***Background***

1. Human rights indicators are quantitative or qualitative variables or facts used to measure the realization of human rights that “can serve as a proxy or a metaphor for phenomena that are not directly measurable.”[[1]](#footnote-1) They are designed to monitor and promote the implementation of human rights and can enhance assessments of the state of human rights enjoyment at a particular time in a particular context. This is especially important given that human rights indicators offer “measurability” in an area where it is often assumed that measurement in objective and empirical terms is not possible. According to the Office of the High Commissioner for Human Rights (OHCHR), they are, in practical terms tools that enable States, “to assess their own progress on human rights, formulate human rights-based public policies and programs, and make precise information available to civil society and to national and international human rights monitoring mechanisms.”
2. The Special Rapporteur on freedom religion or belief proposes an indicator framework to assist in measuring the enjoyment of the right to freedom of thought, conscience and religion or belief by rights-holders; by capturing illustrative outcomes that could be related to the state of realization of this right. The indicators can enhance the efforts of States in assessing the impact of their efforts to respect, protect and promote the right to freedom of religion or belief and the elimination of discrimination based on religion or belief by: (i) identifying the scope of human rights protection in a State’s legislative and institutional framework (ii) surveying the State’s efforts in taking steps to practically implement human rights commitments and (iii) measuring the extent to which the laws, institutions and policies result in outcomes that demonstrate the practical enjoyment of freedom of religion or belief by rights-holders. They can also provide development experts and human rights analysts with a tool for reporting, as well as advising and guiding governments to ensure that they respect, protect and promote their obligations.
3. The indicators are premised upon States’ international human rights obligations relating to freedom of thought, conscience and religion or belief, including, but not limited to, Article 18 of the UDHR, Article 18 of the ICCPR, the 1981 UN Declaration of the Elimination of all forms of Intolerance and of Discrimination Based on Religion or Belief, and Human Rights Committee General Comment 22. Other international treaties, including the CRC, CEDAW, and the CERD are also drawn upon reflecting the indivisibility, interdependence, interrelatedness and universality of human rights. The framework also represents accumulated lessons from the mandate-holder’s four years in addressing challenges to freedom of religion or belief, communications to the mandate-holder regarding violations of freedom of religion or belief, wide surveys of existing literature and guidance on implementing freedom of religion or belief and related human rights.
4. Importantly, the indicator framework is a work in progress. It has been peer-reviewed by experts but is not exhaustive and will be tested and piloted in various countries across different contexts. In the coming months, the Special Rapporteur will hold a series of consultations with stakeholders to strengthen the framework. The Special Rapporteur hopes to receive comments and feedback from all regions of world.
5. Additionally, human rights monitoring and human rights practice are highly dependent on context and the proposed indicators and benchmarks must be adapted accordingly. A limited set of indicators is proposed. When operationalised by States and civil society, it is hoped that the indicators will be remain rooted in international human rights obligations but that local contexts can be captured, particularly in the process and the outcome or performance indicators.

***Indicator Typology***

1. One of the first steps in developing human rights indicators is to identify the constituent elements a given right, also known as **attributes**.[[2]](#footnote-2) Attributes help break down key aspects of the normative standard to ‘concretize’ the elements necessary for the realization of each right. The attributes underpin the selection and measurement of indicators.
2. The Special Rapporteur offers an illustrative framework of structural, process and performance indicators for each attribute to measure a given state’s commitment, effort and results respectively.

***Structural indicators*** identify the extent to which the constitutional, legislative and institutional framework of States incorporate international human rights obligations. The absence of constitutional, legislative and institutional safeguards that are consistent with international standards can be indicative of a protection gap for freedom of religion or belief and related rights on which freedom of religion or belief depends.

