or beliefs as options for citizens to choose when filling out national identity documentation.
- It is impermissible for a state to discriminate on the basis of religion or belief by using information gathered from citizens' national identity documentation.
- It is impermissible for a state to prohibit, restrict or otherwise make onerous the ability for citizens to change their religious or belief affiliation on any national identity documentation.
- States are obliged to keep their religious or belief affiliation section of national identity documentation as an optional category for citizens to fill in.

Conditions

- **Dynamic:** the state establishes laws and remedial procedures to prevent and resolve issues from arising when it comes to declaring one's religion or belief in national identity documentation.
- **Receptive:** the state offers the option for adherents to declare their religion or belief on their national identity documentation but does not use this information against those citizens.
- **Apathetic:** the state does not have a history stipulating or mandating that religious or belief affiliation be declared on national identity documentation.
- **Ambiguous:** the state offers no option for citizens to declare one's religion or belief on any national identity documentation.

- **Restrictive:** the state only provides a limited set of options for citizens to declare their religion or belief in their national identity documentation which is made mandatory in at least one document type.
- **Censorious:** the state uses the information it collects from national identity documentation on citizens' religious affiliations to surveil, harass, restrict or otherwise hinder the freedom of citizens to observe their religion or belief.
- **Terminal:** the state uses at least one type of national identity documentation to directly target or otherwise persecute citizens with certain stated religious or belief affiliations.

4.12 Recognition system and procedures

Issues

- Recognition systems are formed of both legal (registration) and sociocultural (recognition) procedures.
- Procedures for recognition should be distinguished from procedures for legal registration due to the widespread issue in which states have amalgamated the two mechanisms.
- The use of diplomacy between two nation states may be used as a technique to establish recognition for religions or beliefs in countries with systemic recognition issues.
- Some governments orient their recognition systems vertically which involves the creation of a hierarchy of religions and beliefs that causes imbalance and unequal treatment with different degrees of recognition or registration depending on where the religion or belief fits in the vertical system.
- Some governments establish horizontal recognition systems in which recognition or registration mean the same no matter the religion or belief.
- Some governments mandate that in order for a religion or belief to qualify for recognition or registration, it must have received recognition in another state first (a policy called precedent recognition).
- Some governments offer religious or belief organisations the opportunity to establish special and direct agreements with the state in the form of bilateral cooperation agreements (BCAs).
- Some governments do not offer the opportunity to establish BCAs to all religious or belief organisations or otherwise grant some privileges to certain religious or belief organisations and not others via BCAs.

Standards

- States are obliged to make separate their procedures for recognition from those for legal registration.

- States are obliged to establish procedures for both the sociocultural recognition of religions and beliefs and the legal registration of religious or belief organisations.
- It is impermissible for a state to make recognition procedures onerous or to withhold the free and legal ability of groups belonging to unrecognised religions or beliefs to conduct their 'basic religious activities.'
- It is impermissible for a state to discriminate between recognised and unrecognised religions and beliefs.
- It is impermissible for a state to establish a vertical recognition system; states are obliged to ensure their bestowal of recognition or registration means the same for all religions and beliefs.
- States are obliged to establish procedures for religious or belief organisations to pursue BCAs which are obliged to have the following purposes: 1) to establish direct relations between the state and the denomination, 2) to ensure the state may facilitate the needs particular to each denomination.
- It is permissible for a state to establish a BCA with a religious or belief organisation if the latter possesses a national representative body.
- It is permissible for a state to request that a religious or belief organisation be registered first before it is offered a BCA.
- States are obliged to use BCAs to complement FoRB to facilitate religious activities.
- It is impermissible for a state to provide privileges to one religious or belief organisation and not another through a BCA.
- It is impermissible for a state to use BCAs to perpetuate the practice of state privilege.
- It is impermissible for a state to use a religious or belief group's BCA to confine its 'basic' or 'registrable' religious activities.
- Orienting a recognition system so that it intentionally skews recognised statuses into a hierarchy is classified as a 'recognitory restriction'.

