



Religiously motivated persecution against
Christian refugees in Sweden

A questionnaire-based survey in the spring of 2017



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Cover picture

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1 Introduction

There are a number of fundamental principles in a democratic society, such as the equal value of all human beings. According to this principle, each individual is to be assured of certain rights and freedoms, including the right and freedom to choose their own beliefs. This right is absolute and must not be restricted. However, there are limits on how religious conviction can be expressed. Religiously motivated persecution violates religious freedom and is therefore incompatible with a democratic society.

Open Doors is an international organization serving persecuted Christians and churches worldwide since 1955. Open Doors is politically independent and is not bound to any denomination or union, but works ecumenically with all church families.

In the European Parliament's Annual Report on Human Rights and Democracy "[the European Parliament] highlights the fact that Christians are currently the religious group most harassed and intimidated in countries throughout the world, including in Europe, where Christian refugees routinely suffer religiously motivated persecution".¹ The issue of religious freedom and the situation of asylum seekers with a Christian faith, especially of those who have converted from one faith to another, have also been raised several times in Sweden, both in parliament and in the public debate.²

In 2014, a report was published by the Swedish Agency for Support to Faith Communities (SST) entitled "Främlingsfientliga handlingar mot trossamfund" (Xenophobic actions against faith communities). In this report it is stated that there are very few studies devoted to Christophobia, while there are more studies focusing on anti-Semitic and Islamophobic hate crime. Therefore there is a great need for further studies on hostility and hatred against Christians.³ With this survey on religiously motivated persecution against Christian refugees in Sweden, Open Doors wants to help address this need and provide further knowledge and material on the situation of Christian asylum seekers and new arrivals in Sweden. With the result of the survey, Open Doors also wants to highlight some important aspects of the situation and to suggest measures of improvement, in order to actualize the religious freedom that is stated in the Swedish constitutional law and which is to be ensured to each individual.

¹ European Parliament resolution of 14 December 2016 on the Annual Report on human rights and democracy in the world and the European Union's policy on the matter 2015, § 146.

² Motion in the Riksdag 2016/17:1157, Eriksson, Utvisning av kristna konvertiter; Motion in the Riksdag 2016/17:3398, Pethrus, Kristna på asylboenden; Mårtensson, SvD, Kristna flyktingar hotas på asylboenden; Lagerwall, DN, Kristna flyktingar flyttade från asylboende efter hot av islamister; Kino, SvD, När konflikterna följer med; Kino, SvD, De flyr från samma förföljelse i Sverige; Kino, SvD, Låt inte kristna asylsökande fara illa i Sverige.

³ Swedish Agency for Support to Faith Communities, Främlingsfientliga handlingar mot trossamfund, p. 28.

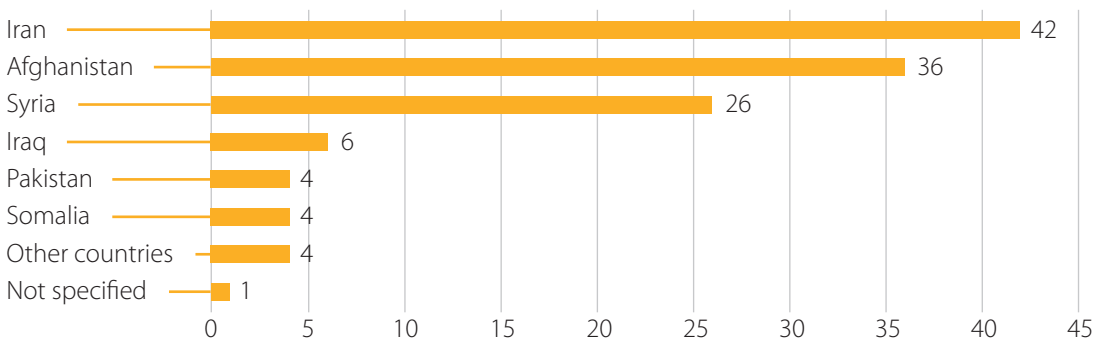
2 Summary of the results

Below you can find a short summary of the survey's results. See chapter 5 for a more detailed presentation and analysis.

This survey investigated *religiously motivated persecution against Christian refugees in Sweden*, using a questionnaire which has been answered and collected between February 22 and May 3, 2017. The survey's results are based on 123 questionnaires. All participants have been subject to religiously motivated persecution in Sweden.

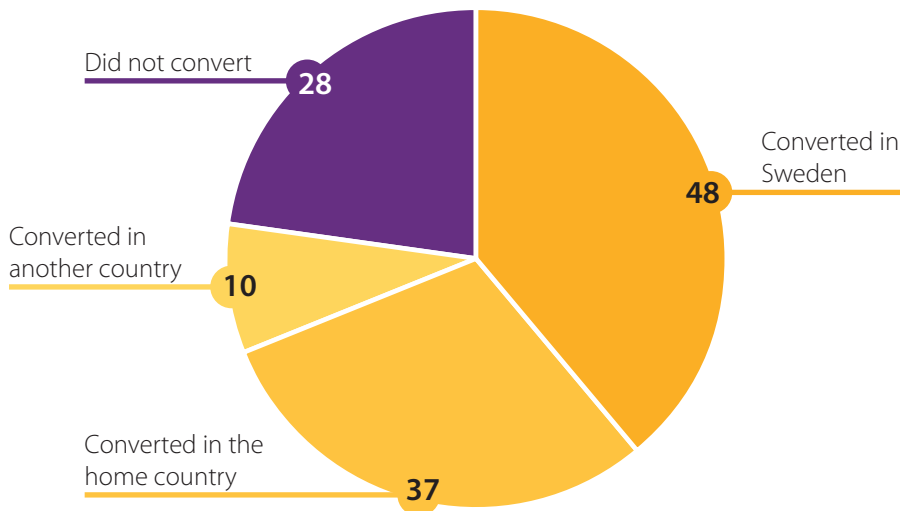
75 % of the participants were men. Most of the participants were under 50 years old, with the age group of 20-39 years being the biggest among the affected people (79 persons altogether, 64 %).

Citizenship



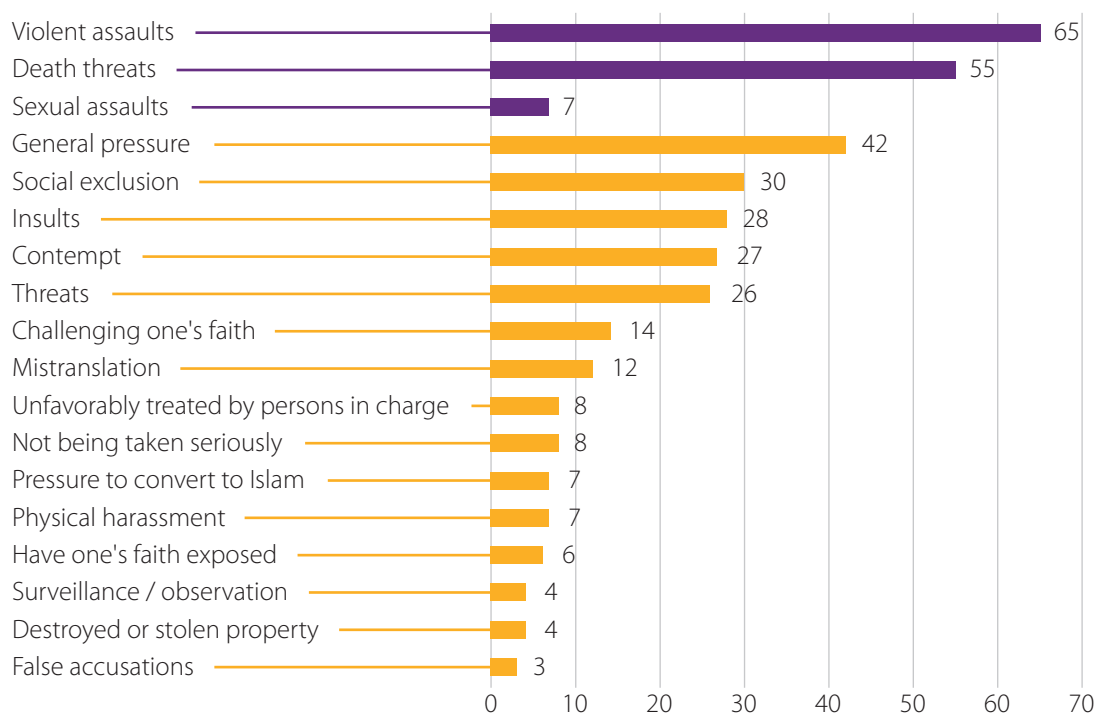
85 % of the participants came from either Iran, Afghanistan or Syria, see the diagram above.

Conversion



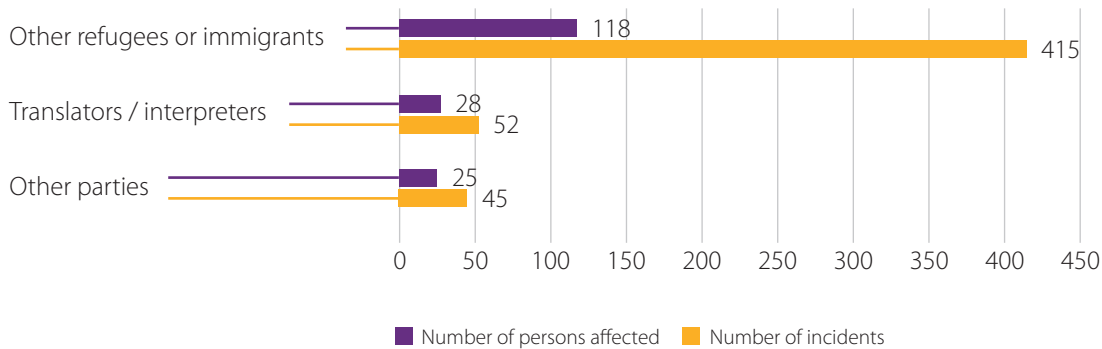
77 % of the participants in the survey have converted to Christianity from another faith.

The nature of the persecution



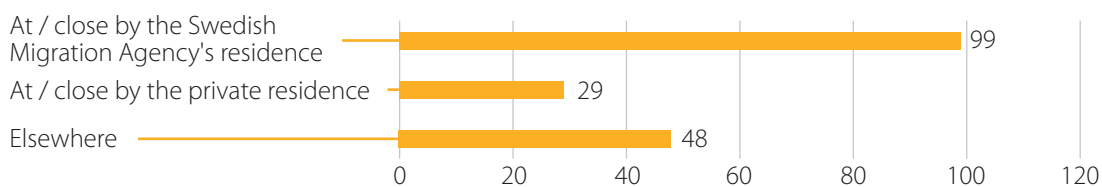
More than half of all participants in the survey (53 %) reported that they have been affected by violent assaults at least once, due to their Christian faith. Almost half of all participants (45 %) in the survey reported that they have been threatened to death at least once and 6 % reported that they have been a target of sexual assaults, see the purple bars in the diagram above. Almost all, 95 % of the participants, reported that they have been affected by some kind of negative incident that can be associated with one's faith. The participants marked that by ticking the box *other persecution* in the questionnaire, and by explaining the incidents in more detail in a free text field. These answers have been analyzed and coded in order to find out what kind of incidents are common, see the yellow bars in the diagram above. One person can have reported several kinds of incidents.

Who were the perpetrators?