1. ***Process indicators***examine a State’s efforts to operationalize its human rights commitments by way of policies, procedures, practices, budgets and capacity. In this way, indicators can be used not just to measure compliance but to build or mainstream human rights targets and goals – and, indeed, principles – into government policy and practice. They survey the State’s exercise of its duties beyond law-making to include, for example, the accessibility and inclusivity of mechanisms for rights-holders to report violations of human rights; the provision of human rights training to state officials; budgetary support for programs to advance human rights; governmental support for relevant non-state actors who have roles in implementing human rights; transparency and accountability. Protecting freedom of religion or belief and eliminating discrimination in practice may also require special measures in programming and capacity building to address the specific concerns and needs of individuals and groups who face systemic discrimination, such as minority religious or belief communities.
2. ***Outcome/performance indicators*** measure gaps in the enjoyment of a right and obtain evidence of violations or capture positive outcomes. In line with a human rights-based approach, performance indicators should be based on international standards but be contextually specific and timely to respond to the needs of rights-holders in different communities. Crucially, a human rights-based approach necessitates acute attention to marginalized groups. Performance indicators should be disaggregated to compare population groups to understand the situations of specific groups to the extent feasible. Disaggregation of data on the grounds of discrimination that are prohibited under international human rights law can achieve this objective.
3. By collecting data on, and analysing disparities within countries along prohibited grounds of discrimination, disaggregated data can better identify those farthest behind who may be hidden by averages.[[3]](#footnote-3) Measuring aggregates, such as the average number of places of worship in a region, does not always convey information about the ability of members of disparate religious and belief communities to exercise their freedom of worship and accede these places.
4. Importantly, data is not always quantitative; the Special Rapporteur emphasizes that human rights violations cannot be fully captured in statistics. Additionally, the reliability of statistics, data collection and disaggregation is not always sufficient. Qualitative reports from civil society and first-hand testimony from rights-holders, including narrative and storytelling[[4]](#footnote-4) are essential to understanding the lived experiences of rights-holders, the different needs of rights-holders and the hidden dynamics of marginalization.

***Sources***

* + 1. *OHCHR Human Rights Indicators: A Guide to Measurement and Implementation (2012)*[[5]](#footnote-5)
		2. *SDG indicators under OHCHR’s custodianship*[[6]](#footnote-6)
		3. *OHCHR, Report on Indicators for Promoting and Monitoring the Implementation of Human Rights, UN Doc. HRI/MC/2008/3 (2008)*
		4. *Progress indicators for measuring rights contemplated in the Additional Protocol to the American Convention on Human Rights*, *OAS Working Group on the Protocol of San Salvador[[7]](#footnote-7)*
		5. *Realizing the human rights to water and sanitation: A handbook by the UN special rapporteur, Catarina de Albuquerque[[8]](#footnote-8)*
		6. *Report of the Report of the Special Rapporteur on violence against women, its causes and consequences, Yakin Ertürk*
		7. *Indicators on violence against women and State response, A/HRC/7/6 (2008)*
		8. *Framework of analysis for the prevention of atrocity crimes, Office of Genocide Protection[[9]](#footnote-9)*
		9. *Guidelines for Review of Legislation Pertaining to Religion or Belief, OSCE/ODIHR[[10]](#footnote-10)*
		10. *Toledo Guiding Principles on Teaching about Religions and Beliefs in Public Schools, ODIHR [[11]](#footnote-11)*
		11. *Mary Robinson, Launch of the AAAS Science and Human Rights Coalition, (2009)*
		12. *Siobhan McInerney-Lankford and Hans Otto Sano (eds), World Bank Study: Human Rights Indicators in Development (2010)*
		13. *Sally Engle Merry, Measuring the World: Indicators, Human Rights and Global Governance 52(3) Current Anthropology 583 (2011)[[12]](#footnote-12)*
		14. *University of Essex, Disaggregated Data and Human Rights: Law, Policy and Practice (2013)*
		15. *UN Special Rapporteur’s Digest on Freedom of Religion or Belief[[13]](#footnote-13)*
		16. *Communications received by the mandate of the UN Special Rapporteur on Freedom of Religion or Belief[[14]](#footnote-14)*

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| 1. Attribute/Target of the Right to FoRB**: Ensure against *non-coercion in the freedom to have, adopt, change or retain a religion or belief of one’s choice***

