

World
Watch
Research

Comoros: Country Dossier

December 2020



OpenDoors

Serving persecuted **Christians** worldwide

Open Doors International / World Watch Research

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Introduction

World Watch List 2021

Rank	Country	Private life	Family life	Community life	National life	Church life	Violence	Total Score WWL 2021	Total Score WWL 2020	Total Score WWL 2019	Total Score WWL 2018	Total Score WWL 2017
1	North Korea	16.7	16.7	16.7	16.7	16.7	11.1	94	94	94	94	92
2	Afghanistan	16.7	16.7	16.7	16.7	16.7	10.2	94	93	94	93	89
3	Somalia	16.5	16.7	16.6	16.6	16.3	9.8	92	92	91	91	91
4	Libya	15.6	15.4	15.9	16.3	16.3	12.4	92	90	87	86	78
5	Pakistan	13.9	14.2	15.1	14.9	13.5	16.7	88	88	87	86	88
6	Eritrea	14.6	14.9	15.9	15.9	15.4	11.1	88	87	86	86	82
7	Yemen	16.6	16.6	16.5	16.7	16.7	3.9	87	85	86	85	85
8	Iran	14.5	14.5	13.9	15.7	16.5	10.6	86	85	85	85	85
9	Nigeria	13.3	13.2	13.9	14.1	14.1	16.7	85	80	80	77	78
10	India	13.0	12.9	13.5	14.9	13.7	15.4	83	83	83	81	73
11	Iraq	13.6	14.6	14.2	14.8	13.8	11.5	82	76	79	86	86
12	Syria	13.3	13.9	13.5	14.5	14.0	12.0	81	82	82	76	86
13	Sudan	13.4	13.4	13.7	13.6	15.7	9.1	79	85	87	87	87
14	Saudi Arabia	15.1	13.9	14.4	15.8	16.6	2.2	78	79	77	79	76
15	Maldives	15.4	15.5	13.9	15.8	16.6	0.4	77	78	78	78	76
16	Egypt	12.5	13.2	11.5	12.7	11.0	14.1	75	76	76	70	65
17	China	12.6	9.7	12.0	13.2	15.4	11.1	74	70	65	57	57
18	Myanmar	11.9	12.0	13.1	12.9	12.3	11.9	74	73	71	65	62
19	Vietnam	12.1	8.8	12.7	14.0	14.5	10.0	72	72	70	69	71
20	Mauritania	14.3	14.0	13.5	14.1	13.6	1.9	71	68	67	57	55
21	Uzbekistan	15.1	12.9	14.1	12.2	15.7	1.3	71	73	74	73	71
22	Laos	12.1	10.2	13.6	13.5	14.3	6.9	71	72	71	67	64
23	Turkmenistan	14.5	11.3	13.8	13.3	15.7	1.5	70	70	69	68	67
24	Algeria	13.9	13.9	11.5	13.1	13.4	3.9	70	73	70	58	58
25	Turkey	12.5	11.5	10.8	13.3	11.6	9.3	69	63	66	62	57
26	Tunisia	12.0	13.1	10.4	11.5	13.2	7.4	67	64	63	62	61
27	Morocco	12.6	13.5	11.2	12.4	14.1	3.7	67	66	63	51	49
28	Mali	9.4	8.2	12.7	10.3	11.5	15.4	67	66	68	59	59
29	Qatar	14.0	13.9	10.8	13.1	14.1	1.5	67	66	62	63	66
30	Colombia	11.4	8.8	12.4	11.0	9.7	13.9	67	62	58	56	53
31	Bangladesh	11.5	10.3	13.0	11.3	10.1	10.6	67	63	58	58	63
32	Burkina Faso	9.4	9.7	12.0	9.4	11.8	14.3	67	66	48	-	-
33	Tajikistan	14.0	12.3	11.9	12.5	13.2	2.2	66	65	65	65	58
34	Nepal	12.4	9.7	9.9	13.0	12.3	8.5	66	64	64	64	53
35	CAR	9.0	8.6	13.1	9.6	9.9	15.6	66	68	70	61	58
36	Ethiopia	9.9	8.5	10.7	10.3	10.8	14.4	65	63	65	62	64
37	Mexico	10.3	8.1	12.4	10.7	10.3	12.6	64	60	61	59	57
38	Jordan	13.1	13.9	11.4	11.6	12.4	2.0	64	64	65	66	63
39	Brunei	13.9	14.6	10.7	10.9	13.5	0.7	64	63	63	64	64
40	DRC	8.0	7.9	11.2	9.4	11.6	16.1	64	56	55	33	-
41	Kazakhstan	13.2	11.5	11.0	12.5	13.4	2.4	64	64	63	63	56
42	Cameroon	8.8	7.6	12.6	7.0	12.3	15.7	64	60	54	38	-
43	Bhutan	13.1	12.1	11.9	12.7	13.8	0.0	64	61	64	62	61
44	Oman	13.2	13.5	10.3	12.5	13.0	0.9	63	62	59	57	53
45	Mozambique	9.3	7.6	11.3	7.9	11.1	16.1	63	43	43	-	-
46	Malaysia	12.1	14.3	12.9	11.5	10.0	2.4	63	62	60	65	60
47	Indonesia	11.5	11.4	12.4	10.7	9.3	7.8	63	60	65	59	55
48	Kuwait	13.2	13.5	9.9	12.2	13.2	1.1	63	62	60	61	57
49	Kenya	11.7	9.2	10.5	8.0	10.3	12.8	62	61	61	62	68
50	Comoros	12.5	11.1	11.4	11.3	14.2	1.9	62	57	56	56	56

Rank	Country	Private life	Family life	Community life	National life	Church life	Violence	Total Score WWL 2021	Total Score WWL 2020	Total Score WWL 2019	Total Score WWL 2018	Total Score WWL 2017
51	Cuba	10.9	7.7	11.8	12.9	13.4	5.4	62	52	49	49	47
52	Sri Lanka	12.2	9.1	11.7	12.2	9.7	7.0	62	65	58	57	55
53	UAE	13.4	13.3	9.7	12.0	12.4	1.1	62	60	58	58	55
54	Niger	9.4	9.5	13.3	7.2	11.6	10.6	62	60	52	45	47
55	Kyrgyzstan	12.9	10.3	11.2	10.4	12.0	1.3	58	57	56	54	48
56	Palestinian Territories	12.5	13.3	9.1	10.4	11.7	0.9	58	60	57	60	64
57	Tanzania	9.3	10.8	10.3	8.6	8.7	10.2	58	55	52	53	59
58	Russian Federation	12.3	8.0	10.2	10.5	12.1	3.9	57	60	60	51	46
59	Djibouti	12.3	12.3	10.3	10.0	11.2	0.0	56	56	56	56	57
60	Bahrain	12.1	12.5	9.1	10.7	10.5	0.9	56	55	55	57	54
61	Azerbaijan	12.8	9.8	9.4	11.1	12.6	0.0	56	57	57	57	52
62	Chad	11.5	8.2	10.2	9.6	10.3	3.7	53	56	48	40	-
63	Nicaragua	6.9	4.6	9.9	11.3	10.0	8.1	51	41	41	-	-
64	Burundi	5.1	5.8	9.7	9.2	9.6	8.9	48	48	43	-	-
65	Uganda	8.1	4.6	6.7	6.7	9.1	12.0	47	48	47	46	53
66	Guinea	10.3	7.5	8.3	7.0	8.1	5.9	47	45	46	-	-
67	Honduras	6.8	5.0	10.6	7.6	9.0	7.6	46	39	38	-	-
68	Angola	6.4	3.6	7.0	10.1	11.4	7.2	46	43	42	-	-
69	South Sudan	5.7	1.5	7.0	6.3	7.8	15.0	43	44	44	-	-
70	Gambia	8.3	8.2	8.7	8.3	8.8	0.6	43	43	43	-	-
71	Togo	9.2	6.7	9.3	7.1	9.8	0.7	43	41	42	-	-
72	Rwanda	5.3	4.4	6.7	7.8	10.1	8.1	42	42	41	-	-
73	Ivory Coast	9.8	8.6	8.2	5.5	6.6	3.3	42	42	43	-	-
74	El Salvador	6.6	4.9	9.8	4.2	8.7	7.8	42	38	30	-	-