Conditions

- A government that misuses the orientation or structure of its recognition system to undermine the recognised statuses of religions and beliefs, their affiliate organisations and communities is automatically classifiable as Restrictive.
- **Dynamic:** the state offers BCAs to all religious or belief organisations, establishes separate procedures for recognition and registration, makes those procedures available to all religious or belief organisations, and establishes laws and remedial procedures to prevent all forms of the misuse of recognition and to resolve issues and disputes arising in the recognition system.
- **Receptive:** the state amalgamates recognition with registration either leading to the dominance of the former or the latter and causing either a lack of sociocultural recognition or insufficient procedures for gaining legal entity status; BCAs are offered to most religions and beliefs considered mainstream but new religious movements remain excluded.
- **Restrictive:** the state excludes religions and beliefs it does not favour from pursuing and obtaining recognition; BCAs are offered only to religions and beliefs the state favours.
- **Censorious:** the state uses a vertical system of recognition, the rights of those belonging to unfavoured or unrecognised religions or beliefs are diminished or undermined.
- **Terminal:** the state establishes no procedures for any religions or beliefs to obtain recognition either to maintain a hypersecular state or to maintain established or privileged status of a single religion, denomination or belief.

4.13 Religious or belief activity in the military

Issues

- Being a member of the military in any capacity should not hinder one's right to FoRB neither should one's religion or belief hinder their ability to become members of the military.
- Some governments impose special limits or restrictions on religious and belief activity among military personnel.
- Some governments mandate that all or certain military personnel must belong to either a certain religion or denomination, such as those recognised or favoured, or in some other countries, military personnel must profess atheism or unbelief.
- Some governments allow military personnel to belong to any religion or belief but impose restrictions on where, when and how personnel may practise or otherwise express their religion or belief.
- Some governments mandate that military personnel declare their religious or belief affiliation during voluntary sign-up or conscription.
- Some governments place specific bans on citizens belonging to certain religions or beliefs or unregistered religious or belief organisations from military service.
- Some governments only recognised the right to conscientious objection for recognised religions and beliefs.
- Limitations imposed religious or belief activity among military personnel are classified as 'expressional restrictions'.

Standards

- It is impermissible for a state to use recognition or registration to restrict which citizens may voluntarily join the military.
- It is impermissible for a state to refuse to recognise the right to conscientious objection or to discriminate between religions and beliefs on who it recognises has the right to conscientiously object to military service.

- It is impermissible for a state to discriminate between citizens on the basis of their religion or belief in terms of whether they are legally able to join the military or perform military service.
- It is impermissible for a state to mandate that all military personnel belong to a certain religion or denomination or profess a certain belief or unbelief.
- It is permissible for a state to allow the military to impose specific limits or restrictions on religious expression among military personnel distinct from civil society, however, it is impermissible for a state to disallow time for military personnel to exercise, express or otherwise observe their religion or belief in designated spaces and times.
- It is impermissible for a state to not cater to its military personnel in being able to express and practise their religion or belief.

Conditions

- **Dynamic:** the state facilitates military personnel in expressing and practising their religion or belief or unbelief establishes laws and remedial procedures to protect military personnel in their specific rights to FoRB while conducting military service (including their right to pastoral care), to prevent issues from arising that involve the religious activity of military personnel being negatively impacted, and to resolve cases of discrimination filed by military personnel.
- **Receptive:** the state facilitates military personnel in practising or expressing their religion or belief but only if they belong to a religion or denomination the state recognises or otherwise favours.
- **Apathetic:** the state does not place official limits on religious or belief expression for members of the military.
- **Restrictive:** the state limits where and when its military personnel can practise or express their religion or belief during military service.
- **Censorious:** the state restricts what religions and beliefs its military personnel are able to express and practise while participating in military service.
- **Terminal:** the state bans adherents of certain religions or beliefs or members of unregistered religious or belief organisations from voluntarily joining the military or undergoing conscription; or, the state mandates that all or certain military personnels must be professed atheists.

4.14 State definition of religion

Issues

- Despite there existing no consensus on a universal definition for religion or what constitutes a religion and although international human rights documents are inclusive of all religions and beliefs when it comes to the matter of what is protected under FoRB, some governments continue to establish their own definitions of religion, some of which drastically narrow what the state considers to be legitimate forms of religion or belief.
- How a government defines religion is a crucial factor in how recognition and registration issues arise.
- Some governments use their definition of religion to exclude certain religions and beliefs and their affiliated religious or belief organisations from recognition and registration.
- Some governments use their definition of religion to erode, revoke or otherwise undermine the rights of all or certain citizens to FoRB and the full exercise of the body of rights protected under FoRB.
- Defining is a core element of recognition and is closely connected to the weaponisation of terms and the use of labels to invoke certain connotations about a religious or belief group.
- State definitions of religion are used as a control mechanism so that states can confine what FoRB applies to.
- The misuse of definitions of religion by the state is classified as a 'recognitory restriction'.