***Sources:*** ICCPR, Art. (s) 2.1, 17, 18.1, 18.2, 18.4; HRCttee GC 22; 1981 Declaration, Art. 1; GC18 / CEDAW GC31 on harmful practices |
| **Structural Indicators** | **Process Indicators** | **Performance Indicators** |
| 1. Legal framework respects and protects the right of persons to have, adopt, change or retain a religion or belief of one’s choice
 | * 1. Data on support for access to justice for individuals facing coercion in matters of religion or belief
 | * + 1. Reports of state practices that discriminate against persons deemed to be apostates by state and non-state actors (disaggregated by religion, belief, ethnicity, race, gender)
		2. Reports of use of threat of physical force or criminal sanctions to compel believers or non-believers to adhere to a specific religion or belief
 |
| * 1. Public reporting of data on the monitoring and processing of incidents of coercion involving religion or belief
 | * + 1. Reports of mandatory disclosure of religious or belief identity for the purposes of engaging in public life, accessing benefits, services and opportunities available to the public
 |
| * 1. Training for public officials on international standards on protection against coercion in the enjoyment of civil, political, economic, social and cultural rights
 | * + 1. Number of complaints that a person is unable to freely marry in accordance with their religion or belief
 |
| * + 1. Reports that the custody of children is determined on the basis of the religious or belief identity of parents
		2. Reports that state services are restricted on the basis of religion or belief
 |
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| * 1. Data on dissemination of guidance to public bodies on ensuring that people are not compelled to wear symbols or religious dress, or forced to observe rites, rituals, or holidays of religions or beliefs with which they do not identify (e.g. the majority religion or belief of a State)
 | * + 1. Reports ofmandatory religious dress in schools or other public places
 |
| 1. Legal guarantees of protection for the right to privacy and expression
 | * 1. Effective systems for data protection online and offline, including protection for individuals not to disclose their religion or belief
	2. Provision of training and public awareness programmes on digital literacy
 | * + 1. Reports of persons arrested, detained or charged with blasphemy, apostasy or using materials related to a religion or belief
 |
| 1. Legal guarantee of equality before the law for all persons
 | * 1. Training for equality bodies on investigating and addressing incidents of discrimination, hostility or violence in the name of, or on the basis of, the perceived or actual religious or belief identities of individuals or groups
	2. Publication of data regularly by equality bodies on their caseload and performance
	3. Proportion of victims of alleged discrimination provided with legal aid in any such case that a victim does not have sufficient means to pay for it
 | * + 1. Reports of incidents of discrimination, hostility or violence in the name of, or on the basis of, the religious or belief identity of an individual or group
 |
| * + 1. Conviction rate for prosecuted incidents of discrimination, hostility or violence in the name of, or on the basis of, religious or belief identity of an individual or group
 |
| * + 1. Proportion of complaints of forced conversion that are investigated, prosecuted and result in conviction
 |
| * + 1. Proportion of complaints regarding State harassment, including surveillance, intimidation or arbitrary detention of persons for manifesting their religion or belief, that resulted in prosecution (disaggregated by religion, gender and type of complaint)
 |
| 1. Legal protections to ensure the ability of parents or legal guardians to facilitate the religious and moral education of their children in conformity with their own views and convictions
 | * 1. Transparency on the inclusiveness and diversity of religious education provided in state-run institutions of learning
	2. Policies, guidance, training and reviews to ensure that public school curricula are designed to provide neutral and objective instruction in subjects such as the general history of religions, beliefs and ethics
	3. Steps taken to ensure that views of the child regarding freedom of religion or belief are given due weight in accordance with the age and maturity of the child, including the provision of alternative instruction in a religion or belief
	4. Measures to provide for non-discriminatory exemptions or alternatives that would accommodate the wishes of parents and legal guardians where public education includes instruction in a particular religion or belief;
 | * + 1. Reports of prohibitions, restrictions or regulations, that are not justified under human rights law, on the ability of parents to facilitate the religious and moral education of their children in conformity with their own convictions;
		2. Reported cases of compulsory instruction of children in a particular religion or belief
		3. Reported cases of progress to higher education levels that are dependent on or significant advantage is conferred by education of children in a particular religion or belief.
 |
| 1. Laws to combat discrimination, hostility or violence in the name of, or on the basis of religion or belief, and/or incitement to such acts;
 | * 1. Training for law enforcement on processing complaints of discrimination, hostility or violence in the name of, or on the basis of religion or belief
 | * + 1. Reports of verified cases of discrimination and/or hostility violence in the name of, or on the basis of religion or belief, and/or reports of incitement to such acts;
		2. Reports of verified cases of killing, kidnapping, enforced disappearance, arbitrary detention and torture of persons persecuted on the basis or in the name of religion or belief;
		3. Proportion of cases investigated, prosecuted and that result in conviction; (disaggregated by perpetrator type, i.e. state or non-state actor).
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| 1. Attribute of the Right to FoRB: ***Manifestation of Religion or Belief***