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Sources and definitions

- This country report is a collation of data and analysis based around Open Doors World Watch List (WWL) and includes statistical information on world religions, Christian denominations and people groups prepared by the World Christian Database (WCD).
- The highlighted links in the text can be found written out in full at the conclusion of each main section under the heading “External links”.
- The WWL 2021 reporting period was 01 October 2019 - 30 September 2020.
- The definition of persecution used in WWL analysis is: “Any hostility experienced as a result of one’s identification with Christ. This can include hostile attitudes, words and actions towards Christians”. This broad definition includes (but is not limited to) restrictions, pressure, discrimination, opposition, disinformation, injustice, intimidation, mistreatment, marginalization, oppression, intolerance, infringement, violation, ostracism, hostilities, harassment, abuse, violence, ethnic cleansing and genocide.
- The latest update of WWL Methodology including appendices can be found on the [World Watch List Documentation](#) page of the Open Doors Analytical website (password: freedom).

Effect on data-gathering during COVID-19 pandemic

In the WWL 2021 reporting period, travel restrictions and other measures introduced by the governments of various countries to combat the spread of the COVID-19 pandemic did cause delays and create the need for restructuring grass-roots research in some cases. Through the agile cooperation of Open Doors field networks, research analysts, external experts and an increased use of technological options, Open Doors is confident that the WWL 2021 scoring, analysis and documentation has maintained required levels of quality and reliability.

External Links - Introduction

- Sources and definitions: World Watch List Documentation - <http://opendoorsanalytical.org/world-watch-list-documentation/>

WWL 2021 Short country profile / Comoros

Brief country details

Comoros: Population (2020 UN estimate)	Christians	Chr%
870,000	4,200	0.5

Data source: Johnson T M and Zurlo G A, eds., *World Christian Database* (Leiden/Boston: Brill, accessed February 2020)

Comoros: World Watch List	Points	WWL Rank
WWL 2021	62	50
WWL 2020	57	54
WWL 2019	56	51
WWL 2018	56	51
WWL 2017	56	42

Scores and ranks are shown above whenever the country scored 41 points or more in the WWL 2017-2021 reporting periods

Dominant persecution engines and drivers

Comoros:	
Main persecution engines	Main drivers
Islamic oppression	Non-Christian religious leaders, One's own (extended) family, Citizens (people from the broader society), including mobs, Government officials
Dictatorial paranoia	Government officials

Engines and Drivers are listed in order of strength. Only Very strong / Strong / Medium are shown here.

Brief description of the persecution situation

Christians in the country are expected not to discuss their faith in public. If they do, they face legal consequences. In some parts of the country, radical groups threaten Christians with violence. Proselytization by any religion except Islam is illegal and converts to Christianity can be prosecuted. Converts from a Muslim background face the severest difficulties and are put under pressure not to practice their faith, leaving them little option but to live out their faith in secret.

Specific examples of violations of rights in the reporting period

- Converts from Islam to Christianity are shunned by family members.
- Women converts are often forced to marry someone (a Muslim) that is not their choice.
- Christians face being bullied and harassed on the street and at work.
- Christians will be fined or imprisoned for engaging in religious discussions in public or for preaching in public outside churches.

WWL 2021: Keys to understanding / Comoros

Link for general background information

- [Comoros country profile - BBC News](#)

Recent history

After years of political instability following independence from France in 1974/5, the Comoros archipelago underwent a democratic transition in 2006. In that year, Ahmed Abdallah Mohamed Sambi became president of the Union of Comoros in an election that international observers described as generally free and fair. This was the first peaceful and democratic transfer of power in the country's history. In 2008, the Union Army of National Development launched a successful and bloodless military coup that led to the removal of the former president of Anjouan Island, Mohamed Bacar, who then fled the country. Moussa Toybou was then elected president in a generally free and fair process in 2008.

In November and December 2010, elections were held to decide the new Union president on the Archipelago as well as separate governors for each of the three islands. Again, [in 2016](#), the country passed the test of holding peaceful elections when the former coup leader Azali Assoumani won, having served previously as president from 2002–2006 (Africa News, 16 May 2016). Since then, the country has remained politically stable. In March 2019, the country held presidential elections and, as reported by [Reuters](#) on 27 March 2019): "The Comoros election body declared President Azali Assoumani re-elected on Tuesday in a single round after an election the opposition rejected as fraudulent." In the [January 2020](#) general election boycotted by the opposition, the president's party won 17 out of 24 legislative seats (Al-Jazeera, 21 January 2020). [The second round](#) of elections was held in February 2020 and the ruling party won 4 of the remaining five seats (Election guide, 23 February 2020).

Political and legal landscape

The 2001 [Constitution of Comoros](#) (amended 2009) requires a "rotating" presidency of the Union of Comoros in which each of the three islands takes turns at holding a primary round of elections for presidential candidates every four years. As evidenced by the recent elections, power is vested in the government by the people and switches from island to island. This may change in the future, according to [World Bank's country overview](#) updated on 31 August 2020: "The national congress, convened in February 2018 to assess conditions after 42 years of independence, recommended an overhaul of the system of a rotating presidency among the islands through potential constitutional reforms."

In the past, some observers have thought that the government might not be able to handle the rise of Islamic militancy in the country which has been encouraged partly by the economic influence of some Middle Eastern countries. However, at present, it seems that the government is navigating this area of concern without creating unnecessary tension.

In 2018 and 2019, the opposition reacted against certain changes introduced by the ruling party. The main issues (as reported in 2019 by [Freedom House](#)) were:

- In 2018: "Electoral authorities said a July constitutional referendum introducing major systemic changes was approved by 93 percent of voters. However, the referendum was boycotted by the opposition, who denounced it as an unconstitutional power grab by President Azali, and it was marred by allegations of intimidation and fraud. Many figures who spoke out against the referendum faced persecution."
- "The referendum extended presidential term limits, abolished the previous system under which the presidency rotated among the country's three main islands, and enshrined Sunni Islam as the national religion. It additionally abolished the Constitutional Court, the country's highest, and transferred its competencies to a new chamber of the Supreme Court."

Following the amendment of the Constitution and the change in the structure of the government, early presidential elections were held in Comoros on 24 March 2019 alongside regional elections. (For further election details, see *Recent history* above.)