The majority of the participants in the survey (96 %) have experienced threats, violence and harassment at the hand of other refugees or immigrants. Almost one out of four (23 %) have been affected by some kind of religiously motivated persecution by translators/interpreters and one out of five (20 %) have experienced this at the hands of other parties, see the purple bars in the diagram above. The diagram also shows the total number of incidents reported by the refugees divided into the different categories of perpetrators, see the yellow bars in the diagram above.

Where the incidents occurred



The majority of the incidents have occurred at or close by one of the Swedish Migration Agency's residences (81 %). 24 % of the participants have experienced persecution at or close by the private residence and 39 % have been exposed to threats, violence and general pressure elsewhere. Furthermore, threats, violence and harassment against Christian refugees have happened in all of Sweden, not just in some counties.

The rate of police reports is very low. The 123 participants of this survey have experienced at least 512 incidents in total. Of the 123 participants only 33 persons have reported at least one of these incidents to the police. Furthermore, only 10 % of the total number of experienced incidents (49 out of 512) have been reported to the police.

It is justified to assume that there is a large dark figure with significantly more people being affected by persecution in Sweden due to their faith than this survey could record.

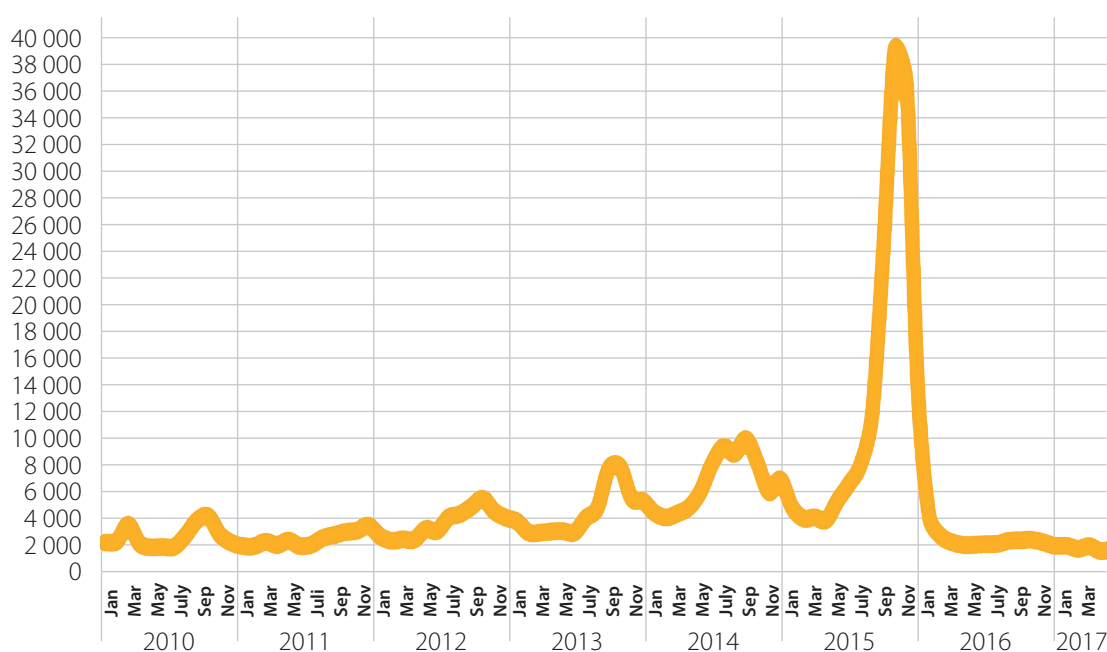
3 Background

3.1 Asylum seekers in Europe

In 2015 the number of people seeking refuge increased significantly. EU's member states received a total number of almost 1.3 million asylum seekers, more than twice as many as in 2014 (563 000 asylum applications). This increase was mainly due to the fact that many people were fleeing from war and conflicts in Syria, Afghanistan and Iraq. Even in 2016 the number of asylum seekers was high, with over 1.2 million people seeking asylum for the first time within the EU.⁴

Sweden was one of the countries within the EU where most people were applying for asylum in 2015, 156 110 people in total. Proportionally, Sweden received the second highest number of asylum seekers per capita in Europe in 2015, as many as 16 016 people per 1 million inhabitants.⁵ However, an increase in the number of asylum seekers could already be noticed a few years earlier. In the fall of 2012 the Swedish Migration Agency ran out of spots at their own residences and they were forced to refer people to so-called temporary refugee shelters, run by private stakeholders.⁶ From the beginning of 2016 and onwards, the number of asylum seekers decreased again. In 2016, 22 330 people were seeking asylum in Sweden, a decrease of 84 % compared to 2015.⁷ The diagram below shows the number of asylum seekers in Sweden from 2010 to April 2017.⁸

Asylum seekers Jan-2010 - Apr-2017



⁴ Eurostat news release 46/2017.

⁵ Only Hungary received more, 17 699 asylum seekers per 1 million inhabitants. Right after Sweden, Austria received most people with 9 970 asylum seekers per 1 million inhabitants (Eurostat news release 44/2016).

⁶ Swedish Migration Agency, Årsredovisning 2012, p. 44 ff.

⁷ Eurostat news release 46/2017.

⁸ Swedish Migration Agency's statistics, Asylsökande.

3.2 Open Doors Germany's survey

With the increasing number of asylum seekers in Europe in mind, Open Doors Germany conducted a survey on religiously motivated persecution against Christian refugees in German refugee shelters. They developed the questionnaire together with Open Doors' research team, the World Watch Unit.

During their first period of collecting questionnaires between February 15 and April 15, 2016, Open Doors Germany collected 231 answered questionnaires. The results were then compiled into a report⁹ which was published at a press conference on May 9.¹⁰ The survey proceeded after this date for a second period of investigation, between May and September, which generated another 512 answered questionnaires. Based on the total of 743 questionnaires another report was published.¹¹ The second report showed that religiously motivated harassment and attacks occur in refugee shelters all over the country. In addition to that it showed the likelihood of a large number of unreported cases and that the answered questionnaires in the survey are just the top of an iceberg.¹²

Sweden has also received many asylum seekers, especially in the last few years. In connection to that, we received more and more stories about threats, violence and harassment against Christian refugees here in Sweden. Since Open Doors is working for the persecuted Christians worldwide, we felt the responsibility to conduct a survey similar to the German one here in Sweden in order to investigate the situation in the country.

The German survey was limited to investigate the situation of the Christian refugees in German refugee shelters. The Swedish survey differs a bit from the German one as its target group is wider; the survey includes both asylum seekers and new arrivals, that is people with a residence permit, regardless of their housing situation. The survey includes refugees that came to Sweden from July 1, 2012 and onwards. The questions in the questionnaire are based on the German questionnaire but have been adjusted to the situation in Sweden.¹³

3.3 Hate crime

The Swedish National Council for Crime Prevention (Brottsförebyggande rådet - BRÅ) compiles an annual report on hate crime in Sweden. Hate crime is not a specific juridical crime but an aspect of the motives for a crime. Hate crime means that someone attacks a person or a group of people due to their perceived race, skin color, ethnical background, statement of faith, sexual orientation or transgender identity or expression. The occurrence of this is not registered in any particular way when reporting an incident to the police, which makes it hard to get a proper picture of its extent. The statistics BRÅ is compiling is partly based on police reports that BRÅ categorizes as ones

⁹ Open Doors Germany, Religiously motivated attacks on Christian refugees in Germany.

¹⁰ Open Doors Germany, Mangelnder Schutz religiöser Minderheiten in Deutschland, Pressekonferenz in Berlin.

¹¹ Open Doors Germany, Lack of protection for religious minorities in Germany.

¹² Open Doors Germany, Lack of protection for religious minorities in Germany, p. 5.

¹³ See the Swedish questionnaire, appendix 1, and the German questionnaire, appendix 2.

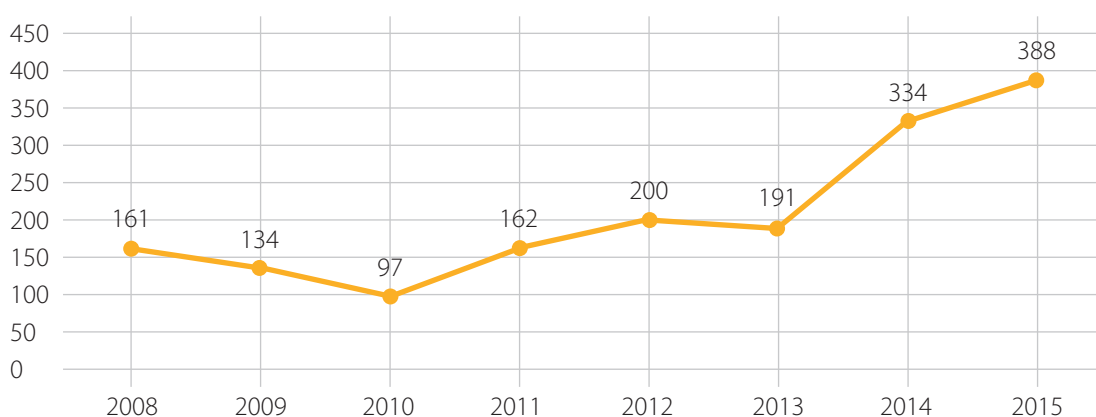
that contain hate crime motives, and partly on reports where the individual directly mentions exposure to hate crime.¹⁴

One of the categories BRÅ is registering is hate crime with Christophobic motives. This is defined as following:

A crime that is committed because of fear of, hostility or hate against Christianity and Christians, that promotes a reaction against Christianity, Christian property, its institutions or people who are, or are perceived to be, Christians or a representative for Christians.¹⁵

Thus, hate crime with Christophobic motives includes a wider group of people, which asylum seekers and new arrivals are a part of.

Hate crime with Christophobic motives



BRÅ's statistics shows that the number of police reports on hate crimes with Christophobic motives increases. This can be due to different reasons. One reason can be that the actual number of committed crimes has increased. Another reason can be that more and more people report these crimes to the police, or that the police have directed more attention to this kind of hate crime lately during the filing of new reports.¹⁶ Regardless of the reason for the increase, it shows that crimes with Christophobic motives occur to an extent that is not insignificant.

¹⁴ Swedish National Council for Crime Prevention, Hatbrott 2015.

¹⁵ Swedish National Council for Crime Prevention, Hatbrott 2015, p. 93, [translated from the Swedish report].

¹⁶ Swedish National Council for Crime Prevention, Hatbrott 2015, p. 93.

3.4 Terms and definitions

3.4.1 Refugee

The term *refugee* has a specific juridical meaning and it is one of the grounds for obtaining a residence permit. It is also commonly used in a more general meaning, describing people who have been forced to flee their home countries. In this survey the term *refugee* is used in this broader meaning, since it is generally accepted in both society and politics. Here, the term *refugee* therefore includes people who have come to Sweden after fleeing their home countries. It includes both asylum seekers and new arrivals. This term – asylum seekers and new arrivals – is used synonymously to the term *refugee* in this report.