***Sources:*** ICCPR, Art. (s) 17, 18.1, 18.3, 19, 19.2, 20, 21, 27; 1981 Declaration, Art. 6; UN Framework for Atrocity Crime Prevention 9.2; OHCHR Indicators on FOE; Human Rights Committee General Comments no. 22 & 37; UNDRIP 16.1, 16.2,12 |
| **Structural Indicators** | **Process Indicators** | **Performance Indicators** |
| 1. Legal framework guarantees for the equal enjoyment of rights to freedom of expression (including while prohibiting incitement to religious hatred), peaceful assembly, association and privacy
 | * 1. Accessible and non-discriminatory processes to obtain permits for public assemblies
	2. Accessible and non-discriminatory processes for establishing a legal entity to enable a religious or belief groups to act collectively
	3. Practices which protect against state and non-state actor harassment, including protection against state surveillance, intimidation or arbitrary detention of persons for manifesting their religion or beliefs
 | * + 1. Reports of religious assemblies, including those held in private, restricted or disbanded by State authorities
		2. The existence diverse media, cultural, ethnic, linguistic and religious institutions belonging to religious or belief groups
		3. Ability of individuals and groups to acquire, develop, disseminate or use materials and publications related to the rites or customs of a religion or belief
		4. Freedom of individuals and groups to establish and maintain communications with individuals and communities in matters of religion and belief at the national and international levels, including through travel, pilgrimages and participation in assemblies and other religious events;
		5. Reports that communication with individuals and communities in matters of religion or belief at the national and international levels are prohibited, restricted or surveilled by state actors
		6. Number of persons arrested, detained, charged or convicted with blasphemy; apostasy; for teaching others about a religion or belief; or on the basis of publishing, possessing, using or disseminating materials related to a religion or belief (disaggregated by religion/belief, race/ethnicity, gender)
		7. Reports of persons that are arrested, detained, or prosecuted for publishing, possessing, using or disseminating materials and publications related to the rites or customs of a religion or belief.
		8. Number of persons arrested, detained or charged with violating public order or national security laws for acts related to the manifestation of a religion or belief
 |
| 1. Non-discriminatory laws governing the creation, operation, registration and recognition of religious or belief communities; legal framework also recognizes that State permission is not a precondition for the exercise of freedom of religion or belief whether alone or in community with others, in public or in private
 | * 1. Transparent and simplified processes for acquisition of legal personality of religious or belief communities
 | * + 1. Reports of the arrest, detention and/or prosecution of individuals for exercising a religion or belief that is not recognized by a State
		2. Reports of burdensome or discriminatory processes for religious or belief groups to obtain legal personality
 |
| 1. Legal framework protects and respects the freedom of individuals and communities to perform ritual and ceremonial acts as well as various practices integral to this freedom; including the building and maintenance of freely accessible places of worship, the use of ritual formulae and objects and the display of symbols
 | * 1. Non-discriminatory and accessible processes for obtaining zoning and construction permits for places of worship
 | * + 1. Proportion of applications for permits for the construction of places of worship awarded by regulatory authorities (disaggregated by religious/belief group, including indigenous groups)
		2. Reports of state or non-state actor interference with an individual’s ability to acquire, develop, disseminate or use materials and publications related to the rites or customs of a religion or belief
		3. Reports of state and non-state actor interference with freedom to observe and practice a religion or belief, including: but is not limited to, ceremonial acts, but also customs such as the observance of dietary regulations; the wearing of distinctive clothing or head coverings, participation in rituals associated with certain stages of life and the use of a particular language customarily spoken by a group in practicing their religion, as well as the the observance of holidays and days of rest associated with a religion or belief
		4. Reports that prisoners cannot enjoy their rights to manifest their religion or belief to the fullest extent compatible with the specific nature of the constraint
 |
| 1. Legal framework respects expression of religion or belief in work and education settings, including protection for individuals to exercise conscientious objection to military service
 | * 1. Measures to facilitate the accommodation of religion or belief in work and education settings where required under international human rights law
 | * + 1. Reports of denial of accommodation of the exercise of religion or belief in work or education settings or of discrimination in the accommodations of the exercise of religion or belief in such spaces
		2. Reports of arrests, detentions and/or prosecution of individuals for attempting to exercise conscientious objection to military service
 |
| 1. Legal /regulatory framework enables persons to establish and maintain appropriate charitable or humanitarian institutions in community with others in the context of their religion or belief
 | * 1. Ability of religious or belief organizations to establish bank accounts, obtain/maintain property, and/or to solicit and receive voluntary financial and other contributions from individuals and institutions
 | * + 1. Reports of the seizure of property and financial assets of the charitable or humanitarian institutions in community;
		2. Reports of arrests, detention, or prosecution of individuals for engaging in acts of charity or on behalf of appropriate charitable institutions in the context of their religion or belief
 |
| 1. Legislation establishing Indigenous peoples' right to manifest, practice, develop and teach their spiritual and religious traditions, customs and ceremonies; the right to maintain, protect, and have access in privacy to their religious and cultural sites; the right to the use and control of their ceremonial objects; and the right to the repatriation of their human remains
 | * 1. Number of media, cultural, linguistic and religious institutions of ethnic, linguistic or minority or indigenous populations recognized or given public support
 | * + 1. Reports that indigenous peoples are not able to freely access sites of religious or spiritual significance without hindrance by state or non-state actors or that indigenous peoples do not freely control ceremonial objects
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| 1. Attribute of the Right to FoRB: ***Non-discrimination***

