

World
Watch
Research

United Arab Emirates:
Full Country Dossier
January 2022



OpenDoors

Serving persecuted **Christians** worldwide

Open Doors International / World Watch Research

January 2022

© Open Doors International

research@od.org

Contents

Introduction	3
World Watch List 2022	3
Copyright note.....	4
Sources and definitions.....	4
Effect on data-gathering during COVID-19 pandemic.....	5
External Links - Introduction	5
WWL 2022 Situation in brief / United Arab Emirates	5
Brief country details	5
Dominant persecution engines and drivers	6
Brief description of the persecution situation	6
Specific examples of violations of rights in the reporting period	6
Specific examples of positive developments	6
External Links - Situation in brief	7
WWL 2022: Keys to understanding / United Arab Emirates.....	7
Links for general background information.....	7
Recent history	8
Political and legal landscape	9
Religious landscape	11
Economic landscape.....	12
Social and cultural landscape	13
Technological landscape	15
Security situation	16
Trends analysis	17
External Links - Keys to understanding	18
WWL 2022: Church information / United Arab Emirates	19
Christian origins.....	19
Church spectrum today.....	20
Church spectrum today - additional information	21
WWL 2022: Persecution Dynamics / United Arab Emirates	21
Reporting period	21
Position on the World Watch List	21
Persecution engines	21
Drivers of persecution.....	23

Areas where Christians face most difficulties	24
Christian communities and how they are affected	24
The Persecution pattern.....	25
Pressure in the 5 spheres of life	25
Violence.....	31
5 Year trends	33
Gender-specific religious persecution / Female	35
Gender-specific religious persecution / Male	36
Persecution of other religious minorities.....	36
Future outlook.....	36
External Links - Persecution Dynamics.....	37
Further useful reports.....	37