3.4.2 Persecution

There is no universally accepted definition of the term *persecution*. Based on the 1951 Convention Relating to the Status of Refugees (Refugee Convention) one can conclude that a threat to life or freedom due to a person's religion, political opinion, ethnicity etc. always constitutes persecution. Even other serious violations of human rights can constitute persecution.¹⁷ Article 9.1a in the Directive 2011/95/EU of the European Parliament and of the Council of 13 December 2011 develops the term persecution of the Refugee Convention even further, and states that an act must be sufficiently serious by its nature or repetition in order to constitute a severe violation of the basic human rights and be considered persecution.¹⁸

Even though this is not a general legal definition, it shows that the threshold has been set very high in the international law for the concept of persecution. There are good reasons for this. To lower the threshold and to expand the definition could lead to serious challenges for the international community, having to afford international protection for many people claiming 'persecuted' status.

However, the downside is that other dimensions of persecution run the risk of being underestimated. In many countries Christians and other minorities are exposed to constant pressure in many different spheres of life. Open Doors intends to track, document, analyze and report all kinds of persecution, including these aspects.

This is why Open Doors has a broader definition of persecution, that includes any hostility experienced as a result of one's identification with Christ. This can among other things include hostile attitudes, words and actions towards Christians. This is a broad definition that includes the full range of hostility and is based on the affected person's own experience. This means that the term is not only limited to very severe forms of suffering. Persecution can also be connected to cultural or social standards that evolved over a long period of time and which in some way lead to the point where people with a certain religious conviction are systematically excluded and marginalized.

It is this wider definition that forms the basis for the understanding of the term persecution in this survey.

¹⁷ UNHCR's handbook, § 51; See even Article 33 in the Refugee Convention.

¹⁸ Directive 2011/95/EU of the European Parliament and of the Council of 13 December 2011 (recast), Article 9.1a.

4 The survey

4.1 The target group

The survey's target group includes people who fulfill the following three criteria:

- People who have **fled to Sweden** and who got here on **July 1, 2012 or later**.
- People who are **Christians** (either they became Christians before they came to Sweden or they converted during their stay here).
- People who **have experienced religiously motivated persecution in Sweden** due to their Christian faith.

The survey includes people who have fled to Sweden within a certain period of time (from July 1, 2012 and onwards). We set the start date to the beginning of the second half of 2012 since that was when the number of asylum seekers increased in comparison to the years before. This increase forced the Swedish Migration Agency to extend the number of spots at refugee shelters by contracting external providers such as hotels, youth hostels or cabin villages, that became temporary residences.¹⁹ The number of asylum seekers continued to rise until the fall of 2015, when Sweden received a higher number of people within one year than ever before.²⁰ By investigating the situation among people who came here between July 1, 2012 and now, the survey covers current incidents that occurred within the last five years - the first few years of the affected person's stay in Sweden. This is the period where the Swedish Migration Agency and other authorities and stakeholders in society have the most contact to the asylum seekers and new arrivals.

We also chose to limit the survey to those who actually have been affected by religiously motivated persecution here in Sweden. Within the bounds of this survey it was not possible to investigate how many individuals were affected by persecution in proportion to the total number of Christian refugees in Sweden.

4.2 The questionnaire

The survey is based on a questionnaire that consists of 17 questions.²¹

The first part of the questionnaire contains questions about the affected person (name/alias, age, gender, place of birth, religious background, period of residence in Sweden, current place of living, asylum status).

The second part is about the experienced persecution. It is divided into three identical sets of questions, where the only difference is who the perpetrator is (other refugees or immigrants; translators/interpreters; other parties, e.g. administrators, police officers, volunteers etc.). The sets of questions are about *what kind* of religiously motivated persecution the individual has experienced (death threats; sexual assaults; violent assaults; other persecution, e.g. threats, insults, social exclusion, mistranslation etc.), *where* these

¹⁹ Swedish Migration Agency, Årsredovisning 2012, p. 44 ff.

²⁰ Swedish Migration Agency, Nästan 163 000 människor sökte asyl i Sverige 2015.

²¹ See appendix 1.

incidents have taken place (at/close by the Swedish Migration Agency's residence; at/close by the private residence; elsewhere, e.g. in public space, store, bus station etc.) and **when** the incidents have occurred (date or time-period). Finally, there is also a question on whether and how many of the incidents have been reported to the police.

The third part of the questionnaire contains questions about police reports and other measures. The questions are about whether the police or the Swedish Migration Agency reacted and took measures in order to protect the affected person in case an incident was reported to the police; why certain incidents were not reported to the police; what the affected person him-/herself suggests as measures that could help protect them better as Christians against religiously motivated persecution in Sweden; if and when the affected person has obtained a residence permit. Finally, there is the possibility to write down other remarks.

4.3 Implementing the survey

4.3.1 Three stages

The survey was implemented in three stages in the spring of 2017. In the preparation phase (Jan-Feb) we developed the questionnaire and had it translated to Arabic, Farsi and Tigrinya.

When we opened the survey on February 22 we went on to the collection phase. We collected the data until May 3. During this phase we contacted congregations and private persons all over Sweden, and we also advertised in Christian media in order to get hold of contact persons who could fill out the questionnaires together with the affected refugees. Many people also contacted us after having read about the survey in the Open Doors magazine or in our dispatch to congregations.

In the third phase (May-June) we compiled and analyzed the questionnaires.

4.3.2 The method

There are two aspects that were particularly important in the implementation of the survey. One of them is the affected person's confidentiality. The other one is the credibility of the survey and its results.

4.3.2.1 The questionnaire

We chose to have a questionnaire-based survey, which meant that all participants answered the same questions. This simplified the compilation of the results.

Furthermore, only people who got a username and password from us had access to the questionnaire via the Open Doors homepage. The questionnaire could be filled out directly on the online platform, in Swedish or English, or by hand by printing out a PDF-questionnaire that was available on the platform in Swedish, English, Arabic, Farsi or Tigrinya.

4.3.2.2 Contact persons

The contact to the affected people was established by so-called contact persons. These are people all over Sweden who have already existing relations to asylum seekers or new arrivals, and who knew about specific incidents of religiously motivated persecution. Primarily we got in touch with them through Christian congregations.

We established an individual contact to all contact persons before they got the login details with which they could access the questionnaire on our online platform. All these steps were implemented in order to secure the credibility of the answers in the questionnaires we received.

4.3.2.3 Management of completed questionnaires

Considering that the questionnaires contain personal records and other sensible information, it was important for us to keep the questionnaires secure while managing them.

Questionnaires that were filled out online could be submitted directly on our online platform. In case the PDF-questionnaire was printed out, we advised the contact person to either scan the questionnaire and send it to Open Doors via e-mail, or to send it with registered mail.

Completed questionnaires that reached Open Doors as a paper questionnaire have been kept locked up. All paper questionnaires have been entered into the online platform.

The questionnaires are not published as a whole and selected answers are always published anonymously.

4.3.2.4 Translation

The questionnaire was available in Swedish, English, Arabic, Farsi and Tigrinya.

The questionnaires that were answered in Arabic, Farsi and Tigrinya have been translated to Swedish or English. In the cases where the contact person him-/herself could translate from the relevant language, they did the translation themselves and entered the answers in Swedish or English into the online questionnaire. In the cases where the contact person could not translate from the relevant language, we sent the questionnaire to our designated translators who helped us with our survey. These translators are all persons with a Christian faith and they have either been involved in earlier projects with Open Doors or have gotten good recommendations from other parties.

All translators had to sign two contracts, one describing the terms and conditions of the task and the working processes, and the other one describing the management of confidential personal records.

The translator got access to a completed questionnaire via a database. Then, the answers were translated to Swedish or English and directly entered into the online platform.

In a measure to guarantee a good quality of the survey, we drew samples from each translator to make sure that the translations maintained a high standard and matched the original. If we had found mistakes or differences in the content of the translations, we would have checked further translations from the same translator in order to see whether it was an occasional error or an ongoing pattern. However, all samples were of good quality which is why we did not need to check further translations.

4.3.2.5 Compilation and analysis

The completed questionnaires were exported from the online platform into a coded Excel document that was developed for the German questionnaire and which we adjusted according to the Swedish survey. All answers that contained free text were coded manually. The coding was checked afterwards in order to prevent occasional errors in the analysis.

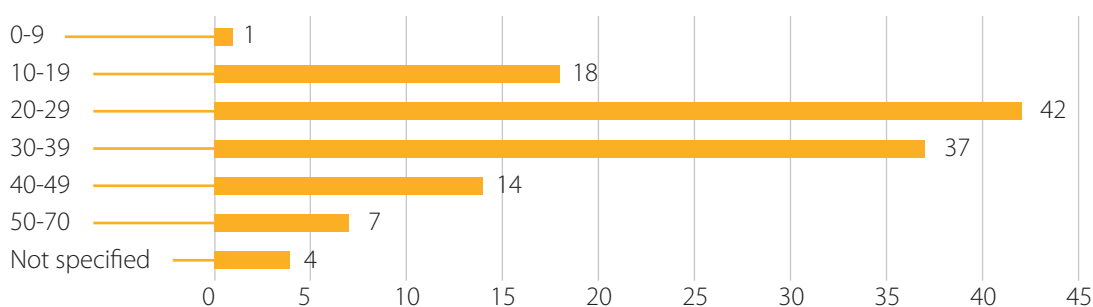
5 Results and analysis

In total we collected 137 questionnaires. However, 14 questionnaires had to be excluded because the participants did not belong to the target group, meaning that the affected person came to Sweden before July 1, 2012, that the reported incidents either occurred in a country other than Sweden or that the incidents obviously were not connected to the person's Christian faith. This is why the result is based on 123 questionnaires.

5.1 The participants

Three out of four affected people who participated in the survey were men (92 persons, 75 %), while one-fourth were women (30 persons, 24 %). One person chose not to indicate the gender. When comparing the gender dispersion to the dispersion among all asylum seekers in Sweden between 2012 and 2016 – where 60-70 % of the asylum seekers were men and the rest women²² – it is reasonable to say that women seem to be as much affected by religiously motivated persecution as men.

Age

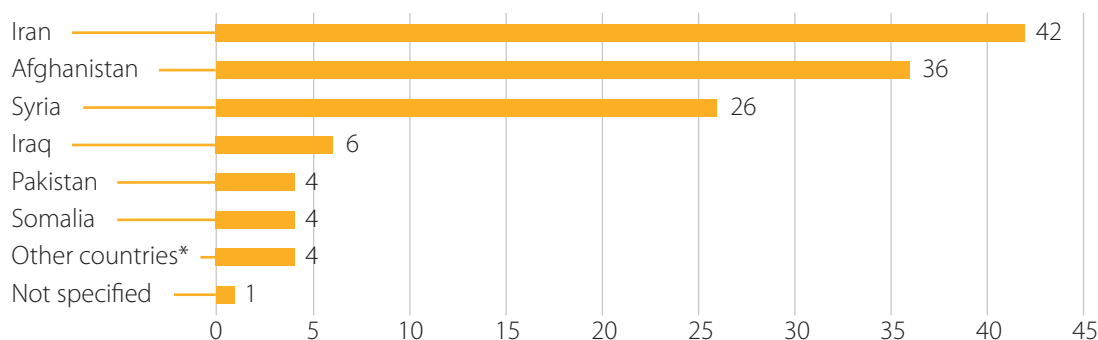


Furthermore, most of the participants were under 50 years old, with the age group of 20-39 years being the biggest among the affected people (79 persons altogether, 64 %).²³

²² Swedish Migration Agency's statistics, Asylsökande till Sverige under 2000-2016.