***Sources:*** ICCPR, Art. (s) 2, 2.1, 2.3, 3, 18, 20.2, 25, 26, 27; ICESCR Art. (s) 2, 15.1, ICRC 14.1, 19 CEDAW Art. (s) 1,2; 1981 Declaration, Art. 2; HRCttee General Comment 23; 1992 Minorities Declaration; Beirut Declaration, commitment V; SDG 10.3.1 and 16.b.1; Rabat Plan of Action; Toledo Guiding Principles; Office of Genocide Prevention, Fez Process, 13; SDG(s): 1.2.1, 16.10.1, 16.1.2; UN Framework for Atrocity Crime Prevention, 9.4.; UNDRIP  |
| **Structural Indicators** | **Process Indicators** | **Outcome Indicators** |
| 1. Legal framework guarantees the equal enjoyment of human rights for all persons who may be within its territory and those subject to its jurisdiction, without discrimination on the basis of sex, race, language, ethnicity, religion or belief, political or other opinion, national or social origin, property, birth or other status
 | * 1. Capacity-building programmes for equality bodies to address complaints on discrimination on the basis of religion or belief and to monitor and report on the equal enjoyment of human rights, including gathering and publication of disaggregated data
	2. The use of enhanced penalties for conduct that is already criminal where such conduct is motivated by the victim's identity, or perceived affiliation with a specific religion or belief
 | * + 1. Reports of the deprivation of civil, political, economic, social and cultural rights on the basis of religious or belief identity
		2. Proportion of population that report having personally felt discriminated against or harassed in the previous 12 months on the basis of a ground of discrimination prohibited under international human rights law
		3. Proportion/Number of cases involving discrimination in the name of religion or belief that are investigated, prosecuted and result in conviction
 |
| 1. Legislative provisions for the right to timely, appropriate and effective remedies for victims of discrimination
 | * 1. Proportion of complaints of discrimination investigated and effectively responded to by the State
 | * + 1. Proportion/Number of cases discrimination, hostility and/or violence based on ethnic, linguistic, religious or belief and indigenous identity that result in compensation or rehabilitation
		2. Reports that State actors failed to exercise due diligence to investigate, prosecute and punish acts of violence or discrimination against persons based on religion or belief
 |
| 1. Existence of an independent, impartial judiciary and a national human rights institution that complies with the Paris Principles
 | * 1. Accessibility and inclusiveness of judicial or statutory review processes to challenge legislation and state policies that discriminate on the basis of religion or belief
 | * + 1. Number of reforms and amendments to legislation and policies that discriminate on the basis of religion or belief
		2. Reports alleging the non-independence & non-impartiality of the judiciary and National Human Rights Institutions
 |
| 1. Existence of positive legal measures that ensure the effective participation of members of minority communities in cultural, religious, social and public life
 | * 1. Domestic policies that protect against the use of religious or belief identity as a criterion for the equal enjoyment of civil, political, economic, social and cultural rights
	2. State support for inclusive interreligious dialogue activities as well as initiatives aimed at monitoring and countering incitement to discrimination and/or hostility
	3. School curricula that include teaching about religions and beliefs in a manner that is inclusive of different traditions; promotes respect for diversity; dismantles harmful stereotypes relating to religion, belief, gender, ethnicity and race;
	4. Educational programs to foster respect for the culture and traditions of national or ethnic, linguistic and religious minorities, and the incorporation of the history, knowledge and technologies of minorities into national curricula
 | * + 1. Proportion of seats in elected government and appointed bodies at national and local levels held by (i) women (ii) members of religious, belief, racial, ethnic or linguistic minorities