Introduction

World Watch List 2022

Rank	Country	Private life	Family life	Community life	National life	Church life	Violence	Total Score WWL 2022	Total Score WWL 2021	Total Score WWL 2020	Total Score WWL 2019	Total Score WWL 2018
1	Afghanistan	16.7	16.7	16.7	16.7	16.7	15.0	98	94	93	94	93
2	North Korea	16.7	16.7	16.7	16.7	16.7	13.1	96	94	94	94	94
3	Somalia	16.5	16.7	16.6	16.6	16.6	8.5	91	92	92	91	91
4	Libya	15.6	15.5	15.9	16.2	16.3	11.5	91	92	90	87	86
5	Yemen	16.7	16.6	16.5	16.7	16.7	5.2	88	87	85	86	85
6	Eritrea	14.6	14.9	15.5	15.9	15.6	11.1	88	88	87	86	86
7	Nigeria	13.8	13.8	14.3	14.5	14.4	16.7	87	85	80	80	77
8	Pakistan	13.6	14.0	15.1	14.9	13.1	16.7	87	88	88	87	86
9	Iran	14.5	14.6	13.6	15.8	16.5	10.4	85	86	85	85	85
10	India	12.7	12.7	12.9	14.7	13.3	15.6	82	83	83	83	81
11	Saudi Arabia	15.1	15.1	15.0	15.9	16.7	3.1	81	78	79	77	79
12	Myanmar	12.4	11.5	13.8	13.4	13.1	14.8	79	74	73	71	65
13	Sudan	13.4	13.4	14.3	13.6	15.7	8.5	79	79	85	87	87
14	Iraq	14.0	14.6	14.0	14.8	13.9	6.9	78	82	76	79	86
15	Syria	12.9	13.8	13.5	14.3	13.9	9.3	78	81	82	82	76
16	Maldives	15.4	15.3	13.7	15.8	16.5	0.4	77	77	78	78	78
17	China	12.6	9.8	12.2	14.4	15.5	11.1	76	74	70	65	57
18	Qatar	14.2	14.1	11.1	13.0	14.3	7.2	74	67	66	62	63
19	Vietnam	11.3	9.7	12.7	14.1	14.5	8.7	71	72	72	70	69
20	Egypt	12.7	13.2	11.5	12.7	10.8	10.0	71	75	76	76	70
21	Uzbekistan	14.9	12.7	14.1	11.8	15.6	1.7	71	71	73	74	73
22	Algeria	14.0	14.0	11.1	13.4	14.1	4.1	71	70	73	70	58
23	Mauritania	14.3	13.9	13.1	14.0	14.1	0.9	70	71	68	67	57
24	Mali	9.4	8.2	13.9	10.3	12.8	15.0	70	67	66	68	59
25	Turkmenistan	14.5	11.3	13.6	13.3	15.7	0.6	69	70	70	69	68
26	Laos	12.0	10.3	13.2	13.3	14.1	5.9	69	71	72	71	67
27	Morocco	13.1	13.8	10.8	12.8	14.2	3.9	69	67	66	63	51
28	Indonesia	11.3	11.5	11.5	11.0	9.6	13.5	68	63	60	65	59
29	Bangladesh	11.8	10.7	12.9	11.3	10.2	11.3	68	67	63	58	58
30	Colombia	11.5	8.8	13.1	11.0	9.9	13.3	68	67	62	58	56
31	CAR	9.0	8.6	13.6	9.6	11.4	15.6	68	66	68	70	61
32	Burkina Faso	9.4	9.7	12.0	9.6	12.1	14.8	68	67	66	48	-
33	Niger	9.4	9.5	13.9	7.2	12.8	14.8	68	62	60	52	45
34	Bhutan	13.4	12.4	11.7	13.7	13.8	1.7	67	64	61	64	62
35	Tunisia	11.9	12.7	10.6	11.3	13.4	6.5	66	67	64	63	62
36	Oman	13.8	14.0	10.3	13.2	13.4	1.5	66	63	62	59	57
37	Cuba	12.3	8.1	12.6	13.2	14.0	5.9	66	62	52	49	49
38	Ethiopia	9.9	10.3	13.1	10.3	12.3	9.8	66	65	63	65	62
39	Jordan	12.9	14.0	11.0	12.3	12.5	3.0	66	64	64	65	66
40	DRC	8.0	7.9	12.6	9.7	12.0	15.6	66	64	56	55	33
41	Mozambique	9.3	8.5	11.3	7.9	12.5	15.6	65	63	43	43	-
42	Turkey	12.6	11.5	11.4	13.2	11.6	4.6	65	69	63	66	62
43	Mexico	10.3	8.3	12.5	10.8	10.3	12.6	65	64	60	61	59
44	Cameroon	8.8	7.6	12.6	7.2	13.1	15.4	65	64	60	54	38
45	Tajikistan	13.8	12.3	12.0	12.6	13.2	0.7	65	66	65	65	65
46	Brunei	14.8	14.5	10.3	11.0	13.2	0.6	64	64	63	63	64
47	Kazakhstan	13.4	11.6	11.1	12.6	13.5	1.7	64	64	64	63	63
48	Nepal	12.4	9.8	9.9	13.6	12.7	5.2	64	66	64	64	64
49	Kuwait	13.5	13.7	9.8	12.3	13.1	1.1	64	63	62	60	61
50	Malaysia	12.5	14.3	11.5	11.6	10.2	3.3	63	63	62	60	65