²³ Compare with the Swedish Migration Agency's statistics that shows a peak in the age group of 13-34 years in 2015 and 18-34 years in 2016 among the asylum seekers. (Swedish Migration Agency's statistics, Inkomna ansökningar om asyl, 2015; Swedish Migration Agency's statistics, Inkomna ansökningar om asyl, 2016).

Citizenship



* Egypt, Saudi Arabia, Sudan, Palestinian territories

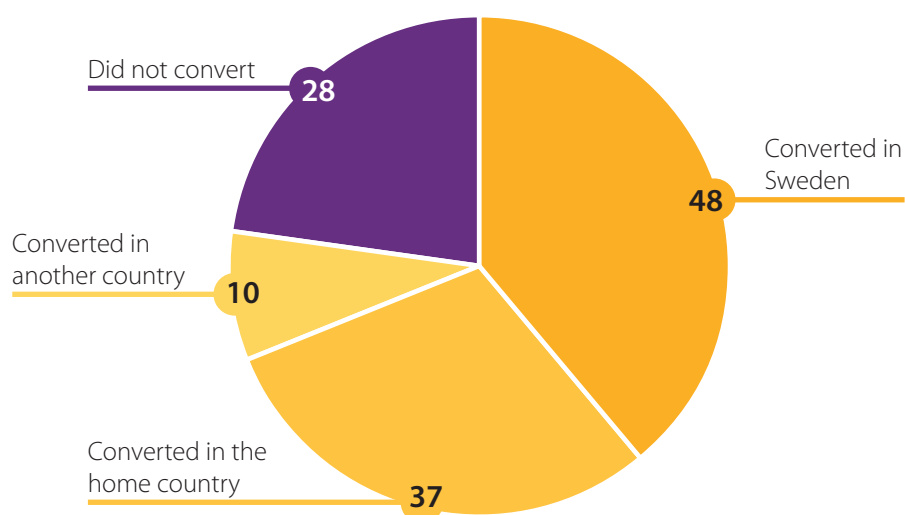
The majority of the survey's participants came from Iran (42 persons, 34 %), Afghanistan (36 persons, 29 %) and Syria (26 persons, 21 %). Six persons came from Iraq (5 %), four persons from Pakistan (3 %) and four persons from Somalia (3 %). One person came from Egypt, one from Saudi Arabia, one from Sudan and one person came from the Palestinian territories (altogether 3 % in the category *other countries*).

When comparing this to the statistics of the Swedish Migration Agency, the asylum seekers who came during the last few years came mainly from Syria, Iraq and Afghanistan, in the named order with most people coming from Syria. Iran is ranked eighth, referring to the Swedish Migration Agency's statistics on all asylum seekers' citizenship.²⁴ In the German survey people from Iran were also the biggest group among the participants (40 %), just as in the Swedish survey.²⁵ Yet it is hard to draw conclusions from this. It could depend on cultural factors, meaning that people from different countries might be more or less in favor of sharing their story and participating in a survey like this. Other than that it could also depend on an actual difference in exposure to persecution.

²⁴ Swedish Migration Agency's statistics, Asylsökande till Sverige under 2000-2016.

²⁵ Open Doors Germany, Lack of protection for religious minorities in Germany, p. 23.

Conversion



The survey shows that converts, that is people who changed their religious affiliation, are a particularly exposed group. More than three out of four participants in the survey (77 %) have converted to the Christian faith. Of these, 48 persons (39 %) have converted in Sweden, 37 persons (30 %) in their home country and 10 persons (8 %) in another country.

Considering that the participants of the survey came from countries where the majority of the population follows Islam, it is reasonable to assume that most of these converts have converted from Islam to the Christian faith.

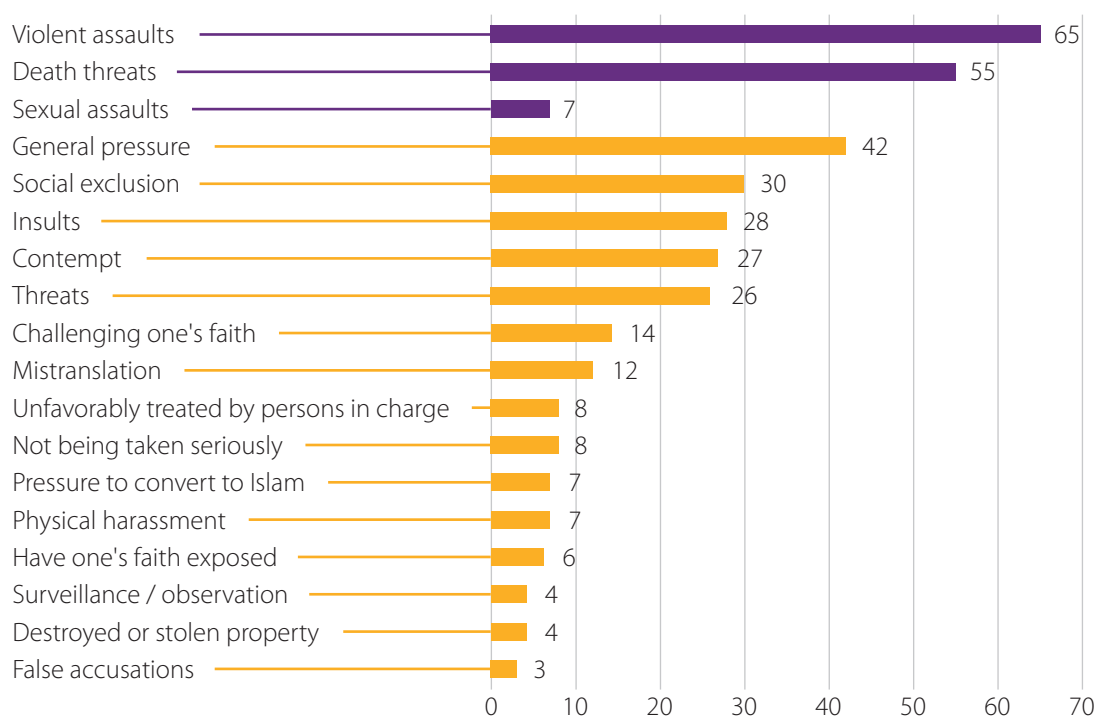
Almost all of the participants who came from Iran have converted to the Christian faith (41 out of 42 persons). The same applies to the participants from Afghanistan (35 out of

36 persons were converts) and Iraq (5 out of 6 were converts). However, this does not apply to the participants who came from Syria – only 5 out of 26 persons were converts.

"It started when we were living in the refugee shelter in xx, because that was when I became a Christian. I was threatened to death, bullied, they swore and shouted at me and they were nasty to me. The authorities did not do anything. Instead they moved me from this shelter to a different one. There it got even worse and the people there were even nastier."

5.2 The incidents' character and frequency

More than half of all participants in the survey reported that they have been affected by violent assaults at least once, due to their Christian faith (65 persons, 53 %). Almost half of all participants in the survey reported that they have been threatened to death at least once (55 persons, 45 %) and 6 % (7 persons) reported that they have been a target of sexual assaults because of their Christian faith, see the purple bars in the diagram below. Almost all, 95 % of the participants (117 persons), reported that they have been affected by some kind of negative incident that can be associated with one's faith. The participants marked that by ticking the box **other persecution** in the questionnaire, and by explaining the incidents in more detail in a free text field. These answers have been analyzed and coded in order to find out what kind of incidents are common, see the yellow bars in the diagram below. One person can have reported several kinds of incidents, conducted by other refugees or immigrants, by translators/interpreters and/or other parties.



The incidents that participants reported in the section **other persecution** most often fell in the categories general pressure (42 persons), social exclusion (30 persons), insults (28 persons), contempt (27 persons) and threats (26 persons). The category **general pressure** includes psychological harassment and disturbances like for example loud prayer calls/music at night, bans from being in the common areas of the refugee shelter, placing garbage just

"Once they said to my daughter that she is not allowed to eat in the canteen without wearing a headscarf, if she wants to keep her head. Another time they said to my son that he is not allowed to have a cross around his neck in a way that is visible, if he wants to keep his health."

outside the door, as well as other kinds of bullying. **Social exclusion** describes the situation when the affected person has been excluded from the community. This can for example include actively keeping distance to a person or that the others at the refugee

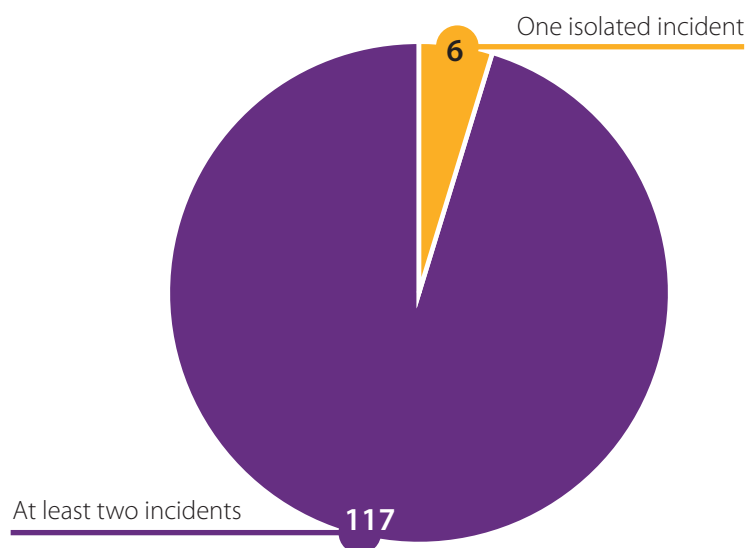
“There was this group of a few people that made life hard for me in different ways, because of my faith. At night they could wake up my whole family by hammering against our door, putting up speakers in front of our room and playing loud music, or just by being loud in general in front of our room. When it was our turn to do the laundry they could switch off the washing machine, throwing out all of our laundry. They were also shouting “kafir” at us (Arabic for “infidel”).”

shelter did not want to eat with or talk to the affected person, often after people got to know that the person converted. The category **insults** contains ugly and offending comments, swearwords etc. Many participants write that other people at the refugee shelter swore and shouted nasty things at and about them. The category **contempt** contains downgrading and contemptuous attitudes and behaviors towards a person as well as individual people keeping distance to a person, which was the case for several affected people after the counterpart got to know about the person’s Christian confession. **Threats** describes other types of threats than death threats, both verbal or in written form. **Challenging**

one’s faith (14 persons) includes provoking discussions on Islam vs. the Christian faith and questioning of why one has a Christian conviction or why one is going to church etc. 12 persons have experienced **mistranslation**, meaning that they have been mistranslated due to their Christian faith, while being at the Swedish Migration Agency, at other authorities, in school or at the doctor etc.

Some experienced that they have been **treated unfavorably by persons in charge** because they were Christians (8 persons). Someone explained for example that there was no food available at the refugee shelter during Ramadan. When the person asked for food, the staff answered “We go by the rules of the Muslims and there is no food now.” 8 persons have experienced that they are **not being taken seriously** concerning their faith and concerning responsible people not taking any actions when incidents occur. 7 persons have experienced **pressure to convert to Islam**, meaning that they have experienced attempts of forcing them to convert back to Islam. 7 persons have also been affected by **physical harassment**, meaning physical attacks that are not categorized as violent assaults, such as e.g. being pushed or spit on. Some (6 persons) have had their **faith exposed**, either at the refugee shelter or on the internet, in a way that made their individual situation worse. 4 persons have been affected by **surveillance / observation** and they name among other things that Muslims have come to their church in order to observe and report their actions to others. 4 other persons have had their **property destroyed or stolen**, after others at the refugee shelter got to know that they are Christians. 3 persons named that they have been a target of **false accusations** concerning stolen property or them having persecuted Muslims, due to their conversion and Christian faith.