The Constitution establishes Islam as the state religion and citizens draw principles and rules to regulate worship and social life from the Shafi school of Sunni Islam. However, as outlined in the US State Department's 2019 International Religious Freedom Report (USIRF), the Constitution also declares the [equality of rights](#) and obligations for all individuals regardless of their religion or belief. Except for Sunni Islam, proselytizing is prohibited and is punishable with imprisonment of 3 months to 1 year and a fine of 50,000 to 500,000 Comorian francs. The law also provides for the deportation of foreigners who do so. No official registration process is required for religious groups. In this kind of legal framework, it is difficult to enjoy freedom of religion.

Religious landscape

Comoros: Religious context	Number of adherents	%
Christians	4,200	0.5
Muslim	855,000	98.3
Hindu	0	0.0
Buddhist	0	0.0
Ethno-religionist	8,300	1.0
Jewish	0	0.0
Bahai	760	0.1
Atheist	100	0.0
Agnostic	1,100	0.1
Other	0	0.0
<i>OTHER includes Chinese folk, New religionist, Sikh, Spiritist, Taoist, Confucianist, Jain, Shintoist, Zoroastrian.</i>		

Data source: Johnson T M and Zurlo G A, eds., *World Christian Database* (Leiden/Boston: Brill, accessed February 2020)

Comoros is a majority Muslim country, predominantly Sunni. According to World Christian Database (WCD), only around 0.5% of the population is Christian. The government itself observes the Islamic religious holidays as national holidays, such as the Birth of the Islamic Prophet Muhammad, Eid al-Fitr, Eid al-Kabir and the Islamic New Year. Although classes in Islam are not compulsory in state schools, it is combined with Arabic teaching in state education at the middle school level. Due to the poor quality of state education and the fact that private schools are often unaffordable, Islamic madrassas often fill the educational gap. Indeed, almost all children between the ages of four and seven attend Islamic schools where they learn to read and recite the Quran.

The government favors Islam; in civil society, education and governance there is a strong presence of conservative Islam. This is reflected in Comoros' stance towards NGOs where Christian NGOs face a certain amount of discrimination. Despite Comoros' democratization of society, it appears that Islamic developments in the region - for example, the Islamic revivals in Madagascar, Mauritius and the Maldives - will become stronger, taking into consideration that Western countries are far less active on the archipelago than Muslim majority countries.

Converts to Christianity face serious discrimination in society and are forced to send their children to madrassas in order to learn the Quran.

Economic landscape

According to World Bank's [2020 Macro Poverty Outlook](#) (for sub-Saharan Africa):

- **Economic growth:** In 2019, growth went down to an estimated 1.9% from 3.4% in 2018, mostly due to the cyclone Kenneth hitting the country in April 2019.
- **Inflation:** Inflation reached 3.3% in 2019 from 1.7% in 2018 due to high spending on affected populations, state owned enterprises (SOEs), infrastructure and building reparations supply constraints.
- **Government revenues:** Government revenues fell strongly to 8.7% of GDP in 2019 compared to 11.3% in 2018 following the slowdown in economic activity and struggling SOEs, particularly of Comoros Telecom facing fierce competition and deteriorating profitability.
- **Budget deficit** in 2019: Down to 1.9% of the GDP
- **Exports/Imports:** As exports stagnated due to crop damage and imports rose due to cyclone-related needs (as well as large investment in telecom infrastructure), the current account deficit increased sharply to reach 3.9%. The primary revenue producers in Comoros are agriculture and tourism. Agriculture accounts for nearly 40% of national GDP. There are few large plantations and most agriculture is carried out on a small scale by local farmers. One of the problems Comoros experiences is that the productivity of agricultural land is decreasing due to both population growth and the slow introduction of technological improvements in farming. This is partly attributable to low education levels among most of the adult population and insufficient availability of sophisticated agricultural equipment.
- **Poverty rate (measured at \$3.2 a day per capita threshold, 2011 PPP):** This increased marginally to 36.3% in 2019, from 36.2% in 2018. Due to the slowdown of economic growth in 2020 poverty is expected to increase to 36.6%. However, poverty is expected to decline to 35.9% by 2022 due to the expected drop in remittances.
- **Population density:** The Comoros archipelago is overpopulated with a high population density (around 400 persons per square kilometer). Reasons for this are the combination of a high birth rate and geography.
- **COVID-19:** “The positive impact on economic activity from reconstruction efforts after cyclone Kenneth are now expected to be more than offset by the dampening effect of COVID-19, lowering growth projections for 2020 to 0.6%. The expected large drop in remittances and tourism, both heavily affected by the impact of the health crisis in France would have a wide negative effect on domestic demand and exports, respectively. The shock would affect most economic sectors, with trade and tourism-related sectors among the ones expected to be hit the hardest. Growth is expected to recover relatively quickly after the end of the health crisis, reaching an average of 3.4% over 2021-2022.”

According to the [2020 Index of Economic Freedom](#):

- **Economic freedom:** “Comoros’s economic freedom score is 53.7, making its economy the 143rd freest in the 2020 index. its overall score has decreased by 1.7 points, dragged down by large drops in scores for trade freedom and business freedom. Comoros is ranked 28th

among 47 countries in the sub-Saharan Africa region, and its overall score is just below the regional average and well below the world.”

- **Foreign investment:** Comoros is seeking to attract greater foreign investment to facilitate its development. China in particular, is seen as a powerful ally that can provide aid and development assistance. In turn, China may view the archipelago as a useful location for furthering its strategic objectives and keeping an eye on India. India has also started investing more in Comoros to offset Chinese advances. In July 2013, Iran also announced it would increase “rural, scientific, technical and economic ties” between Iran and Comoros. In 2014, Comoros received direct investment from the government of Kuwait to build schools and charities in return for an arrangement made by the government of Kuwait to give its stateless residents (referred to as Bidoon) citizenship of Comoros.
- **Civil society:** The role of civil society on the three islands is limited. Only a handful of domestic and international NGOs are reported to exist, and these generally operate without government restriction. For example, NGOs have been able to carry out investigations and publish their findings on human rights cases, and government officials have also been generally cooperative and responsive to their views. Several of the more recently formed NGOs have worked on sustainable development. As such, relations between parliament and civil society are generally favorable. The exception to the government’s generally positive posture towards NGOs is its discrimination against Christian NGOs, which have faced governmental restrictions in their advertising and operations. For example, the government has prohibited the distribution of religious literature, clothing and symbols of such organizations.

Social and cultural landscape

According to [the UNDP 2019 report](#) and the [World Factbook](#) (December 2019):

- **Main ethnic groups:** Antalote, Cafre, Makoa, Oimatsaha, Sakalava
- **Main languages:** Arabic (official), French (official), Shikomoro (official; a blend of Swahili and Arabic) (Comorian)
- **Urban population:** 29.2% of the total population (2019)
- **Rate of urbanization:** 2.87%
- **Expected years of schooling:** 11.2 years
- **Literacy rate, adult (15 years and older):** 49.2%
- **Population growth rate:** 1.57% (2018 estimate)
- **Median age:** 20.4 years
- **Unemployment, total (% of the labour force):** 3.7%
- **Unemployment, youth (ages 15-24):** 8.5%

According to [the UN Global Human Development Indicators](#) (2019):

- **Human Development Index:** 0.538, ranking 156 out of 189 countries
- **Life expectancy at birth:** 64.1 years
- **Gender Development Index (GDI):** 0.888

The Comorians hold the matriarchal family system with the women tasked with the role of initiating marriage and building the home for the family. The men still hold religious leadership but culturally, women have a strong influence within the family - which is not common in other parts of Africa, and arguably the world. It is densely populated, with approximately 400 inhabitants per km², and more than half of the population (53%) is under the age of 20.