Rank	Country	Private life	Family life	Community life	National life	Church life	Violence	Total Score WWL 2022	Total Score WWL 2021	Total Score WWL 2020	Total Score WWL 2019	Total Score WWL 2018
51	Kenya	11.7	9.2	11.4	8.0	11.5	11.1	63	62	61	61	62
52	Sri Lanka	12.9	9.9	11.4	11.3	9.4	7.8	63	62	65	58	57
53	Comoros	12.7	11.1	11.2	12.4	14.2	0.9	63	62	57	56	56
54	UAE	13.4	13.6	10.1	11.8	12.2	1.3	62	62	60	58	58
55	Tanzania	9.3	10.8	10.3	8.6	8.7	13.7	61	58	55	52	53
56	Azerbaijan	13.1	9.9	9.3	11.0	13.4	3.3	60	56	57	57	57
57	Palestinian Territories	13.0	13.4	9.8	10.2	12.0	0.9	59	58	60	57	60
58	Djibouti	12.3	12.3	11.1	10.0	12.2	0.7	59	56	56	56	56
59	Kyrgyzstan	12.9	10.1	11.1	10.4	12.0	1.5	58	58	57	56	54
60	Bahrain	12.5	13.2	9.1	11.1	10.2	0.9	57	56	55	55	57
61	Nicaragua	9.1	5.6	11.1	11.8	11.3	7.6	56	51	41	41	-
62	Russian Federation	12.3	8.0	10.2	10.6	12.3	2.2	56	57	60	60	51
63	Chad	11.5	8.2	10.2	9.6	10.3	5.6	55	53	56	48	40
64	Burundi	7.6	7.8	9.7	9.2	9.6	8.1	52	48	48	43	-
65	Venezuela	5.6	4.5	11.2	9.4	11.1	9.6	51	39	42	41	34
66	Angola	6.8	6.7	8.1	10.1	11.4	7.8	51	46	43	42	-
67	Rwanda	8.1	5.5	6.7	10.3	10.1	9.3	50	42	42	41	-
68	Honduras	7.2	5.1	10.5	7.7	9.2	8.7	48	46	39	38	-
69	Uganda	8.1	4.6	7.4	6.7	9.1	11.7	48	47	48	47	46
70	El Salvador	7.7	4.6	10.7	5.7	9.1	7.2	45	42	38	30	-
71	Togo	9.2	6.7	9.3	7.1	9.8	2.4	44	43	41	42	-
72	Gambia	8.3	8.2	8.7	8.3	8.8	1.7	44	43	43	43	-
73	Guinea	10.3	7.5	8.3	7.0	8.1	2.0	43	47	45	46	-
74	South Sudan	5.7	0.9	7.0	6.3	7.8	15.0	43	43	44	44	-
75	Ivory Coast	9.8	8.6	8.2	5.5	7.9	2.0	42	42	42	43	-
76	Israel	9.8	8.4	5.6	6.6	6.6	4.3	41	40	38	39	40

Copyright note

This document is the property of World Watch Research (WWR), the research department of Open Doors International. It may be used and distributed free of charge, but please always acknowledge the source as: © 2021 Open Doors International.

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).
- Highlighted links in the text can be found written out in full at the conclusion of each main section under the heading “External links”. In order to reduce the length of these reference sections, a table containing links to regularly used sources can be found at the beginning of the “Keys to Understanding” chapter under the heading “Links for general background information”. Where one of these sources has been quoted in the dossier text, a quote reference is supplied as indicated in the second column of the table.
- The WWL 2022 reporting period was 01 October 2020 - 30 September 2021.
- 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 2022 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 In-country networks, Open Doors country researchers, External experts, WWR analysts and an increased use of technological options, Open Doors is confident that – as in the previous reporting period – WWL 2022 scoring, analysis and documentation has maintained required levels of quality and reliability.

External Links - Introduction

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

WWL 2022 Situation in brief / United Arab Emirates

Brief country details

United Arab Emirates: Population (UN estimate for 2021)	Christians	Chr%
9,937,000	1,087,000	10.9

Data source: Johnson T M and Zurlo G A, eds, World Christian Database (Leiden/Boston: Brill, accessed April 2021)

United Arab Emirates: World Watch List	Points	WWL Rank
WWL 2022	62	54
WWL 2021	62	53
WWL 2020	60	47
WWL 2019	58	45
WWL 2018	58	40

Ranks are shown above whenever the country scored 41 points or more in the WWL 2018-2022 reporting periods

Dominant persecution engines and drivers

United Arab Emirates: Main Persecution engines	Main drivers
Islamic oppression	One's own (extended) family, Government officials, Ethnic group leaders, Non-Christian religious leaders, Citizens (people from the broader society), including mobs
Clan oppression	One's own (extended) family, Citizens (people from the broader society), including mobs
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

Christian expatriates are free to worship in private or in the designated church compounds, but the government does not allow them to evangelize or pray in public. Because Emirati society is conservative, Christians exercise self-restraint in public. Local Emirati converts from Islam endure the most persecution as they face pressure from family members and the local community to recant their Christian faith. Expatriate Muslims converting to Christianity experience similar levels of pressure as in their home countries, as they are often living within their own national or ethnic communities. Because of the potentially severe consequences, it is almost impossible for converts to reveal their conversion, which is why there are hardly any reports of Christians being killed or harmed for their faith.