Frequency of the incidents



In the questionnaire the affected person had to answer with what frequency a certain type of incident occurred (*never, once* or *several times*), in connection to the three categories of perpetrators (*other refugees or immigrants, translators/interpreters* or *other parties*). The diagram above shows that 95 % (117 persons) of all participants documented at least two incidents. Only 5 % (6 persons) of the participants experienced a single, isolated incident.

The term *persecution* describes systematical and repetitive negative treatment. The survey's results in the category *incidents' character and frequency* show that most of the documented cases are not one-time-events, but that the majority of the survey's participants have been the target of several different kinds of incidents – violent assaults, death threats or sexual assaults in combination with other persecution.

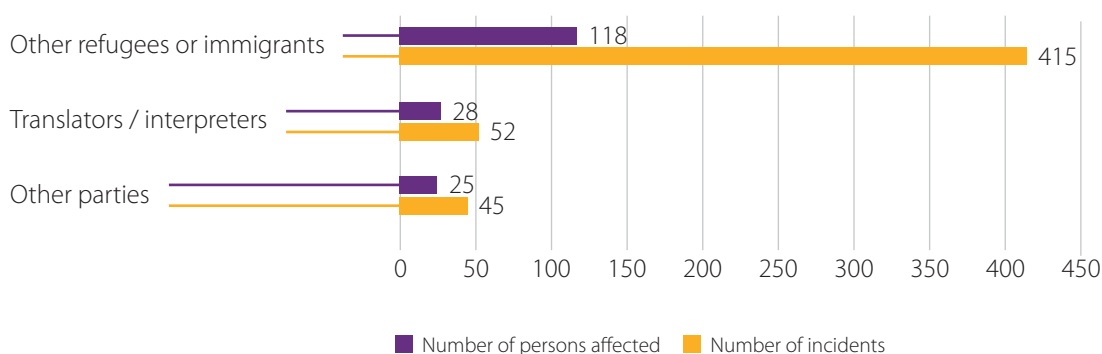
5.3 The perpetrators

Most of the people who participated in the survey have experienced threats, violence and harassment at the hands of other refugees or immigrants (118 persons, 96 %). Al-

“When only the Muslim staff was working at the refugee shelter (without other staff), they looked at me strangely, treated me unfairly, spread lies, mocked me and excluded me. They had a changeable and unpredictable behavior. Sometimes they were kind to me and sometimes they were mean. This spread to the entire staff group. Even the manager of the refugee shelter was one of those who bullied me.”

most one out of four (28 persons, 23 %) have been the target of some kind of religiously motivated persecution by translators/interpreters, and one out of five (25 persons, 20 %) have experienced this persecution at the hands of other parties, see the purple bars in the diagram below. The category *other parties* includes staff at the refugee shelter (8 persons) and case workers, mainly at the Swedish Migration Agency (8 persons), but also teachers, city and county staff, lawyers, police officers, restaurant staff and colleagues.

Who were the perpetrators?



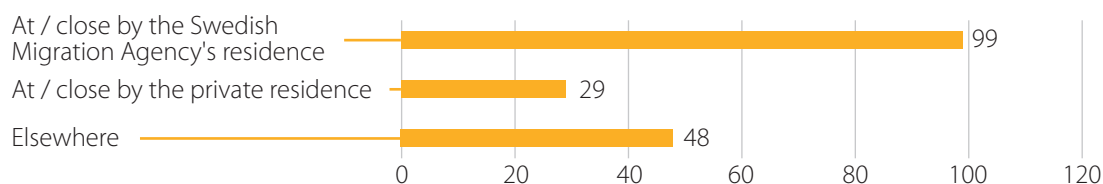
The diagram above shows not only the number of persons affected, but also the sum of all incidents the refugees reported in the questionnaires, sorted by the different perpetrators. This is shown in the yellow bars in the diagram above. The affected person filled out how many times they have been a target of a certain type of incident (*never, once* or *several times*). When a person checked *several times* for a type of incident, this was registered as twice. In total all participants reported 512 incidents, but considering that several times was counted as two times it is justified to assume that the affected people probably have been a target of more incidents than what the statistics shows.

The result shows that religiously motivated persecution conducted by other refugees or immigrants appears more frequently and includes different types of incidents to a higher extent, than the incidents conducted by translators/interpreters or other parties.²⁶

5.4 The location

Most of the people who participated in the survey reported that the incidents have occurred at or close by one of the Swedish Migration Agency's residences (99 persons, 81 %). That includes both the Swedish Migration Agency's own refugee shelters and the shelters that are run by private stakeholders on behalf of the Swedish Migration Agency. 29 persons (24 %) have been affected by incidents at or close by the private residence (a residence that is not run by the Swedish Migration Agency). Furthermore, 48 persons (39 %) declared that they have experienced threats, violence and harassment elsewhere (e.g. in public space, store, bus station etc.).

Where the incidents occurred



Based on this, it can be noted that persecution occurs in many different places, but that the majority of all reported incidents have occurred at or close by any of the Swedish Migration Agency's refugee shelters. The fact that this is the place where the religious persecution appears to be the greatest might be due to several factors. Partly, because the people in the refugee shelters are expected to live together with people from other cultures who they usually would not have chosen to live with. Another problem that can lead to conflict is that the living spaces provided for the refugees are often very crowded. However, the stories that have been reported to Open Doors through the questionnaires clearly indicate that the incidents were linked to the Christian confession of the affected person. Several affected people also say that many Muslims in the refugee shelter have changed their behavior radically towards them, when they got to know that they converted from Islam to the Christian faith.

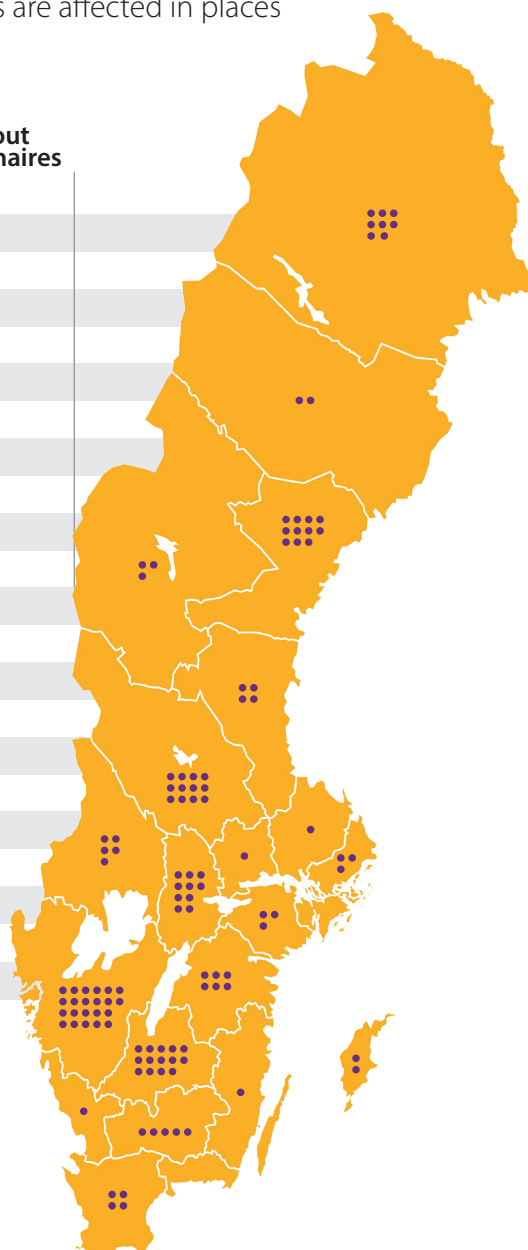
²⁶ Please note: If the affected people in the category other refugees and immigrants would have been affected by *only one type of incident*, the maximum number of incidents would have been only 236, even if every one of them had experienced this kind of persecution several times - 118 affected persons x 1 type of incident x 2 (several times).

5.5 National dispersal

In the table below you can see the amount of received questionnaires (123 questionnaires in total) as well as the amount of contact persons (226 persons) allocated to Sweden's counties. You can see that discrimination, threats and violence based on a person's Christian faith are not a problem limited to certain geographical areas, but a problem that is present all over the country.

Contact persons are the people who received login details from Open Doors to get access to the questionnaire. They have well-established relations to asylum seekers and new arrivals who actually have been affected by threats, violence or harassment due to their Christian faith. This is why even the spread of the contact persons in the Swedish counties can indicate that Christian refugees are affected in places all over the country.

County	Contact persons	Filled out questionnaires
Stockholms län	7	3
Uppsala län	5	1
Södermanlands län	12	3
Östergötlands län	7	6
Jönköpings län	17	14
Kronobergs län	6	5
Kalmar län	5	1
Gotlands län	1	2
Blekinge län	7	-
Skåne län	13	4
Hallands län	9	1
Västra Götalands län	35	22
Värmlands län	15	5
Örebro län	18	10
Västmanlands län	5	1
Dalarnas län	16	12
Gävleborgs län	12	4
Västernorrlands län	14	11
Jämtlands län	2	3
Västerbottens län	6	2
Norrbottnens län	14	8
Not specified	-	5



The variation in numbers in the different counties might be due to different reasons. On the one hand, some of the counties are more populated than others, e.g. Västra Götalands län, which is Sweden's second most populated county. On the other hand, Stockholms län is the most populated county, yet it has a lower amount of contact persons and filled out questionnaires. This is why we assume that it is mainly the dispersal of asylum seekers and new arrivals in the counties, and above all, the contact persons' network and their ability and time to conduct the survey with the refugees, that had an effect on the numbers.²⁷

The contact persons in the survey belong to Equmeniakyrkan, Evangelisk Luthersk Mission-Bibeltrogna Vänner, Evangeliska Fosterlandsstiftelsen (EFS), Evangeliska Frikyrkan (EFK), Frälsningsarmén, Missionsprovinsen, Ortodoxa kyrkan, Pingströrelsen, Svenska Alliansmissionen, Svenska kyrkan and Trosrörelsen, as well as to some independent congregations. Beyond that, we have also been in touch with representatives and members of the Adventistsamfundet, Katolska kyrkan and Vineyard.

5.6 Police reports

The 123 participants of this survey have in total experienced at least 512 incidents. Of the 123 participants only 33 persons have reported at least one of these incidents to the police. Furthermore, only 10 % of the total number of experienced incidents (49 out of 512) have been reported to the police.