Standards

- It is impermissible for a state to define religion or belief in an exclusive way.
- It is impermissible for a state to define religion or belief in a way that consequentially undermines, erodes or completely revokes one or more rights within FoRB from one or more religious or belief organisations or their members.

- It is impermissible for a state to use a narrow definition of religion to exclude religions and beliefs from recognition or religious or belief organisations from registration.
- It is impermissible for a state to use its definition of religion to prescribe a normative value for religious belief and behaviour.
- States are obliged to use terminology that is inclusive of all religious and philosophical convictions and states are obliged to use and interpret the term 'religion' in a broad sense whether theistic, atheistic, non-theistic or otherwise philosophical or spiritual belief systems.
- It is impermissible for a state to use its own definition of religion to confine what FoRB protects and who it applies to.

Conditions

- **Dynamic:** the state facilitates an inclusive definition of religion or belief and establishes laws and remedial procedures to prevent exclusive definitions from being implicitly or explicitly established or to resolve issues involving FoRB from arising without impeding on 'basic' or 'registrable' religious activity.
- **Receptive:** the state uses a definition of religion that implicitly excludes new religious movements and is not adaptable enough to be inclusive of all religions and beliefs.
- **Apathetic:** the state has not issued either explicitly or implicitly its own definition of religion.
- **Restrictive:** the state uses a definition of religion that explicitly creates a dichotomy between 'traditional' and 'untraditional' or 'alternative' beliefs and is based on a definition derived from the recognised or favour religion(s).
- **Censorious:** the state uses a definition of religion that erodes, revokes or severely restricts the rights of members of certain religions or beliefs.
- **Terminal:** the state uses a definition of religion that excludes as illegitimate all but one form of religion or belief.

4.15 State-led methods of facilitation

Issues

- There are various ways for a state to lead the facilitation of religion or belief and states can be judged on the amount of these methods they use and how they use them.
- Decriminalisation is a crucial part of dismantling laws used to convict or otherwise deter members of unfavoured religious or belief organisations. For it to facilitate religion and belief, decriminalisation of apostasy and blasphemy for example must not simply be ceremonial but hold a real impact.
- Governments can demonstrate their commitment to the facilitation of religion or belief by developing their diplomatic advocacy of FoRB and RoRB, examples of which include a government's integration of FoRB and RoRB into its foreign policy objectives and by applying normative pressure to encourage other nations to approximate to international FoRB and RoRB standards.
- Governments can make commitments to improving FoRB and RoRB literacy among state officials and by giving more attention to the study of human rights in the national curriculum.
- Governments can commit to facilitating religion or belief by recognising IRF and integrating it into the national constitution, law and FoRB and RoRB policy so that not only individual adherents are protected by the organisations with which they affiliate but so that those organisations can provide them with the services and facilities necessary to practise their religion and belief.

Standards

- It is impermissible for a state to criminalise any kind of religious activity or affiliation unless involved with terrorism, criminal activity or violent hatred.
- States are obliged to carry out tests to understand whether their decriminalisation of certain laws previously restricting religious or belief organisations have been positively impactful.
- To avoid making registration or recognition procedures onerous, states are obliged to follow the principle that they establish only one ministry dedicated and specialised in handling recognition and registration matters. The accessibility of this ministry to all religious or belief organisations is a factor for

governments to be judged on in terms of their commitment to the facilitation of all religions and beliefs.

- States are obliged to demonstrate their commitment to the facilitation of religion through their use various methods. A non-exhaustive list of such methods includes recognising national holidays for every religion and belief, state self-regulation by establishing remedial procedures, state compliance with RoBR standards, reform of recognition and registration laws, recommitment to all human rights instruments especially any that remain unratified, establishing an independent quango recognition agency to deal with recognition and registration matters independent of the state, establishing and developing the role of local government and an ombudsperson, creating and investing in national human rights institutions to ensure international human rights are interpreted and applied correctly at the national level, interfaith cooperation and the establishment of independent investigative commissions.