There is only one university in the country (University of Comoros).

Technological landscape

According to [World Internet Stats](#) (accessed 2 July 2020):

- **Internet usage:** 20.5% of the total population – survey date: 31 December 2019
- **Facebook usage:** 20.5% of the total population – survey date: 31 December 2019

According to [World Bank's country profile](#) (2018):

- **Mobile phone subscriptions:** 59.9 per 100 people

Comoros is not a well-developed country. Its roads and other public infrastructure are very basic. There are no large-scale modern industries. The country has an internet connection (4G) with 2 service providers - Comoros Telecom (Societe Nationale des Telecommunications) and Huri.

Security situation

Comoros is a country with low crime and there is no imminent threat from Islamic militancy in the country. However, in terms of the safety for Christians, some radical Muslims known as *djaulas* are known to put pressure on converts from Islam and other Christians. These groups and their followers do not tolerate Christian activities in the country.

Trends analysis

1) The country has held peaceful and democratic elections in recent years

Comoros is a small Island with a turbulent political history but has made significant progress in terms of stability and democracy. However, the president and his allies held a referendum in 2018 that abolished the presidential term limit and the rotation of the presidency among the three islands. According to the approved constitutional amendments, there is no need for rotation and the incumbent president can run for more terms. This created a situation where an anti-government faction emerged and lives were lost. In October 2018, the [government signed an agreement](#) with the opposition in a bid to avert further clashes (News24, 20 October 2018). However, this agreement is no guarantee that the situation is fully resolved. In January 2020, President Assoumani's party won a resounding victory in a [parliamentary election](#) boycotted by the opposition (Al-Jazeera, 21 January 2020).

2) The country is dependent on foreign aid

In terms of economy, the country is poor and it mainly depends on foreign aid, especially from the Middle East.

3) Society and culture is Islamic and conservative

Society is conservative and leaving Islam is very risky. The government also puts serious restrictions on the activities of Christians and Christian NGOs.

External Links - Keys to understanding

- Link for general background information: Comoros country profile - BBC News - <https://www.bbc.co.uk/news/world-africa-13229685>
- Recent history: in 2016 - <https://www.africanews.com/2016/05/16/assoumani-officially-declared-president-elect-of-comoros/>
- Recent history: Reuters - <https://af.reuters.com/article/topNews/idAFKCN1R80JP-OZATP>
- Recent history: January 2020 - <https://www.aljazeera.com/news/2020/01/comoros-president-party-wins-poll-boycotted-opposition-200121081053507.html>
- Recent history: The second round - <http://www.electionguide.org/elections/id/3505/>
- Political and legal landscape: Constitution of Comoros - https://www.constituteproject.org/constitution/Comoros_2009.pdf
- Political and legal landscape: World Bank's country overview - <http://www.worldbank.org/en/country/comoros/overview>
- Political and legal landscape: Freedom House - <https://freedomhouse.org/report/freedom-world/2019/comoros>
- Political and legal landscape: equality of rights - <https://www.state.gov/reports/2019-report-on-international-religious-freedom/comoros/>
- Economic landscape: 2020 Macro Poverty Outlook - <http://pubdocs.worldbank.org/en/720441492455091991/mpo-ssa.pdf>
- Economic landscape: 2020 Index of Economic Freedom - <https://www.heritage.org/index/country/comoros>
- Social and cultural landscape: to the UNDP 2019 report - <http://hdr.undp.org/en/countries/profiles/COM>
- Social and cultural landscape: World Factbook - <https://www.cia.gov/library/publications/the-world-factbook/attachments/summaries/CN-summary.pdf>
- Social and cultural landscape: the UN Global Human Development Indicators - <http://hdr.undp.org/en/countries/profiles/COM>
- Technological landscape: World Internet Stats - <https://www.internetworldstats.com/africa.htm#bf>
- Technological landscape: World Bank's country profile - https://databank.worldbank.org/views/reports/reportwidget.aspx?Report_Name=CountryProfile&id=b450fd57&tbar=y&dd=y&inf=n&zm=n&country=COM
- Trends analysis: government signed an agreement - <https://www.news24.com/Africa/News/comoros-opposition-sign-government-deal-after-clashes-20181019-2>
- Trends analysis: parliamentary election - <https://www.aljazeera.com/news/2020/01/comoros-president-party-wins-poll-boycotted-opposition-200121081053507.html>

WWL 2021: Church information / Comoros

Christian origins

The Portuguese take the credit for introducing Christianity to the island in 1517. However, this had no lasting effect and the Christian faith was reintroduced by the French when the Island of Mayotte became a French colony in 1843. Following independence in 1975, the evangelical missionary organization, Africa Inland Mission, began to expand its missionary work, but when the government started aligning itself with Muslim countries the missionaries were expelled in 1978. Similarly, the work started by other Christian groups, e.g. the Seventh-day Adventist Church, was also terminated by the government.

Church spectrum today

Comoros: Church networks	Christians	%
Orthodox	0	0.0
Catholic	2,500	59.5
Protestant	1,200	28.6
Independent	300	7.1
Unaffiliated	180	4.3
Doubly-affiliated Christians	0	0.0
Total	4,180	99.5
<i>(Any deviation from the total number of Christians stated above is due to the rounding of decimals)</i>		
Evangelical movement	430	10.2
Renewalist movement	340	8.1

Data source: Johnson T M and Zurlo G A, eds., *World Christian Database* (Leiden/Boston: Brill, accessed February 2020)

Orthodox: Eastern (Chalcedonian), Oriental (Pre-Chalcedonian, Non-Chalcedonian, Monophysite), Nestorian (Assyrian), and non-historical Orthodox. **Roman Catholics:** All Christians in communion with the Church of Rome. **Protestants:** Christians in churches originating in or in communion with the Western world's 16th-century Protestant Reformation. Includes Anglicans, Lutherans and Baptists (any of whom may be Charismatic) and denominational Pentecostals, but not Independent traditions such as Independent Baptists nor independent Charismatics. **Independents:** Christians who do not identify with the major Christian traditions (Orthodox, Roman Catholic, Protestant). **Unaffiliated Christians:** Persons professing publicly to be Christians but who are not affiliated to churches. **Doubly-affiliated Christians:** Persons affiliated to or claimed by 2 denominations at once. **Evangelical movement:** Churches, denominations, and individuals who identify themselves as evangelicals by membership in denominations linked to evangelical alliances (e.g., World Evangelical Alliance) or by self-identification in polls. **Renewalist movement:** Church members involved in Pentecostal/Charismatic renewal.

The Christian population in Comoros is concentrated in the main cities, especially in the capital, Moroni, and in the main city of Anjouan, Mutsamudu. Roman Catholics, Shia Muslims, Sufi Muslims, Ahmadi Muslims, and Protestants together make up the minority of the population.