Specific examples of violations of rights in the reporting period

- Converts from Islam to Christianity, both Emirati nationals and foreign workers, continued to face high pressure from their (extended) families, employers and society. If their conversion becomes known, they face losing inheritance and parental rights, being forced to marry, losing their jobs or being placed under pressure to work without pay. As a result, many seek asylum in another country.
- Christian migrant workers, especially those working as domestic staff in Emirati homes, remained vulnerable to (sexual) abuse. Although not primarily faith-related, many Christian domestic migrant workers, almost all of whom are female, experience (sexual) abuse.

Specific examples of positive developments

- A new church building has recently been inaugurated. In December 2021, the Roman Catholic St. John the Baptist church was opened in Al Ruwais, in the southern Al-Dhafra region ([Arab News, 16 December 2021](#)).
- February 2019: Although prior to the WWL 2022 reporting period, Roman Catholic Pope Francis visited the United Arab Emirates and [signed](#) a document on 'Human Fraternity' together with the Grand Imam of Al-Azhar, the most prestigious seat of Sunni Islamic learning (The Guardian, 4 February 2019). The UAE's hosting of the Pope can be seen as a step towards more tolerance of Christianity in the country.

- Since the visit of the Pope, a new interfaith complex is now being build in Abu Dhabi. The 'Abrahamic Family House', which is planned to be completed in 2022, will consist of a mosque, a synagogue and a church ([For Human Fraternity, accessed 17 January 2022](#)).

External Links - Situation in brief

- Specific examples of positive developments: Arab News, 16 December 2021 - <https://www.arabnews.com/node/1988146/middle-east>
- Specific examples of positive developments: signed - <https://www.theguardian.com/world/2019/feb/04/pope-and-grand-imam-sign-historic-pledge-of-fraternity-in-uae>
- Specific examples of positive developments: For Human Fraternity, accessed 17 January 2022 - <https://www.forhumanfraternity.org/abrahamic-family-house/>

WWL 2022: Keys to understanding / United Arab Emirates

Links for general background information

Name	Quote Reference	Link	Last accessed on
Amnesty International country report	AI 2021	https://www.amnesty.org/en/location/middle-east-and-north-africa/ united-arab-emirates/	6 September 2021
BBC News country profile	BBC country profile	https://www.bbc.co.uk/news/world-middle-east-14703998	6 September 2021
Bertelsmann Transformation Index 2020	BTI 2020	https://bti-project.org/en/reports/country-dashboard-ARE.html	6 September 2021
CIA World Factbook	CIA Factbook	https://www.cia.gov/the-world-factbook/countries/united-arab-emirates/	6 September 2021
Economist Intelligence Unit Democracy Index 2020	EIU 2020	https://pages.eiu.com/rs/753-RIQ-438/images/democracy-index-2020.pdf	6 September 2021
FFP's Fragile States Index 2021	FSI 2021	https://fragilestatesindex.org/country-data/	6 September 2021
Freedom House's 2021 Democracy index (UAE is not listed)	Freedom House/Democracy 2021	https://freedomhouse.org/countries/nations-transit/scores	
Freedom House's 2021 Global Freedom index	Freedom House/Global Freedom 2021	https://freedomhouse.org/country/united-arab-emirates/freedom-world/2021	6 September 2021
Freedom House's Freedom on the Net 2020 report	Freedom House/Internet Freedom 2020	https://freedomhouse.org/country/united-arab-emirates/freedom-net/2020	6 September 2021
Garda World country report	Garda World	https://www.garda.com/crisis24/country-reports/united-arab-emirates	6 September 2021
Human Rights Watch World Report 2021	HRW 2021	https://www.hrw.org/world-report/2021/country-chapters/united-arab-emirates	6 September 2021
Internet World Stats 2021	IWS 2021	https://www.internetworldstats.com/middle.htm#ae	6 September 2021
Middle East Concern country report	MEC country report	https://meconcern.org/countries/united-arab-emirates/	6 September 2021
RSF's 2020 World Press Freedom Index	World Press Freedom 2020	https://rsf.org/en/united-arab-emirates	6 September 2021
Transparency International's 2020 Corruption Perceptions Index	CPI 2020	https://www.transparency.org/en/cpi/2020/index/are	6 September 2021
UNDP's Global Human Development Indicators	HDI 2020	http://hdr.undp.org/en/countries/profiles/ARE	6 September 2021
US State Department's 2020 International Religious Freedom country reports	IRFR 2020	https://www.state.gov/reports/2020-report-on-international-religious-freedom/united-arab-emirates/	6 September 2021
USCIRF 2021 country reports (UAE is not included)	USCIRF 2021	https://www.uscifr.gov/countries	
World Bank country report	World Bank Economic profile 2020	https://www.doingbusiness.org/content/dam/doingBusiness/country/u/united-arab-emirates/ARE.pdf	6 September 2021