 * + 1. Reports of repression of minority and indigenous languages, religions and culture
		2. Number of displaced ethnic, cultural, linguistic and religious minorities
		3. Reports of candidates in electoral processes mobilising support on the basis of "othering" or adverse opinions against any religious or belief community
 |
| 1. Criminal prohibition against gender-based violence, including rape, domestic violence, trafficking, child and forced marriages, traditional harmful practices and forced conversion therapy
 | 5.1 Resources allocated to addressing gender-based violence as part of national and local budgets, including to research5.2 Capacity-building for state officials on ensuring the rights of victims at all steps of the judicial process | 5.1.1 Proportion of cases of gender-based discrimination on the basis of, or in the name of, religion or belief, that are investigated, prosecuted and result in conviction |

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| 1. Attribute of the Right to FoRB: ***Rule of Law***

***Sources:*** ICCPR, Art. (s) 2.1, 2.3; 18.1, 18.2,18.3, 20; 20.2; Rabat Plan of Action; UN Framework for Prevention for Atrocity Crimes ,2.7 & 7.14; UN Framework for Prevention for Atrocity Crimes. 2.7; OHCHR indicators on FOE; UNHRC resolution 16/18; UN Office of Genocide Prevention, Fez Process, 13; Faith4Rights toolkit;  |
| **Structural Indicators** | **Process Indicators** | **Outcome Indicators** |
| 1. Laws which prohibit the advocacy of national, racial or religious hatred which constitutes incitement to discrimination, hostility or violence
 | * 1. Accessibility, transparency, effectiveness and inclusiveness of mechanisms for reporting and prosecuting violations of laws which prohibit discrimination, hostility or violence and their incitement on the basis of, or involving religion or belief
 | * + 1. Number of persons arrested, detained or charged with violations of national security laws or public order laws for manifestations of religion or belief (disaggregated by religion/belief, ethnicity, gender)
 |
| 1. Legislative guarantee of access to an effective remedy by all persons and communities whose rights or freedoms have been violated;
 | * 1. Proportion of judicial actions related to advocacy of national, racial, religious or sexist hatred investigated and resulting in conviction