Conditions

- **Dynamic:** the state follows all methods to facilitate religion and belief, crucially including its establishment of an independent recognition agency.
- **Receptive:** the state follows seven or more methods to facilitate religion and belief.
- **Apathetic:** the state follows between three and seven methods to facilitate religion and belief.
- **Restrictive:** the state follows less than three methods to facilitate religion and belief.
- **Censorious:** the state follows no methods to facilitate religion and belief and practices the opposite of the methods (i.e. criminalisation instead of decriminalisation).
- **Terminal:** the state manipulates methods of facilitation to restrict religion and belief.

4.16 State privilege

Issues

- The practice of secularisation by some governments has led to the official removal of religious institutions from the corridors of power but in reality, many secular governments continue to favour one or more religions and beliefs over others.
- State privilege is the series of special benefits and advantages exclusively bestowed to normally one or two religious or belief organisations; the existence of state privilege demonstrates how secularity is not a guarantee that the state treats all religions and beliefs equitably.
- State privilege may be viewed as a loophole around state religion in which the country can remain secular while continuing to favour one religion or belief over all others.
- State privilege is in part an issue arising from the amalgamation of legal registration with recognition.
- State privilege means that a religious or belief organisation receives special treatment during registration procedures, for example, an organisation with state privilege may be exempt from having to reregister when all other groups are mandated to.
- State privilege pervades legal, financial, and sociocultural spheres and because of it, deeply engrained institutional hurdles can persist for unprivileged religious and belief organisations and their communities of adherents.
- State privilege can be understood as a remnant or weaker or more implicit form of state religion.
- The imposition of state privileges is classified as an 'operational restriction'.

Standards

- It is impermissible for any state to practise state privilege on the basis that this creates a vertical system of recognition.
- It is impermissible for a state to discriminate between religions and beliefs by granting more or less privileges and benefits to one group than another.

- It is impermissible for a state to treat one religious or belief group differently to another in terms of the strictness of registration policies imposed or in terms of the restrictions imposed on the 'basic religious activities' of groups.
- It is impermissible for a state to use recognition or registration to perpetuate the privileges bestowed to one religion or belief which other religious or belief organisations are intentionally deprived of.
- States are obliged to acknowledge their practice of state privilege and the specific advantages and special treatments granted to some groups and not others.
- It is impermissible for a state's practice of state privilege to impact the fair and equal treatment of religious and belief groups during registration procedures.

Conditions

- **Dynamic:** the state does not practise state privilege and establishes both laws and remedial procedures to respectively prevent and resolve issues from arising in regards to state privilege.
- **Receptive:** the state extends exclusive benefits to the religions or beliefs it recognises or favours but the provision of these benefits does not impede on the 'basic religious activities' of unprivileged religious or belief organisations.
- **Apathetic:** the state does not practise state privilege but neither has it established laws or remedial procedures to prevent or resolve issues involving state privilege from arising.
- **Restrictive:** the state extends benefits exclusively to religions and beliefs it favours but the privileges bestowed also impede on one or more 'basic religious activities' of at least one unprivileged religious or belief organisation or community.
- **Censorious:** the privileges the state extends to religions and beliefs it favours result in unequal access to legal entity status and unfair treatment during registration procedures; the state censors and perpetrates threats or acts of violence against religious or belief organisations it does not favour.
- **Terminal:** the state uses systematic violence to ensure that the privileges it extends to the religion or belief it favours remain in place.

4.17 State religion and state atheism

Issues

- The establishment of a religion or belief is a government's explicit advocacy and affirmation for one religion or belief over all others.
- Either religions as a whole are established by the state (i.e. Christianity in Zambia), specific denominations (i.e. Shia Islam in Iran), or a policy of state atheism may be adopted in which a government advocates for irreligion.
- The principal issue involving a state religion, state denomination or state atheism is how unequal the state's treatment of religious and belief organisations immediately becomes.
- Although a state's establishment of a religion or denomination does not necessitate its ill-treatment of unestablished religions and beliefs, raising one religion or belief or unbelief above another by establishing it creates a vertical system that inevitably grants privileges to the established religion or belief that are not granted either at all or to an equal degree to unestablished religious or belief organisations.
- Establishing a religion or denomination also inevitably creates institutional hurdles for unestablished groups and implies that any form of recognition or legal registration they receive is in some way lesser than the established status of the state religion, denomination or atheism.
- Establishment of a religion or denomination or a government's advocacy for atheism and irreligion also causes issues for the equitable treatment of religious or belief organisations during registration procedures such as unequal access to legal entity status and unfair treatment of religious or belief organisations unaffiliated with the established religion or with atheism.
- State religion or state atheism and related issues are classified as 'recognitory restrictions'.