Recent history

The United Arab Emirates (UAE) consists of seven emirates which have their own rulers and which were united in a federal state in the early 1970s. The Arab world's only successful attempt at forming a federation is regionally considered a model of success and served as a model for the establishment of the Gulf Cooperation Council (GCC). Yet there are some clear differences between the seven emirates. Abu Dhabi (the largest emirate) and Dubai are the richest emirates and have more influence – UAE's President Khalifa bin Zayed al-Nahyan is the ruler of Abu Dhabi, although his half-brother Crown Prince Mohammed bin Zayed al-Nahyan has become the de facto ruler of both Abu Dhabi and the UAE after the president suffered a stroke in 2014. The northern states are poorer, for instance Umm Al Quwain, which is also more conservative (in terms of Islam). All emirates have a seat in the 'Federal Supreme Council' – the highest constitutional, executive and legislative authority.

Contrary to fellow Gulf country Bahrain, the wave of Arab Spring uprisings in 2011 hardly seem to have affected the UAE. This is remarkable, especially since Emirati society is based on tribal loyalty and not on democratic norms. However, the population appears to trust the government and its generous distribution of oil wealth obviously plays a significant role. Nevertheless, the authorities did take precautionary measures to maintain stability: Internet restrictions were implemented in 2012 to prevent the use of social media as a means of organizing protests. Also, more than 90 Islamists were arrested at the beginning of 2013, accused of planning a coup. Since then, there have been no potential visible threats to the stability of the country.

Internationally, the UAE is taking on its own more independent role, not always aligned anymore with ally and regional power Saudi Arabia. The UAE's main international objective, aside from regional influence, is focused on curbing political Islam, in particular the Muslim Brotherhood, which the government views as a threat to regional stability and its own power ([SWP, 8 July 2020](#)). Hence, the UAE sided with Saudi Arabia during the [Qatar crisis \(2017-2020\)](#). Initially it also joined Saudi Arabia in its costly Yemen war, but later supported its own rebel group; further fragmentizing the country ([BBC News, 19 June 2020](#)). Eventually withdrawing most of its armed forces in 2021, the UAE kept control of the two strategic islands of Mayun and Socotra - in a bid to control both the Gulf of Aden as well as the gateway to the Red Sea ([Brookings, 28 May 2021](#)). Furthermore, economic rivalry has also started to create cracks in the relationship with Saudi Arabia, although relations remain strong nevertheless. ([Reuters, 6 July 2021](#)). In January 2022, the UAE's ongoing involvement in Yemen became clear after a Houthi rebel group launched a drone attack against the country, hitting Abu Dhabi airport and an oil depot and killing three expatriate workers ([The Guardian, 17 January 2022](#)).