 * 1. Existence of reconciliation or transitional justice processes following conflict that adopts a human rights-based approach
	2. Programs to advance literacy related to religion and belief, human rights standards and gender equality among state officials, including training to rise above prejudice and to engage with sensitivity with religious or belief communities
 | * + 1. Number of State refusals to recognize a religious or belief community as a legal entity (disaggregated by religion/belief)
		2. Number of prosecutions for hate crimes disaggregated by gender, race, language, ethnicity, religion or belief, political or other opinion, national or social origin, property, birth or other status
 |
| 1. Existence of clear, narrowly defined, legal limits on the manifestation of freedom of religion or belief when necessary to protect public safety, order, health, or morals or the fundamental rights and freedoms of others;
 | * 1. Transparency, fairness and equity of mechanisms for enforcing narrowly defined, legal limits on the manifestation of freedom of religion or belief
	2. Training for law enforcement and security officials to enhance their knowledge, understanding, and implementation of international human rights and upholding the rule of law in the context of their counter-terrorism efforts and other law enforcement duties;
 | * + 1. Reports of impunity for violations of the right to manifest religion or belief, in particular for public officials and/or State agents;
		2. Number of persons arrested, detained or charged with violations of national security laws or public order laws for manifestations of religion or belief (disaggregated by religion/belief, ethnicity, gender);
		3. Reported cases of failure of State officials to exercise due diligence in protecting persons from discrimination, hostility or violence on the basis of, or involving religion or belief, including gender-based violence.
 |
| 1. Number of registered and/or active NGOs including FBOs, per 100,000 of population, engaged in the promotion of the right to freedom of religion or belief, access to justice and can input into potential implications of legislation when it is being developed, debated, implemented or reviewed
 | * 1. Proportion of received complaints on the violations of freedom of expression, association and peaceful assembly investigated and adjudicated and responded to effectively by the State
	2. Number of internet domains registered per 1000 population
 | 4.1.1 Reports that civil society, including faith-based actors,have been targeted with arbitrary detention, torture, enforced disappearance and killings by state and non-state actors |

1. Maria Green, “What We Talk About When We Talk About Indicators: Current Approaches to Human Rights Measurement,”. *Human Rights Quarterly* 23 (2001): 1076, quoting Clifford W. Cobb & Craig Rixford, *Lessons Learned from the History of Social Indicators, Redefining Progress*, (Nov. 1998) 1 [↑](#footnote-ref-1)
2. <https://www.ohchr.org/Documents/Publications/Human_rights_indicators_en.pdf> at p 76 [↑](#footnote-ref-2)
3. https://www.ohchr.org/Documents/Issues/HRIndicators/DataDisaggregation.pdf [↑](#footnote-ref-3)
4. *See e.g*. the peer-to-peer learning exercises related to “storytelling” in the #Faith4Rights toolkit, available online at <https://www.ohchr.org/Documents/Press/faith4rights-toolkit.pdf> [↑](#footnote-ref-4)
5. ### https://ohchr.org/Documents/Publications/Human\_rights\_indicators\_en.pdf

 [↑](#footnote-ref-5)
6. https://ohchr.org/EN/Issues/Indicators/Pages/SDGindicators.aspx [↑](#footnote-ref-6)
7. http://www.oas.org/en/sedi/pub/progress\_indicators.pdf [↑](#footnote-ref-7)
8. https://www.pseau.org/outils/ouvrages/ohchr\_realizing\_the\_human\_rights\_to\_water\_and\_sanitation\_a\_handbook\_2014.pdf [↑](#footnote-ref-8)
9. https://www.un.org/en/genocideprevention/documents/about-us/Doc.3\_Framework%20of%20Analysis%20for%20Atrocity%20Crimes\_EN.pdf [↑](#footnote-ref-9)
10. https://www.osce.org/files/f/documents/d/b/13993.pdf [↑](#footnote-ref-10)
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13. https://www.ohchr.org/documents/issues/religion/rapporteursdigestfreedomreligionbelief.pdf [↑](#footnote-ref-13)
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