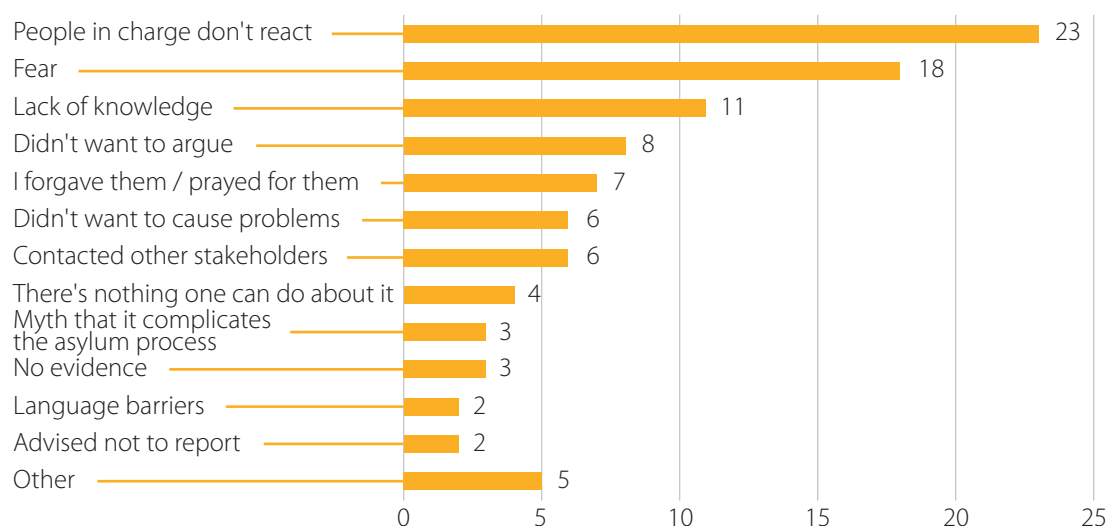
This relatively low reporting rate can be compared to 55 persons who have been threatened to death, 7 persons who have been a target of sexual assaults and 65 persons who have been a target of violent assaults – incidents that in most cases are classified as criminal acts according to Swedish law.²⁸ In addition to that, 95% of the participants reported that they have been affected by *other persecution*, ranging from psychological harassment to threats. Not all of these actions are of a kind that would be considered criminal. However, it cannot be excluded that some of them could be.

Based on this, you can see that there are far more crimes committed against Christian refugees than what have been reported to the police and thus visible in crime statistics.

²⁷ See chapter 5.8 concerning the differences between the number of contact persons and the number of filled out questionnaires.

²⁸ Since the affected people did not specify the death threats, sexual assaults and violent assaults any further, we cannot determine with certainty that all of these incidents can be classified as criminal acts according to Swedish law.

Reasons why incidents were not reported to the police



"They hit me and the day after, I reported it to the police, but they did not do anything. The second time they hit me, I did not report it to the police because I knew that they won't do anything about it. In addition to that - if the Muslims knew that we reported them, the situation would get even harder."

66 persons answered the question why they chose not to report the incidents they have been affected by to the police. Of these, 23 persons wrote that it does not help to report the incidents since the people in charge do not take any actions anyway. 18 persons declared that they did not report the incidents because they feared the situation would get worse, while 11 persons stated that they did not know the rules or what applies to their situation and how to report to the police.

8 persons answered that they did not

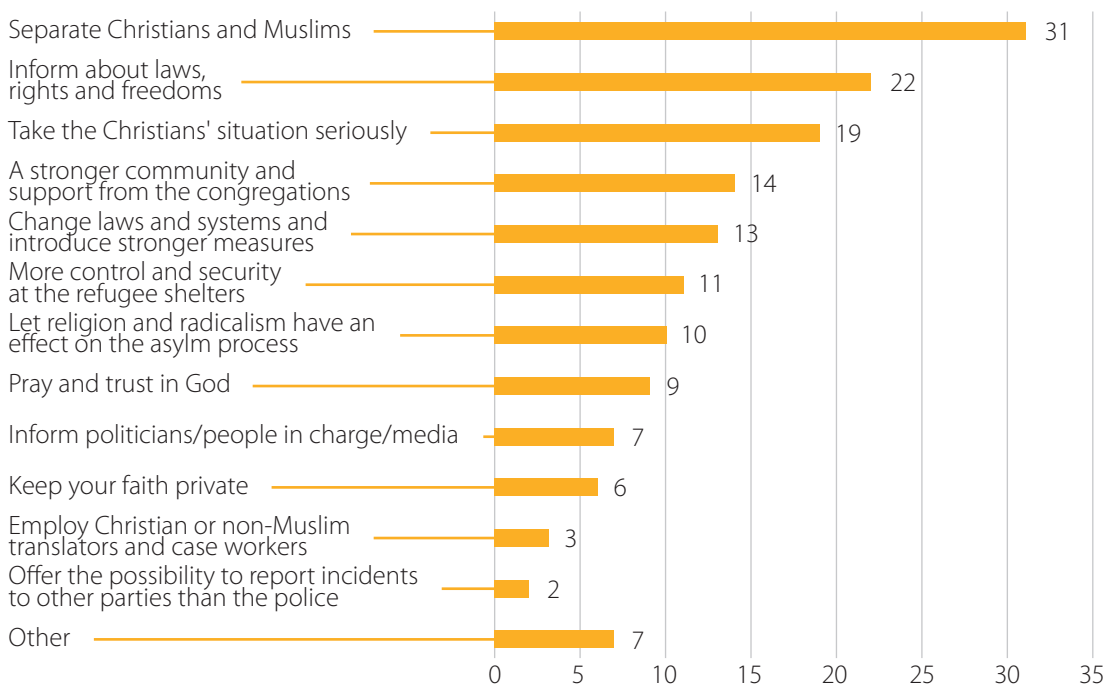
report because they did not want to argue. Instead, they wanted to do everything they could to preserve peace. 7 persons stated that they rather wanted to forgive and pray for the perpetrators. 6 of the participants responded that they did not want to cause problems or destroy the opportunity to stay in Sweden for those who threatened, harassed and abused them. The same number of persons (6) chose to contact other stakeholders, e.g. the Swedish Migration Agency, lawyers etc. 4 persons named that one just has to accept this kind of behavior, there is nothing one can do about these kinds of incidents. Some, 3 persons, did not report because they did not want to be part of a police case, as this was rumored to make the asylum process more difficult. 3 persons said they did not report because they did not have any evidence. 2 persons declared that it was due to language barriers and 2 persons have stated that others advised them not to report, but to forgive. The category *other*, 5 persons, includes among other things answers that have been linked to specific situations, such as that the person in question lived hidden and therefore did not want to report an incident to the police.

Here you can see that several people hold the view that the police or other people in charge do not take actions and furthermore that there is a fear of the situation getting worse if you report an incident to the police. Based on this, it is not very surprising that so few religiously motivated crimes against Christian refugees are reported to the police.

5.7 Measures of protection

The affected people could suggest measures themselves which they assume would protect them and other Christians better against religiously motivated attacks in Sweden. In total 98 persons (80 %) answered this question. Please note that one person could suggest several measures.

Suggested measures of protection



The most common answer people gave, ca. one third of the people (31 persons), was the wish for separated residences for Christians and Muslims. This is probably linked to the fact that most of the incidents occurred at the refugee shelters. Many (22 persons) are also demanding more education and information for asylum seekers about Sweden's laws, about democracy,

"Sweden is a democratic country where you are allowed to believe in what you want. Protect this right. Teach everybody who gets here that they are free to believe in what they want and that they should be respected for it."

everybody's equal rights, religious freedom and about how the Swedish society works. Almost as many, 19 persons, named that politicians, police officers and the Swedish Migration Agency need to take the situation of Christian refugees more seriously. 14 persons demand a stronger community and a bigger support from the Christian congregations. The church is an important anchor for many, so they do not feel alone and excluded. Some of the participants said that Christian congregations have been the only ones offering protection to them against persecution in Sweden. Some (13 persons) request stronger laws and systems with more distinct measures for those who do not respect religious freedom. 11 persons want more control and security at the refugee shelters, meaning more security guards, more staff and a stronger presence of police officers and case workers from the Swedish Migration Agency. 10 persons want that factors such as religion and radicalism directly have an effect on a person's asylum process. 9 persons answered that the society could not offer them any protection and that their only hope was to pray and trust in God. Some (7 persons) think that politicians, civil servants and other people in charge need to be informed about what Christians are exposed to. According to them, the problem also needs to be highlighted by the media in order to let the general public know about the situation of the Christians. 6 persons declared that the best protection against persecution is to keep your faith private. A smaller group of 3 persons demand non-Muslim translators and case workers. 2 persons want to have the possibility to report incidents to other parties than the police. The last category, *other* (7 persons), includes mainly comments that did not suggest any direct measures for protection. One of them just named for example that there is nothing one can do about it and that you just have to go through it.

5.8 Dark figure

In addition to the questionnaires Open Doors received, it is justified to assume that there is a high dark figure with far more people affected by persecution in Sweden due to their Christian faith than this survey could record.

On the one hand, we heard about many situations where Christian refugees experienced persecution at the refugee shelters to such a large extent that they were forced to move, often to parts of Sweden far away from the place they stayed at previously. Due to this, many well-established relations between potential contact persons and affected refugees were cut off and it was difficult to keep in touch.

On the other hand, some of the contact persons did not fill out the questionnaire with the affected refugees because they came to Sweden before July 1, 2012 – thus they were not part of the survey's target group. We also received 14 filled out questionnaires which we did not include in the results, because the participants were not part of the target group.

Furthermore, quite a few contact persons told us that the affected refugee they are in touch with did not want to participate in the survey because they feared that their identity might be exposed.

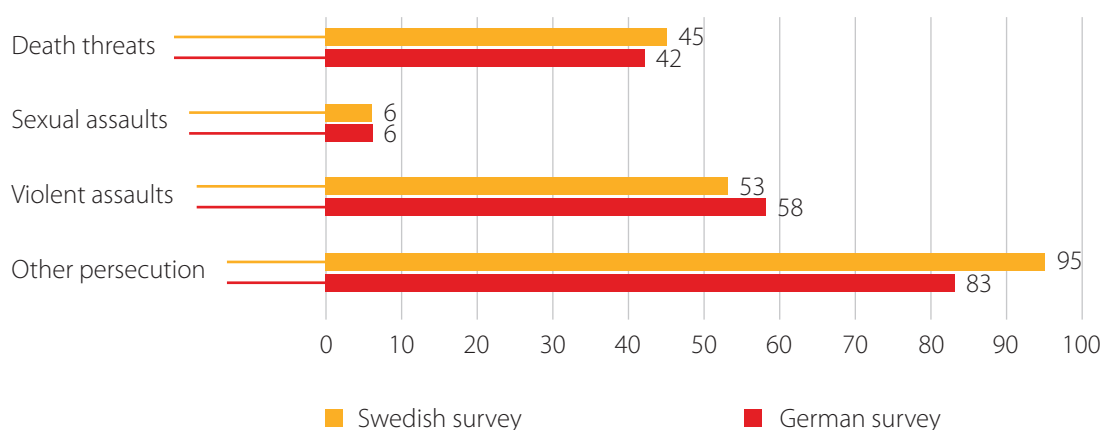
Finally, there were several contact persons who said that they are in touch with affected refugees and who would have liked to help us, but who did not have the time to fill out the questionnaires together with the refugees within the investigation period.

6 Comparison with the German report

The German survey was conducted in two stages and they received 743 questionnaires in total, 231 questionnaires in the first collection period and 512 questionnaires in the second. Open Doors Sweden received 123 questionnaires from people who fulfilled all three criteria of the target group and these questionnaires serve as the basis for the survey's results. Between 2012 – 2016 Germany received more than four times more asylum seekers than Sweden, which is also affecting the amount of received questionnaires in both countries.²⁹

Yet the results of the two surveys are very similar in the two countries, looking at their proportional dispersal. In the diagram below you can see for example that there is a similar pattern in the two countries concerning the amount of different types of incidents.