WWL 2021: Persecution Dynamics / Comoros

Reporting period

1 October 2019 - 30 September 2020

Position on the World Watch List

Comoros: World Watch List	Points	WWL Rank
WWL 2021	62	50
WWL 2020	57	54
WWL 2019	56	51
WWL 2018	56	51
WWL 2017	56	42

Scores and ranks are shown above whenever the country scored 41 points or more in the WWL 2017-2021 reporting periods

After dropping out of the WWL Top 50, Comoros re-entered the Top 50 ranking in WWL 2021. The increase of five points in score is due to an increase in the levels of pressure exerted by the government and the community. The government has said, in public, that there is no freedom of religion for Comorians. Any Christian who is seen preaching will be fined and face a prison sentence that could last for one year. The score for violence also increased by one point. (It should be recalled that Comoros was in the WWL Top Ten countries in the early 1990s until 1998 and in the Top 20 for several years after that.)

Persecution engines

Comoros: Persecution engines	Abbreviation	Level of influence
Islamic oppression	IO	Strong
Religious nationalism	RN	Not at all
Ethno-religious hostility	ERH	Not at all
Clan oppression	CO	Weak
Christian Denominational protectionism	CDP	Not at all
Communist and post-Communist oppression	CPCO	Not at all

Secular intolerance	SI	Not at all
Dictatorial paranoia	DPA	Medium
Organized corruption and crime	OCC	Not at all

The scale for the level of influence of Persecution engines in society is: Not at all / Very weak / Weak / Medium / Strong / Very strong. For more information see WWL Methodology.

Islamic oppression (Very strong)

Islamic oppression in Comoros is not new; however, its recent growth started with the adoption of a legal framework for introducing a state-sanctioned religion. In 2009, a referendum was held enabling the government of Comoros to change the Constitution, which now declares that Islam is the state religion. This constitutional change severely curtails the existence of other religions. Parallel to the new Constitution, it has become visible that residents are adopting a radical view of Islam, especially on the islands of Anjouan and Moheli. The rise of radical Islamic sympathies among the population at large, government officials, religious leaders and Muslim youth groups in particular, causes anxiety among Christians.

Dictatorial paranoia (Medium)

This engine is re-emerging as an independent force in the country having been previously present but blended with *Islamic oppression*. However, in the WWL 2021 reporting period, this engine has become increasingly visible in the way the government has chosen to consolidate its power by promoting Sunni-Islam at the expense of all other religions. The government has put serious restrictions on the activities of Christians and Christian NGOs.

Drivers of persecution

Comoros:									
Drivers of persecution per engine	IO	RN	ERH	CO	CDP	CPCO	SI	DPA	OCC
	STRONG	-	-	WEAK	-	-	-	MEDIUM	-
Government officials	Medium	-	-	-	-	-	-	Medium	-
Ethnic group leaders	-	-	-	-	-	-	-	-	-
Non-Christian religious leaders	Strong	-	-	-	-	-	-	-	-
Religious leaders of other churches	-	-	-	-	-	-	-	-	-
Violent religious groups	-	-	-	-	-	-	-	-	-
Ideological pressure groups	-	-	-	-	-	-	-	-	-
Citizens (people from the broader society), including mobs	Strong	-	-	-	-	-	-	-	-

Comoros:									
Drivers of persecution per engine	IO	RN	ERH	CO	CDP	CPCO	SI	DPA	OCC
	STRONG	-	-	WEAK	-	-	-	MEDIUM	-
One's own (extended) family	Strong	-	-	-	-	-	-	-	-
Political parties	Very weak	-	-	-	-	-	-	Very weak	-
Revolutionaries or paramilitary groups	-	-	-	-	-	-	-	-	-
Organized crime cartels or networks	-	-	-	-	-	-	-	-	-
Multilateral organizations (e.g. UN, OIC etc.)	-	-	-	-	-	-	-	-	-

The scale for the level of influence of Drivers of persecution in society is: Not at all / Very weak / Weak / Medium / Strong / Very strong. Please note that "-" denotes "not at all". For more information see WWL Methodology.

Drivers of Islamic oppression

- **Non-Christian leaders (Very strong):** Muslim religious leaders are at the forefront of *Islamic oppression*. In mosques and madrassas, they regularly teach anti-Christian sentiments. An ultra-conservative group of radical scholars locally known as *djaulas* (many of whom are trained in Pakistan) is pushing the country to a more extreme view of Sharia law in the country and are against Christians.
- **Citizens (Strong):** Similar to other Muslim majority countries, for the majority of Comorians, to leave Islam is unthinkable. The *djaulas* in particular harass, bully and ostracize any Christians they come across. This is particularly severe in the case of converts.
- **Extended family (Strong):** Family and community members discriminate and harass suspected converts from Islam to Christianity. They also deny worshipping space for Christians in general.
- **Government officials (Medium):** The authorities put parents under the obligation to send their children to madrassas. They also prohibit Christians from engaging in religious discussions in public and from preaching in public outside churches.

Drivers of Dictatorial paranoia

- **Government officials (Medium):** The government of Comoros has shown its intent by stating publicly that freedom of religion does not work for converts and Christians. As stated above: Government officials also prohibit Christians from engaging in religious discussions in public and from preaching in public outside churches.

Areas where Christians face most difficulties

All Christian communities in Comoros face persecution. The level of persecution that Christians from a Muslim background experience is far severer than the levels other groups face, no matter where they live geographically.

Christian communities and how they are affected

Communities of expatriate Christians: The Christians in this group suffer many restrictions: They are not allowed to integrate converts from Islam, they are not allowed to preach in public outside their churches and if they do so, they will be deported. These communities face persecution primarily from radical Muslims and non-Christian religious leaders, and to a lesser extent from the leaders of political parties and their followers. But the fact that the current government is improving the stability of the country and its relationship with Western countries, many think the situation for expatriates could improve significantly.

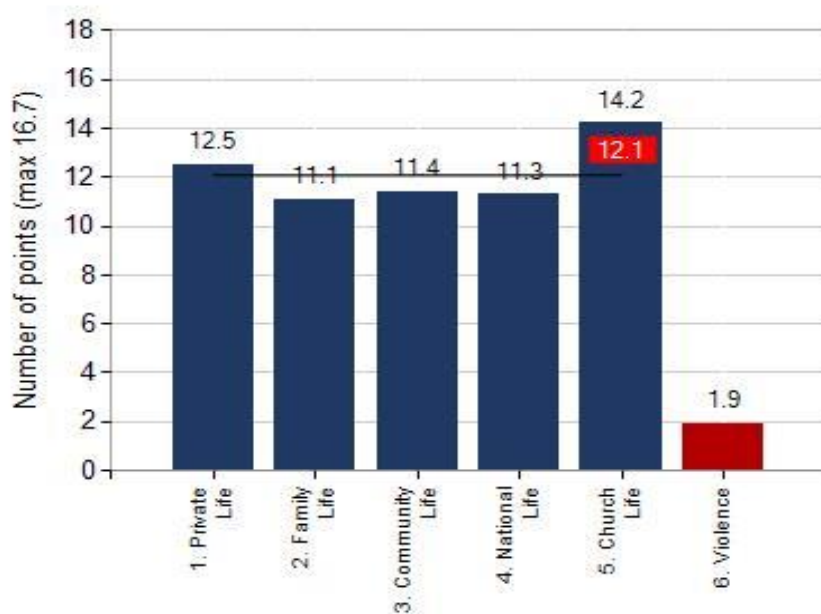
Historical Christian communities: These do not exist separate from the expatriate category above.