Since October 2020, the UAE has also been involved in the ongoing civil war in Libya and is known to be one of the supporters of Field Marshall Haftar's Libyan National Army, the opponent of the Turkey-backed Islamist groups in Libya. In a UN investigation, the UAE was suspected of launching a jet fighter missile attack on a migrant detention center in Libya in July 2019 ([BBC News, 6 November 2019](#)). However, following Haftar's defeat, the country officially pledged support to Libya's new unity government in 2021 ([The Arab Weekly, 8 April 2021](#)). Nonetheless, alliances may change depending on which side serves its interests best.

In September 2020, the UAE, although not in line with the traditional Arab stance on the Israeli-Palestinian conflict, joined the Abraham Accords, normalizing ties with Israel. This move fits in with the UAE's aim to become less oil-dependent and to improve access to one of the Middle East's biggest economies and most highly technologically advanced countries. The deal, brokered by the US administration, also includes access to high-tech US military equipment, including the F-35 fighter jet ([BBC News, 15 September 2020](#)). Hence, although words of diplomatic friendship have been exchanged with Tehran, the Accords allow the UAE to have a stronger position than before (both in economic and military terms) for standing up to Iran, the other regional power with whom relations are most often strained ([Al-Monitor, 6 August 2021](#); [AGSIW, 26 February 2021](#)). Concerning Iran, see also below: *Security situation*.

The presence of Christians in the UAE in recent times started with the Arabian Mission and the opening of hospitals in 1951 and 1964; with the Oasis hospital still functioning today. Following the discovery of oil in the 1950s, strong population growth since the 1970s saw thousands of Christian expatriates coming to the country for employment, with WCD estimates showing that over one million Christians are resident in the country today. As a result of the crisis surrounding the COVID-19 pandemic, thousands of expatriates lost employment and had to leave the country, including many Christians. However, despite plans to nationalize the workforce, it is likely that the expatriate Christian community will remain present for the foreseeable future.

Political and legal landscape

The Economist Intelligence Unit classifies the UAE government as 'authoritarian' in its Democracy Index 2020 (EIU 2020). The UAE is governed by a Supreme Council of Rulers made up of the seven emirs, who appoint the prime minister and the cabinet. However in practice all political decisions rest with the dynastic rulers of the seven emirates, particularly Abu Dhabi Crown Prince Mohammed bin Zayed al-Nahyan (commonly known as "MBZ") and Dubai ruler and vice-president Sheikh Mohammed bin Rashid al-Maktoum.

Humanist International's [Freedom of Thought Report](#) (23 October 2020) ranks the government and Constitution as committing grave violations against human rights and religious freedom and writes:

- "The Constitution designates Islam as the official religion. Freedom to exercise religious worship is guaranteed, but not non-religious views, and only 'in accordance with the generally-accepted traditions provided that such freedom ... does not violate the public (*Islamic*) morals'."

Despite having ratified the CEDAW convention in 2004, the UAE has one of the most discriminatory legal systems towards women in the world ([Georgetown Women, Peace and Security Index 2019/20](#)). In particular, marriage is a place where violent repression of women takes place. Women cannot marry without the authorization of their male guardian, and whereas men can unilaterally divorce their wives, women must apply through the courts (HRW 2021). Representing a positive development, the UAE introduced a series of legal reforms in November 2020, which included tougher punishments for the killing of women by their families; previously the law had allowed judges to be lenient in cases where the woman was perceived to have brought dishonor on the family ([BBC News, 7 November 2020](#)). Despite recent

improvements, legislation remains insufficient in relation to domestic violence, and marital rape is not directly addressed in law ([OECD, 2019](#)).

Middle East Concern (MEC country report) describes the legal landscape as follows:

- "The Constitution of the UAE enshrines Islam as the religion of the State and Islamic law as a principal source of legislation. The constitution also affirms the principle of non-discrimination, including on the basis of religion. ... In 2015 a law was enacted that specifically prohibits 'all forms of discrimination based on religion, caste, creed, doctrine, race, colour or ethnic origin', and in 2016 new Federal Government posts included a Minister of State for Tolerance, with a mandate to promote tolerance as a 'fundamental value' in UAE society. Blasphemy and defamation of religions are prohibited and no non-Islamic proselytism is permitted. Under applicable Islamic law, Muslims are prohibited from changing their religion. In November 2017 the Abu Dhabi Judicial Department gave churches the authority to approve marriages, mediate divorces and, in due course, handle child custody issues, so expatriate Christians in Abu Dhabi will no longer have to use Sharia courts for these purposes. Islamic personal status laws apply for citizens, including a prohibition on Muslim women marrying non-Muslims."