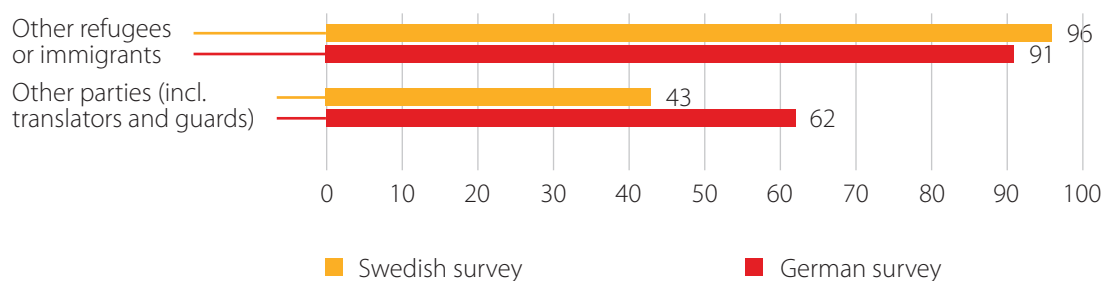
Proportion of affected persons sorted by the incidents' character, in percent



In the German survey there were three categories in order to find out who the perpetrators were, *fellow refugees*, *guards* and *other parties* (which included translators/interpreters). In the Swedish survey there were also three categories, *other refugees or immigrants*, *translators/interpreters* and *other parties*. Since the categories were a little different in the two surveys, they are displayed and compared in just two categories in the diagram on the next page, including both *guards* and *translators/interpreters* in the category *other parties*. Even here you can see that the results of the Swedish and the German survey are similar, comparing the proportions of affected people to all participants in the respective country's survey.

²⁹ 370 545 people applied for asylum in Sweden between 2012-2016, compared with 1 628 500 asylum seekers in Germany during the same period of time. (Eurostat, Asylum and first time asylum applicants by citizenship, age and sex).

Who were the perpetrators, in percent



The fact that many refugees in both Sweden and Germany indicate that they have been affected by religiously motivated persecution in the respective country shows, that this is a general problem occurring in multiple areas and that it has to be taken very seriously.

7 Open Doors' suggestions for measures of protection

Based on all humans' equal value and the basic human rights and freedoms that are to be ensured to each individual, Open Doors sees the need for the following measures in order to protect asylum seekers and new arrivals against religiously motivated persecution here in Sweden:

Faster transfers to safe housing

Almost one third of all participants in the survey suggest separate refugee shelters for Christians and Muslims as a measure of protection. The result also shows that most of the incidents occurred at or close by one of the Swedish Migration Agency's residences. However, we think that it would be problematic, and also not desirable, to divide people living in a democratic society according to their religion. Yet, Open Doors wants to see more safe houses available and faster transfers there for Christian individuals and families who experience religiously motivated persecution due to their faith. First and foremost, the focus has to be on the affected people's security and safety.

Need for information to civil servants

Based on the answers in the questionnaires, there are many civil servants with an insufficient knowledge on the significance of religion and what consequences a conversion has for many refugees. Open Doors therefore thinks that civil servants need more in-depth knowledge on what the Christian faith is, what it means to convert and what kind of consequences this can bring about, both in the event of a return to the home country, but also here in Sweden.

Need for information to asylum seekers and new arrivals

Many of the affected people demand more information on Sweden's laws, rights and freedoms, both for themselves but also for those who persecute. Open Doors therefore thinks that more of this type of information is needed at an early stage of the asylum process. This includes information and knowledge on what rights one has in form of for example religious freedom and freedom of speech, what these rights mean in practice, as well as information on how to report incidents to the police.

Allow anonymous police reports

The fact that many of the participants experienced that the police do not react even when an incident was reported, in combination with the fear that a report could make the situation worse, make it extremely hard to encourage the affected person to report incidents with religious motives to the police. This can cause misleading official statistics and the appearance that incidents with religious motives do not occur to any

high extent. Open Doors therefore thinks that there is a need for a possibility to report religiously motivated incidents anonymously.

Need for further surveys

We have now investigated religiously motivated persecution against Christian refugees here in Sweden and have gained certain knowledge on what the situation is like. Based on the survey's result, Open Doors sees a major need to continue investigating the different dimensions of religiously motivated persecution in Sweden and of crimes against religious freedom. In particular, we think that there is a need for further surveys on the situation of converts and their exposure.

8 Final comments

Culture versus religion?

Concerning the situation of Christian refugees here in Sweden, some are of the opinion that conflicts and harassment are probably just caused by cultural differences and therefore do not need to be linked to a person's religious affiliation. Open Doors' long experience of working with persecuted Christians worldwide indicates that religion and culture are often coincided. In many countries it is difficult, and perhaps not even relevant, to make a difference between culture and religion, the way we usually do in Sweden. Whoever converts from Islam to the Christian faith does not only change faith from one God to another, but also violates norms in society, laws³⁰ and cultural expressions. Becoming a Christian therefore often results in the individual being excluded from an entire system. Many of the participants in the survey also write in the questionnaires that they, in combination with harassment, threats and violence, are told that they are infidels and traitors. Even though there are cultural elements in the religious persecution, this does not make the persecution less serious. The affected people regard the persecution as religiously motivated, based on their perspective and experience - which is what this survey is based on.

Open Doors does not want to contribute to increased religiophobia

Open Doors is very aware of the fact that questions concerning persecution due to a person's Christian belief are very delicate and that a report like this one can be misused in order to spread a general distrust towards religious affiliations and to propagate for xenophobic movements and Islamophobia. Open Doors is an organization that emphasizes all humans' equal value and the right to religious freedom and this is exactly our intention with this survey - to protect religious freedom. It is a fundamental part of the Christian faith, and also fundamental to Open Doors, that God loves all people, regardless of faith or religion and that all humans are to be met with respect and love.

³⁰ In some countries it violates the national law to change religion. In other cases, a conversion violates religious laws, which can be just as much in force as the national laws within certain groups.

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Appendix 1: Open Doors Sweden's questionnaire (in English)

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Survey on religiously motivated persecution against Christian refugees in Sweden

Dear Brothers and Sisters in Christ,

Open Doors is getting many reports about difficulties and harassments that you and many other Christian refugees are experiencing here in Sweden because of your Christian faith. We cannot let that continue without taking action. We want to help you by telling your stories and making politicians and decision-makers in our country aware of your situation. We want to document as many stories of harassment, pressure, violence and threats as possible and will then analyze and compile all of these cases into a report. Our goal with this survey is to gather the basic data in an effort to contribute to increased security for Christian refugees, who are suffering under persecution in Sweden.

This is where we need your help. You have received this questionnaire because you have experienced persecution in Sweden due to your Christian faith. We are very grateful that you want to take part in our survey by filling out the questionnaire.

Important: Your personal data is intended for internal use only and will **not** be published or provided to any third party! Completed questionnaires are stored internally and are **not** going to be published as a whole or made available to the public. The description of your experiences will be kept anonymous if published.

The contact person you are filling out the questionnaire with, will be sending it back to Open Doors (either online or via postal mail). If you know of other Christian refugees who are also being pressurized or attacked because of their Christian faith, we would greatly appreciate if you could help us get in contact with them. Please speak first to the person(s) concerned and after gaining their consent, consult your contact person who helped you fill out this questionnaire.

Thank you for your help with this important survey!

God bless you!



Peter Paulsson

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About Open Doors

Open Doors is a Christian international ministry serving persecuted Christians worldwide since 1955. We are currently working in over 60 countries supporting and strengthening Christians who are being discriminated and persecuted for their Christian faith. We help by distributing Bibles and Christian literature, by training pastors and church workers, by giving development-assistance, with prayers and personal visits and by giving legal aid to the persecuted. In the "free" world, Open Doors provides information to the public through publications and meetings about the persecution of Christians and raises support, involvement and prayer for the persecuted church in the world.

Sweden's questionnaire

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Information about the contact person

Personal data collected with this questionnaire will be used purely for internal purposes and will **not** be published or transferred to third parties!

Needs to be filled out by the contact person:

First name: _____

Last name: _____

Church: _____

Town/village: _____

Tel. number: _____

E-mail address: _____

Sweden's questionnaire

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Questions for you who experienced persecution

Personal data collected with this questionnaire will be used purely for internal purposes and will **not** be published or transferred to third parties!

1. When did you arrive in Sweden? (month and year): _____
2. Name (The name will not be published! If needed, please use an alias):

3. Age (date of birth if known; yyyy-mm-dd): _____
4. Gender:
 - a. male
 - b. female
5. Place of birth (country): _____
6. Did you convert to Christianity from another faith?
 - a. Yes
 - b. No
7. Where did you find your faith?
 - a. In Sweden
 - b. In your home country
 - c. In another country
8. Where do you currently live? (town/village and county/province)

9. Current status:
 - a. Seeking asylum
 - b. Received residence permit or expulsion

Sweden's questionnaire

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10. Which types of religiously motivated persecution have you experienced at the hands of **other refugees or immigrants** in Sweden? (Please mark)

	Never	Once	Several times	Where? At/close by the Swedish Migration Agency's residence (e.g. refugee housing, Migrationsverkets flats)	Where? At/close by the private residence	Where? Elsewhere (e.g. In public space, store, bus station etc.)
Death threats	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sexual assaults	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Violent assaults	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Other persecution (e.g. threats, insults, social exclusion etc.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Explain in more detail what kind of "other persecution" you experienced:

10.1. Date/time-period for all stated incidents and town/village:
(e.g. 2014-06-21, Stockholm; February-May 2016, Örebro)

10.2. How many (and which) incidents did you report to the police?

Sweden's questionnaire

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11. Which types of religiously motivated persecution have you experienced at the hands of translators/interpreters in Sweden? (Please mark)

	Never	Once	Several times	Where? At/close by the Swedish Migration Agency's residence (e.g. refugee housing, Migrationsverkets flats etc.)	Where? At/close by the private residence	Where? Elsewhere (e.g. In public space, store, bus station etc.)
Death threats	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sexual assaults	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Violent assaults	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Other persecution (e.g. threats, insults, <u>misinterpretation</u> etc.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Explain in more detail what kind of "other persecution" you experienced:

11.1. Date/time-period for all stated incidents and town/village:
(e.g. 2014-06-21, Stockholm; February-May 2016, Örebro)

11.2. How many (and which) incidents did you report to the police?

Sweden's questionnaire

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12. Which types of religiously motivated persecution have you experienced at the hands of **other parties** (e.g. administrators, police officers, volunteers etc.) in Sweden? (Please mark)

Who was persecuting?

	Never	Once	Several times	Where? At/close by the Swedish Migration Agency's residence (e.g. refugee housing, Migrationsverkets flats etc.)	Where? At/close by the private residence	Where? Elsewhere (e.g. In public space, store, bus station etc.)
Death threats	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sexual assaults	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Violent assaults	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Other persecution (e.g. threats, insults, social exclusion etc.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Explain in more detail what kind of "other persecution" you experienced:

12.1. Date/time-period for all stated incidents and town/village:
(e.g. 2014-06-21, Stockholm; February-May 2016, Örebro)

12.2. How many (and which) incidents did you report to the police?

Sweden's questionnaire

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13. **If you reported an incident to the police:** Did the police or the Swedish Migration Agency (Migrationsverket) act on it and take measures to protect you against further persecution?