Converts to Christianity: Christians with a Muslim background face persecution at home from family and community members. Converts always experience persecution from government officials, non-Christian religious leaders, from leaders of political parties and their followers and from radical Islamic groups such as the *djaulas*. If their conversion becomes known, converts will be shunned and completely cut off from their families and friends.

Non-traditional Christian communities: Christians in this category are known for evangelizing, which cannot be done in public in Comoros. The Penal Code declares that “whoever discloses, spreads, and teaches Muslims a religion other than Islam will be punished with imprisonment of three months to one year and a fine of 50,000 to 500,000 Comorian francs”. Christians from Baptist, Evangelical and Pentecostal congregations thus face persecution from the government and radical Muslims.

The Persecution pattern

WWL 2021 Persecution Pattern for Comoros



The WWL 2021 Persecution pattern for Comoros shows:

- The average pressure on Christians in Comoros is at a very high level of 12.1 points.
- Pressure is highest in the *Church sphere of life*, at the extreme level of 14.2 points, followed by the *Private and community spheres* (at 12.5 and 11.4 points respectively). Both the *National* and *Family spheres* scored above 11 points.
- The score for violence remains low at 1.9 points but increased by 1.0 point compared to WWL 2020.

Pressure in the 5 spheres of life

In each of the five spheres of life discussed below, four questions have been selected from the WWL 2021 questionnaire for brief commentary and explanation. The selection usually (but not always) reflects the highest scoring elements. In some cases, an additional paragraph per sphere is included to give further information deemed important. (To see how individual questions are scored on a scale of 0-4 points, please see the “WWL Scoring example” in the WWL Methodology, available at: <http://opendoorsanalytical.org/world-watch-list-documentation/>, password: freedom).

Pressure in Block 1 / Private sphere

Block 1.4: It has been risky for Christians to reveal their faith in written forms of personal expression (including expressions in blogs and Facebook etc.). (3.50 points)

This matter is becoming a serious issue. The government is openly encouraging violence against non-Sunni citizens.

Block 1.5: It has been risky for Christians to display Christian images or symbols. (3.50 points)

A country expert reported: "Symbols like the cross would draw more attention from the public as it has been maligned in the mosques as a symbols for Christians/infidels. Converts wearing Christian symbols would be ordered to remove the item or be criticized in public." They will be shunned and can also be violently attacked.

Block 1.1: Conversion has been opposed, forbidden, or punishable, including conversion from one type of Christianity to another. (3.25 points)

The government is applying laws that target non-Sunni religious people in the country very strictly. Some of the issues involved are:

- i. Families who suspect a family member has converted to Christianity will completely cut all contact with that person.
- ii. Proselytizing for any religion except Sunni Islam is illegal, and the law provides for the deportation of foreigners who do so.
- iii. The law prohibits the performance of non-Sunni religious rituals in public places on the basis of “affronting society’s cohesion and endangering national unity”.

Block 1.8: It has been risky for Christians to speak about their faith with those other than immediate family (extended family, others). (3.25 points)

This is extremely risky. The law punishes anyone who discloses, spreads and teaches Muslims a religion other than Islam. They will be sentenced to imprisonment of three months to one year and fined 50,000 to 500,000 Comorian francs (\$110-\$1,100).

Pressure in Block 2 / Family sphere

Block 2.1: Babies and children of Christians have automatically been registered under the state or majority religion. (3.00 points)

For converts, this is a major issue that they have to live with. As the government has made known, freedom of religion does not work for Comorian people.

Block 2.8: Christian children have been pressured into attending anti-Christian or majority religion teaching at any level of education. (3.00 points)

The study of Islamic scriptures is mandatory in public schools, even for children of those who are not Muslims. Government officials obligate parents - even Christian parents - to send their children to madrassas.

Block 2.7: Parents have been hindered in raising their children according to their Christian beliefs. (2.75 points)

Christian parents are not allowed to raise their children in the Christian faith. Christian converts are expected to send their children to Islamic madrassas where pupils are taught to read the Quran and study Islamic principles.

Pressure in Block 3 / Community sphere

Block 3.1: Christians have been harassed, threatened or obstructed in their daily lives for faith-related reasons (e.g. for not meeting majority religion or traditional dress codes, beard codes etc.). (3.75 points)

All types of Christians face persecution in this regard, however, it is more intense for converts. Converts in particular find themselves marginalized, harassed and threatened. They are often seen as outcasts who do not deserve respect and protection.

Block 3.2: Christians have been monitored by their local communities or by private groups (this includes reporting to police, being shadowed, telephone lines listened to, emails read/censored, etc.). (3.75 points)

Open practice of Christianity is prohibited and society keeps a watchful eye on any non-Muslim groups.

Block 3.4: Christians been hindered in sharing community resources because of their faith (e.g. clean drinking water). (3.50 points)

Communities are conservative and only tolerate Sunni Islam. Christians can only expect to be barred from access to community resources - it is part of normal life for them.

Block 3.7: Christians have been pressured by their community to renounce their faith. (3.25 points)

It is not uncommon for converts to be forced to recant their faith. This is why they hide their conversion if at all possible.

Pressure in Block 4 / National sphere

Block 4.1: The Constitution (or comparable national or state law) limits freedom of religion as formulated in Article 18 of the Universal Declaration of Human Rights. (4.00 points)

Comoros is sliding backwards in terms of freedom of religion. The government publicly encourages citizens to reject all forms of religion except Sunni Islam. Christians are struggling to find places for worship as the government only allows them to pray in two designated places in the entire country. The national political environment is designed in a way that freedom of religion is not tolerated. For the scoring of *National life*, the following points are considered:

- i. The Constitution specifies Islam is the state religion and defines the national identity as being based on a single religion – Sunni Islam
- ii. The Constitution also specifies that the principles and rules to regulate worship and social life be based on Sunni Islam under the Shafi'i doctrine.
- iii. There continued to be reports that local communities unofficially shunned individuals who were suspected of converting from Islam to Christianity or from Sunni to Shia Islam.
- iv. A Comorian is considered a Sunni Muslim. There is no room for being a Christian. A state minister told a US official that "religious freedom does not exist for Comorians", despite the constitutional provision providing for the freedom of religion ([2019 IRF Report](#)).

Block 4.2: Officials have refused to recognize an individual's conversion as recorded in government administration systems, identify cards (etc.). (3.50 points)

Conversion can cut a person off from their entire family and livelihood. Even though conversion is not a crime, it makes the life of a convert difficult. In the WWL 2021 reporting period, there continued to be reports that local communities unofficially shunned individuals who were suspected of converting from Islam to Christianity or from Sunni to Shia Islam.

Block 4.8: Christians have been hindered in expressing their views or opinions in public. (3.50 points)

Anything Christians say about their faith, can be construed as "an attempt to spread Christianity". That can lead to a fine or even prison sentence.

Block 4.12: Christians, churches or Christian organizations have been hindered in publicly displaying religious symbols. (3.00 points)

For converts this is impossible; for foreign Christians, they can only do this in two designated places in the entire country - at a church in Moroni and Mutsamudu.