The Fragile States Index (FSI 2021) shows that the Human Rights and Rule of Law indicator remains high despite some improvement in recent years. This links up with the fact that the Emirati rulers do not allow any dissent. All political decisions rest with the dynastic rulers of the seven emirates and there is no place for the will of the people at large. Freedom of press, assembly, association and expression are severely restricted. There is no space for (or recognition of) political parties, according to Freedom House/Global freedom, which rated the country as "not free". Reporters Without Borders (RSF World Press Freedom 2020) lists many instances where the freedom of the press and expression were curtailed and critics faced prosecution.

Religious landscape

United Arab Emirates: Religious context	Number of adherents	%
Christians	1,087,000	10.9
Muslim	7,802,000	78.5
Hindu	614,000	6.2
Buddhist	189,000	1.9
Ethno-religionist	0	0.0
Jewish	0	0.0
Bahai	47,600	0.5
Atheist	15,200	0.2
Agnostic	110,000	1.1
Other	72,900	0.7
<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 April 2021)

According to WCD 2021 estimates, 78.5% of the residents in UAE are Muslim. Of these, approximately 15% are Shiite. These numbers include the expatriate community. Christians make up the second largest religious group in the country (11%), followed by the Hindus (6.2%) and Buddhist (1.9%).

Like all countries in the Gulf region, society in UAE defines itself as Muslim. The government does not allow any formal or informal education that includes religious teaching other than Islam, except for a very small number of private church-affiliated schools that are allowed to provide religious instruction tailored to the religious background of the pupils. Proselytizing any other faith than Islam is prohibited, but non-Muslim groups can worship in dedicated buildings or private homes.

There is relative freedom for expatriate Christians to practice their faith as long as they refrain from evangelizing activities. A small number of Christians have been detained and expelled from the country after accusations of proselytizing activities in recent years (MEC country report). Churches are typically overcrowded, with recognized churches often functioning as umbrella organizations for many other denominations. Receiving permission to build new churches remains difficult.

Female converts from a Muslim background are not legally permitted to marry non-Muslim men, unlike Muslim men who are permitted to marry non-Muslim women ([UAE Government Portal](#)). This has the potential to restrict the growth of the Church.

Economic landscape

According to the CIA Factbook and World Bank data:

- **GPD per capita (PPP):** \$67,119 (2019 est.)
- **Unemployment:** 1.6% (2016 est.), with youth unemployment being 7.2%, making it a country with one of the lowest (youth) unemployment rates in the world.
- **Percentage of population below national poverty line:** No data available, but probably very low among Emirati citizens since the government is known to take good care of nationals.

According to the World Bank's [April 2021 Economic Update](#):

- **COVID-19:** "COVID-19 and its economic fallout entailed a major shock to the UAE's open economy. Low oil prices and OPEC+ production cuts hobbled the hydrocarbon sector, the backbone of the economy, while the service-oriented non-hydrocarbon economy was severely affected by disruptions in global trade and travel. The UAE's near-term economic prospects depend critically on being positioned to benefit from the recovery of the global economy."
- **Economic growth:** "COVID-19 and its economic fallout exerted a heavy toll on the UAE's open economy, leading to a contraction of 4% in the first half of 2020 year on year (y/y). The volume of oil production declined by 4.4% (y/y) in the second quarter of 2020, in line with the OPEC+ production cuts agreement. The non-hydrocarbon sector contracted by 6% for the first half of 2020, as strict lockdown, travel bans, and supply chain disruptions constrained tourism, construction and trade activities. Non-hydrocarbon activity began to show signs of recovery in the third quarter of 2020, with the resumption of international travel, relaxation of lockdowns, and large-scale monetary and fiscal measures."
- **Outlook:** "The economy is expected to rebound in tandem with the recovery of the global economy. The hydrocarbon sector would regain strength with rising global oil prices, helping to restore the fiscal and external positions, and boosting confidence on the overall economy. This, coupled with a sustained recovery of global trade and travel, would allow the non-hydrocarbon sector to rebound. The normalization of relations with Israel and Qatar could expand economic opportunities. But the pandemic could have a lingering impact on global travel, hampering a speedy recovery of the UAE's large tourism industry." In addition, "the country's long-run priority is to further diversify the economy and create jobs in the private sector."