	Never	Sometimes	Every time
Police	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Swedish Migration Agency (Migrationsverket)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Official police report number concerning the incident/incidents (if known):

14. **If you did not report an incident to the police:** Reasons why incident/incidents were not reported:

Sweden's questionnaire

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15. What do you suggest could help protect you better as a Christian against religiously motivated assaults in Sweden?



16. **If you have a residence permit:** When did you get your residence permit?
(Month and year):

Sweden's questionnaire

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17. Other remarks (optional):

Thank you for your help! God bless you!

I hereby agree to that the information provided in part 1: "Information about the contact person" may be used according to the purpose, and in the way described in the introduction. I certify that I have not intentionally influenced or manipulated the affected person's answers while I was helping him/her to complete the questionnaire.

Signature of contact person

I hereby agree to that the information provided in part 2: "Questions for you who experienced persecution" may be used according to the purpose, and in the way described in the introduction. I certify that I answered this questionnaire truthfully.

Signature of the affected person

Appendix 2: Open Doors Germany's questionnaire (in English)

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Survey on religiously motivated violence against Christians in German refugee housing

Dear Brothers and Sisters in Christ,

We have heard of the difficult situation which you and numerous other Christian refugees are facing in the refugee housing in many parts of Germany. We would like to help by making known to the public incidents or threats (caused by other refugees) that you and others have experienced. We aim to persuade politicians to guarantee effective protection for Christian refugees in Germany.

This is why we need your help. We have been working on a study for several month now, which is intended to reflect the actual situation for Christians in refugee accommodation. You have received this questionnaire because you yourself have experienced persecution in Germany. We would like to document as many incidents and threats as possible, in order to present concrete and representative information to the persons of responsibility in Germany. Please support this endeavour by filling out the enclosed questionnaire.

Important: *Your personal data is intended for internal use only and will not be published or provided to any third party! The description of your experiences will be kept anonymous for publication.*

Please return the completed questionnaire to the pastor or contact person from whom you received it. Should you know of other Christian refugees who are also being pressurized and attacked because of their faith, then we would greatly appreciate it, if you could help us get in contact with them.. Please speak first to the person(s) concerned and after gaining their consent, consult the pastor or contact person from whom you originally received the questionnaire..

Thank you for your help. God bless you.

Yours in Christ,

Markus Rode

About Open Doors

Open Doors is an inter-denominational Christian ministry serving persecuted Christians. We have been active for more than 60 years and are currently working in over 60 countries supporting and strengthening Christians who are being discriminated and persecuted for their faith. We help by distributing bibles and Christian literature, by training pastors and church workers, by providing courses on trauma-care, by supporting prisoners and their families as well as families of Christians that have been killed for their faith, by setting up social-economic-development projects and emergency relief. In the "free" world, Open Doors provides information to the public through publications and meetings about the persecution of Christians and raises support and prayer for them.

One of our main activities at present is the support of Christians in Syria and Iraq. 125,000 persons are receiving supplies through Open Doors partners each month.

Germany's questionnaire

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Contact Information

Needs to be filled out by the contact person of the refugee in germany

First name: _____

Name: _____

Church: _____

City: _____

Tel. number: _____

E-Mail: _____

Questions for refugees

Personal data collected with this questionnaire will be used purely for internal purposes and will not be published or transferred to third parties!

1. Contact to person responsible since (year): _____

2. Name (The name will not be published! If needed please note down an alias):

3. Age (date of birth if known): _____

4. Gender:
a. male
b. female

5. Place of birth (Country/City): _____

6. Did you convert to Christianity from another faith?
a. yes
b. no

7. Where did you find faith?
a. in Germany
b. in your home country
c. in another country

8. Where do you live currently? (name of shelter/city/federal state)

Signature of contact person

Signature of refugee

Germany's questionnaire

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9. Is it your first German refugee housing?

- a. yes
b. no

10. Which types of religiously motivated violence have you experienced at the hands of **fellow refugees** in Germany? (please mark)

	never	once	several times	In current residence? (if not, note below 10.2.)	Reported at least once (internal administration)	Reported at least once (police)
Death threats	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sexual assault	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Violent assault	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Other persecution	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Remarks about „other persecution“:

10.1. Date of incident or time-period of incidents occurring:

10.2. Refugee housing in which the incidents took place (name of housing/city/federal state):

Signature of contact person

Signature of refugee

Germany's questionnaire

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11. Which types of religiously motivated violence did you experience by **guards** in Germany? (please mark)

	never	once	several times	In current residence? (if not, note below 11.2.)	Reported at least once (internal administration)	Reported at least once (police)
Death threats	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sexual assault	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Violent assault	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Other persecution	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Remarks about „Other persecution“:

11.1. Date of incident or time-period of incidents occurring:

11.2. Refugee housing in which the incidents took place (name of housing/city/federal state):

Signature of contact person

Signature of refugee

Germany's questionnaire

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12. Which types of religiously motivated violence did you experience at the hands of **other (not yet mentioned) parties** in Germany? (please mark)

Who was persecuting? _____

	never	once	several times	In current residence? (if not, note below 12.2.)	Reported at least once (internal administration)	Reported at least once (police)
Death threats	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sexual assault	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Violent assault	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Other persecution	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Remarks about "other persecution":

12.1. Date of incident or time-period of incidents occurring:

12.2. Refugee housing in which the incidents took place (name of housing/city/federal state):

13. If incident were reported, did the refugee housing's internal administration or police act on it and take measures to protect you against further assaults?

	never	sometimes	each time
Internal administration	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
police	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Official police report number concerning the incident/incidents (if known):

Signature of contact person

Signature of refugee

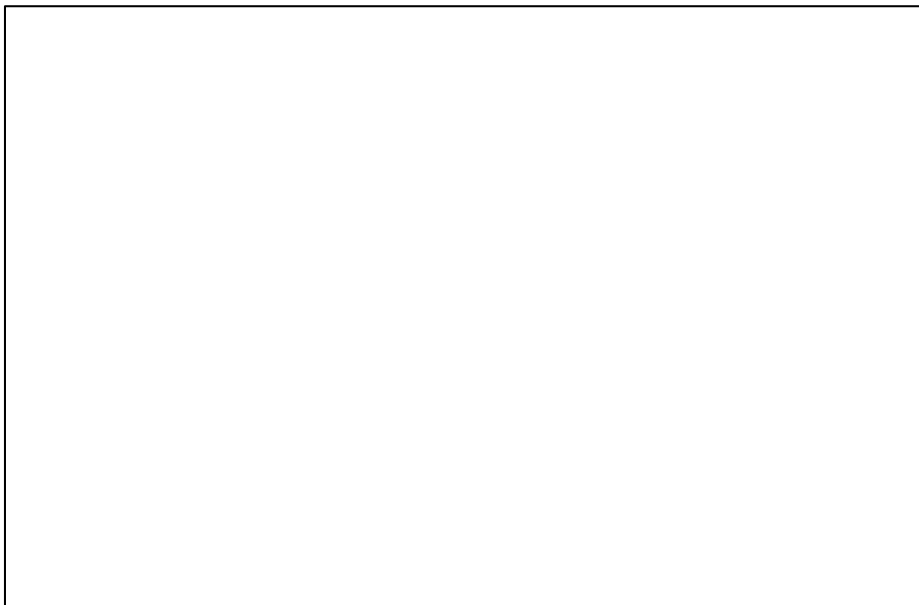
Germany's questionnaire

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14. Reasons why incident/incidents were not reported:



15. What ways do you suggest could help protect you better as a Christian against religiously motivated assaults in refugee housing?

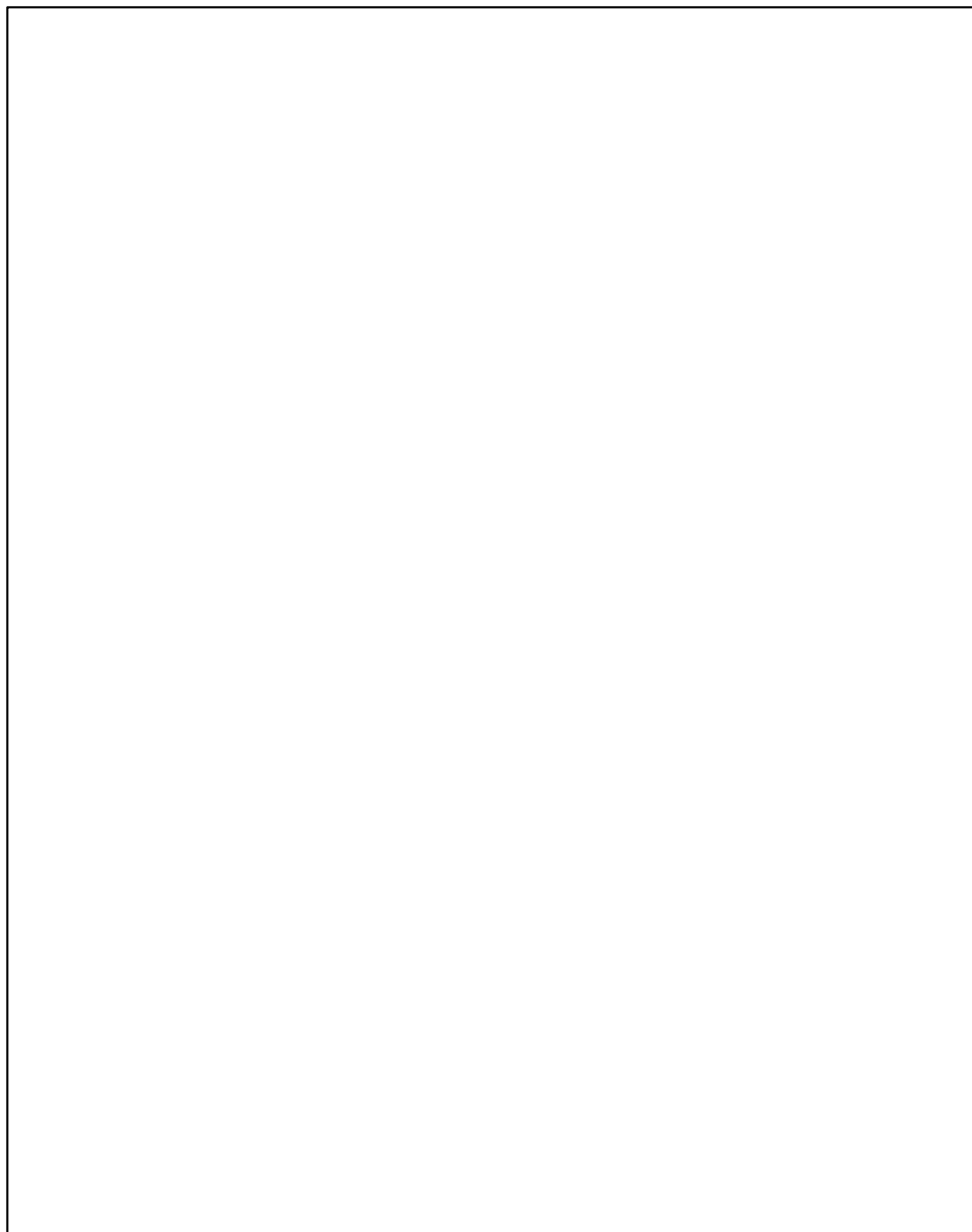


Signature of contact person

Signature of refugee

Germany's questionnaire

16. Other remarks (optional):



Thank you for your help and may God bless you!

Signature of contact person

Signature of refugee

technik fü



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