Pressure in Block 5 / Church sphere

Block 5.1: Church activities have been monitored, hindered, disturbed, or obstructed. (3.75 points)

Church activities remained under surveillance to ensure no Comorian national joined them. They are monitored to ensure that Christians do not attempt to make converts of the local population in Moroni and Mutsamudu.

Block 5.2: It has been difficult to get registration or legal status for churches at any level of government. (3.75 points)

The Comorian government does not allow the existing expatriate churches to open new branches (as this would be proof of their increasing numbers). No new church has been built or registered in the country for decades. At the same time, converts cannot form a church to be recognized or registered as, under the country's Islamic laws, this would be a punishable offence.

Block 5.5: Churches have been hindered from organizing Christian activities outside church buildings. (3.75 points)

Churches in Comoros have been hindered from organizing Christian activities outside church buildings as this is seen as proselytization, a crime forbidden by the Penal Code and punishable with a prison term or fine. This provision has not been frequently used because most Christian groups refrain from organizing activities outside the two official church buildings knowing full well that this could lead to imprisonment.

Block 5.6: Work among youth in particular has been restricted. (3.75 points)

The youth are closely monitored by the wider society and keenly instructed in the ways of Islam via the madrassas and education system. This makes it particularly hard to spread the Gospel among them. It is also risky for Civil society or church groups to reach out to the youth as it can be interpreted as evangelization and that is risky.

Violence

Violence is defined in WWL Methodology as the deprivation of physical freedom or as bodily harm to Christians or damage to their property. It includes severe threats (mental abuse). The table is based on reported cases as much as possible. Since many incidents go unreported, the numbers below must be understood as being minimum figures. In cases where it has been impossible to count exactly, a symbolic round figure (10, 100 or 1000) is given. (A symbolic number of 10 could in reality even be 100 or more but the real number is uncertain. A symbolic number of 100 could go well over 1000 but the real number is uncertain. A symbolic number of 1000 could go well over 10,000 but, again, the real number is uncertain.) In cases where it is clear that (many) more Christians are affected, but a concrete number could be given according to the number of incidents reported, the number given has to be understood as being an absolutely minimum figure.

Comoros: Violence Block question	WWL 2021	WWL 2020
6.1 How many Christians have been killed for faith-related reasons (including state sanctioned executions)?	0	0
6.2 How many churches or Christian buildings (schools, hospitals, cemeteries, etc.) have been attacked, damaged, bombed, looted, destroyed, burned down, closed or confiscated for faith-related reasons?	0	0
6.3 How many Christians have been detained for faith-related reasons?	2	0
6.4 How many Christians have been sentenced to jail, labor camp, sent to psychiatric hospital as punishment, or similar things for faith-related reasons?	0	0
6.5 How many Christians have been abducted for faith-related reasons (including Christians missing in a persecution context)?	0	0
6.6 How many Christians have been raped or otherwise sexually harassed for faith-related reasons?	0	0
6.7 How many cases have there been of forced marriages of Christians to non-Christians?	1	1
6.8 How many Christians have been otherwise physically or mentally abused for faith-related reasons (including beatings and death threats)?	10	2
6.9 How many houses of Christians or other property (excluding shops) have been attacked, damaged, bombed, looted, destroyed, burned down or confiscated for faith-related reasons?	0	0
6.10 How many shops or businesses of Christians have been attacked, damaged, bombed, looted, destroyed, burned down, closed or confiscated for faith-related reasons?	0	0
6.11 How many Christians have been forced to leave their homes or go into hiding in-country for faith-related reasons?	2	0
6.12 How many Christians have been forced to leave the country for faith-related reasons?	2	2

Details concerning violent incidents cannot be published for security reasons.

5 Year trends

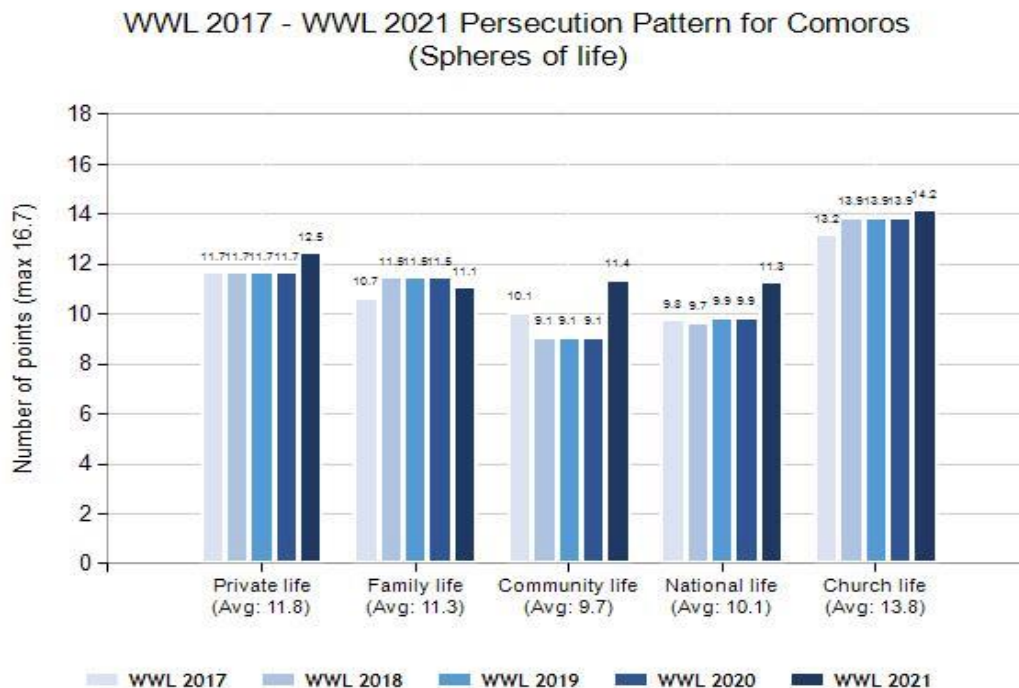
The following three charts show the levels of pressure and violence faced by Christians in the country over the last five WWL reporting periods.