Standards

- It is impermissible for a state to establish a religion or belief as the state religion or state denomination.

- It is impermissible for a state to adopt a policy of state atheism or to advocate irreligion and anti-clericalism.
- It is impermissible for a state to affirm one religion or belief or unbelief above all others.
- It is impermissible for a state's establishment of a religion, denomination or unbelief to impede on 'basic' and 'registrable' religious activities.
- It is impermissible for a state to use narrative tools such as national identity or phrases such as 'traditional religion' to justify its establishment of a religion or denomination or unbelief.
- It is impermissible for a state to allow the established religion or denomination or state atheism policy to influence the recognition or registration of other religious or belief organisations.
- States are obliged to become secular meaning they refrain from establishing, advocating, affirming or otherwise privileging any religion or belief or unbelief.
- States are unable to make genuine commitments to FoRB and RoRB while still upholding a state religion, denomination, state privilege, anti-clericalism or state atheism policy.

Conditions

- **Dynamic:** the state is secular and does not establish any religion or denomination or privilege one religion or belief or unbelief over another; the state also establishes both laws and remedial procedures to prevent and resolve issues arising over the establishment or favouritism of religion or belief or unbelief.
- **Receptive:** the state is officially secular but in practice continues to privilege one religion or belief above all others.
- **Apathetic:** the state has no history of establishing or otherwise privileging one religion or belief over another.
- **Restrictive:** the state establishes a religion or denomination and restricts one or more of the 'basic' or 'registrable' religious activities of one or more organisations affiliated with an unestablished religion or belief.

- **Censorious:** the state establishes a religion or denomination or adopts a policy of state atheism and threaten violence or uses of acts violence to maintain the religion or denomination's established status or to maintain state atheism.
- **Terminal:** the state systematically uses acts of violence to ensure the established religion or denomination or state atheism is maintained and to violently persecute members of unestablished religions and beliefs.

Glossary of RoRB terms

Amalgamation: the lack of distinction between registration and recognition, usually in favour of one, in some national recognition systems, causing either a lack of sociocultural recognition for religions and denominations or a lack of provisions for the legal registration of belief-based organisations (BBOs).

Basic religious activities: activities performed with religious purpose or based on philosophical belief that are considered central to the practice of religion or belief that their subjection to registration by the state before they can be performed is regarded impermissible; the category of 'basic religious activities' currently includes conversion, importation of religious materials (called hieroncy), monasticism, nuptial, initiatory and burial rites, pastoral services, private expression and observance, proselytism, public expression and observance, receiving donations, renting property for religious services, religious instruction, religious literature, religious and worship services, and religious trade.

Malregistration: the situation in which a government does not have the ability to enforce its registration laws throughout the territory it claims, typically due to an ongoing conflict or civil war; malregistration is problematic because it allows for non-state actors to impose their own registration law and undermines the authenticity of a religious group's receipt of registered status.

Mandatoriness: the degree to which state registration is mandatory for religious groups ranging from stipulatory (non-mandatory) to pseudo-mandatory to broad mandatory; conditional and discriminatory forms of registration also exist which are mostly categorised as mandatory.

Non-registration: a government has established no procedures for the legal registration of religious groups, especially as a means of constraining religious activity to state-approved forms.

Pseudo-mandatory: denoting the instance in which a government claims that a religious group's registration with it is not mandatory but in fact stipulates that one or more benefits of registration is a 'basic religious activity' that, according to RoRB standards, should not be subject to registration; therefore, the registration in question is pseudo-mandatory.

Registrable religious activities: activities performed with religious purpose or related to the administration of a religious group whose subjection to state registration is considered permissible due to such activities being less intrinsic to religious practice; the category of 'registrable religious activities' currently includes

constructing and owning a religious building, tax-exemption, receiving non-monetary donations, the ability to receive state funding, the ability to sign contracts, the ability to open bank accounts., the ability to perform a legal nuptial, funerary and baptismal ceremonies (without a civil representative), and international missionary activity.

State privilege: a specific denomination or whole religion is not established as the state religion but nonetheless receive preferential treatment by the state, especially in the form of exclusive benefits granted that no other denomination receives.

Stipulatory registration: the instance in which a government only states that registration with it is necessary for a religious group to conduct 'registrable religious activities', activities regarded permissible to subject to registration.