5 Year trends: Average pressure

Comoros: WWL 2017 - WWL 2021 Persecution Pattern history	Average pressure over 5 Spheres of life
2021	12.1
2020	11.2
2019	11.2
2018	11.2
2017	11.1

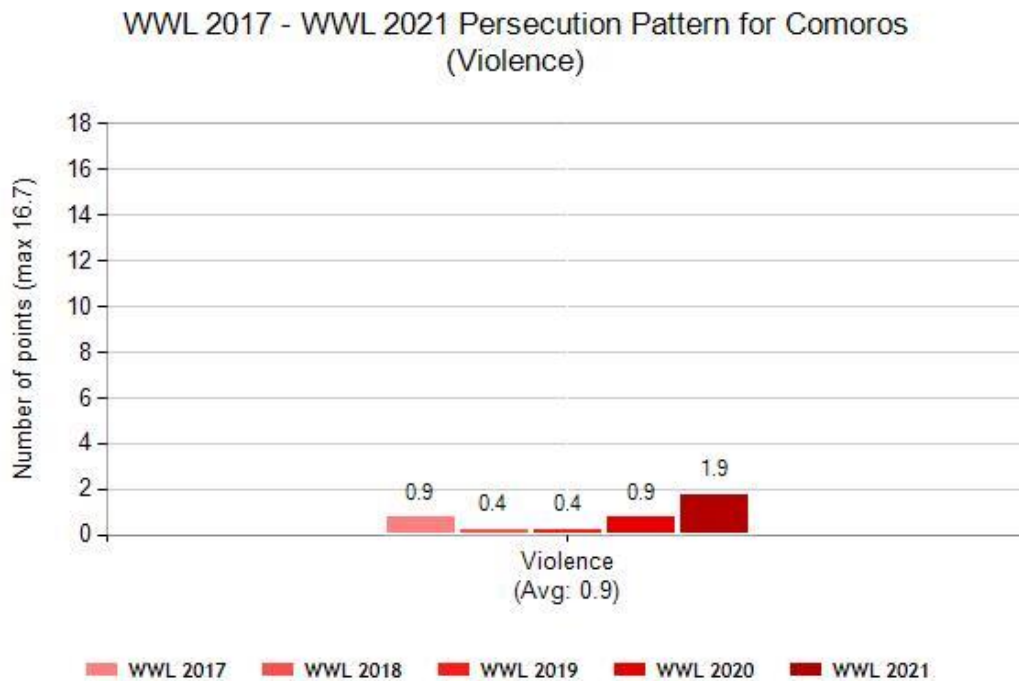
The table above shows that from WWL 2017-WWL 2020 the average pressure on Christians was more or less constant at a level of 11.1/11.2 points. However, average pressure increased to 12.1 points in WWL 2021. This was due to the fact that the government has become very hostile to non-Sunni religious groups and encourages the society to shun them. This very high constant level is a warning signal: If Comoros had had a higher score in the violence section, the country would have a much higher total score and WWL ranking.

5 Year trends: Pressure in each sphere of life



The chart above shows that over the last five WWL reporting periods, the pressure on Christians in all *spheres of life* has been at high or very high levels. The pattern shows that the pressure seemed to be stabilizing until WWL 2021. The *Church sphere of life* has consistently scored the highest (over 13 points).

5 Year trends: Violence against Christians



The violence score has been very low in the WWL 2017 - WWL 2020 reporting periods. Only in the WWL 2021 reporting period has it risen to the 'low' category.

Gender-specific religious persecution Female

Female Pressure Points
Denied access to social community/networks
Denied inheritance or possessions
Forced divorce
Forced marriage
Violence – psychological
Violence – Verbal

Many Comorian families traditionally have matrilineal inheritance, giving women a good deal of influence in the home that can often serve as a buffer against persecution. Nevertheless, female converts from Islam experience serious difficulties due to their conversion and are kept under close family scrutiny. Women and girls who convert to Christianity before they have received their inheritance face the danger of being disinherited for their faith. This leaves them at a financial disadvantage, leading to poverty and distress. In addition to being shunned, there is the possibility that they will be forced into marrying a Muslim in order to pressure them to return to Islam.

A married woman who converts can be divorced for her faith. In some instances, husbands have been largely accepting of their new-found faith, although they have then come under huge pressure from their family and local community to initiate a divorce. One female convert shared her experience: “When I told him, he accepted my faith but warned me to keep it secret so that others do not know. He does not tell me about all the pressure to divorce me, but I know that there are people who ask him questions. Recently he was dared to divorce me to prove that he has not joined me in Christianity... this was by my father!”

Gender-specific religious persecution Male

Male Pressure Points
Denied access to social community/networks
Denied food or water
Economic harassment via business/job/work access
Forced divorce
Forced out of home – expulsion
Forced to flee town/country
Violence – psychological
Violence – Verbal

Male converts in Comoros are often dependent upon their extended families and lack independence. Comoros is a matriarchal society in which the cultural norm is for a married man to move in with his in-laws. In this situation, the family has the means to exert a great deal of pressure upon a convert to return to Islam. They are denied equal treatment in the home, verbally abused, and in some cases, occasionally denied food. Often their wife is put under pressure to divorce them and expel them from their home. In rare instances male converts have faced such extreme pressures and threats that they have fled to another town for safety.

Christian men also experience discrimination in the workplace. Employers favor Muslims and as such many Christians are out of work. In addition, because of high corruption levels in public service, most employees pay a bribe to get into positions, a practice that Christians are not willing to condone.

Persecution of other religious minorities

Comoros is a Sunni-Muslim majority country. Shiite Muslims who studied in Iran do not disclose their religious beliefs, fearing pressure from the Sunni majority. The law only allows Sunni religious groups to establish, places of worship, train clergy and assemble for peaceful religious activities. In this context, all other religious groups face persecution (Source: [US State Department 2019 IRF Report](#)).

Future outlook

The outlook for Christians as viewed through the lens of:

Islamic oppression

In the past twenty years, Christians have been under threat from hardliners who openly demand that Comoros is for Sunni Muslims only, with no room for others. Sunni Islam was made state religion under the 2009 Constitution which was ratified by referendum. That also closed any meaningful space for Shia Muslims. It is likely that the influence of radical Islam will continue to increase (or at least maintain its current level), which will mean that pressure on Christians will continue to be high. The positive side is that the country is increasingly improving its stability and general freedom and reached the 'partly free' status as per Freedom House. This would, in the long run, improve the lives of Christians in the country.

Dictatorial paranoia

In 2018, a constitutional referendum was held to [extend presidential](#) term limits (Reuters, 30 July 2018). This has triggered a massive protest among the opposition and the civil society. These groups decided to form a [common front](#) (Africa News, 10 October 2020): “In an unprecedented union in the Comoros Islands, the opposition and all civil society movements in both the archipelago and abroad amongst the diaspora have come together to form the new "common front of the living forces against the dictatorship” to denounce a perceived constitutional coup d'état on the part of President Azali Assoumani — who they want to be ousted, in light of the amendment of the constitution by referendum in July 2018 removing the consecutive term limit which sees him in the presidential race for upcoming elections when his current term ends in a few months.” This is a delicate situation. If this is not handled with care, it might lead the country into another political crisis and that would affect Christians as well.

External Links - Persecution Dynamics

- Pressure in Block 4 / National sphere: 2019 IRF Report - <https://www.state.gov/wp-content/uploads/2020/06/COMOROS-2019-INTERNATIONAL-RELIGIOUS-FREEDOM-REPORT.pdf>
- Persecution of other religious minorities: US State Department 2019 IRF Report - <https://www.state.gov/reports/2019-report-on-international-religious-freedom/comoros/>
- Future outlook: extend presidential - <https://www.reuters.com/article/us-comoros-referendum/comoros-holds-referendum-to-extend-presidential-term-limits-idUSKBN1KK11F>

- Future outlook: common front - <https://www.africanews.com/2020/10/10/comoros-opposition-front-united-against-president-assoumani/>

Further useful reports

A selection of in-depth reports and smaller articles are available on World Watch Research's Open Doors Analytical website (password: freedom) and on the World Watch Monitor website:

- <http://opendoorsanalytical.org/reports/>
- <http://opendoorsanalytical.org/?s=Comoros>
- <https://www.worldwatchmonitor.org/countries/Comoros>