Other sources report:

- The World Bank's [World by Income and Region report](#) (accessed 11 August 2021) puts the Emirati economy in the high income category .
- The Fragile State Index (FSI 2021) shows deterioration in the economic indicators on average following the COVID-19 crisis, although they remain low. "Human Flight and Brain Drain" remained low.
- The Economist Intelligence Unit (EIU 2020) writes: "Stimulus measures will sustain the economy in the wake of the coronavirus crisis, but recovery will be constrained by low oil output growth, firming in 2022. Vaccine rollout, diversification and a strong business environment will be priorities, but oil will remain central to the economy."

- According to the HDI 2020, the employment ratio stands at 80.2% of the population.

The UAE holds the world's sixth-largest oil reserves and this has encouraged a high level of immigration - only approximately 10% of the population are national citizens. The UAE have developed and implemented structural diversification strategies to avoid too much dependence on oil, but (accelerated by the COVID-19 crisis) it now finds itself facing serious economic challenges ([Geopolitical Monitor, 19 March 2021](#)). Not less than 93% of the Emirati population is working in the public sector ([PWC, accessed 11 August 2021](#)). Often employed on comfortable terms, the Emirati workforce is currently unwilling to make the necessary economic transition to private sector employment. As the BTI 2020 UAE report states (p.22): "National unemployment does exist but this is the result of citizens preferring public sector employment over the more competitive private sector rather than insufficient employment opportunities." Previously, the Emirati rulers bought off any dissent by spoiling the Emirati citizens economically. However, if further austerity measures become a necessity, they might have to heed calls for political reforms in order to avoid unrest.

According to the [2021 Index of Economic Freedom](#), the country's economy ranked as the 14th most free in the world and topped the list for the Middle East and North Africa. The report states: "The economy of the United Arab Emirates has maintained its standing among the ranks of the mostly free this year. Additional economic freedom is essential, however, if the government is to succeed in diversifying away from reliance on the hydrocarbons sector."

An important event is the Expo 2020 which is hosted by Dubai between 1 October 2021 to 31 March 2022 after having been postponed due to the COVID-19 pandemic. This "[mega international event](#)" is another economic opportunity for the country to boost its international image (Gulf News, 11 December 2019).

Women are among the most economically vulnerable in the UAE, as like most things, financial control typically falls to the responsibility of men. In some cases, men exploit the authority that the male guardianship system grants them to extort female dependents, typically by conditioning their consent for women to work or travel on her paying him money ([HRW, July 2016](#)). Making it additionally challenging for women to gain financial stability, under Sharia rules of inheritance, sons and daughters do not have equal inheritance rights ([OECD, 2019](#)).

Thousands of expatriate Christians have found employment in the United Arab Emirates. Christians are generally treated respectfully. However, labor abuses persist ([HRW, 13 January 2021](#)). Combined with racism, this especially affects Christians from Asian and African countries working in low-paid jobs.

Social and cultural landscape

According to the CIA Factbook:

- **Main ethnic groups:** The majority of the Emirati population are from Arab decent. A wide variety of ethnicities, including Indian (38%), Egyptian (10%), Bangladeshi (9%), Pakistani (9%) and many others can be found among the expatriate community.
- **Main languages:** The official language is Arabic, with English being widely spoken as well. Other languages include Hindi, Malayam, Urdu, Pashto, Tagalog and Persian.

- **Urban population:** In 2021, 87.3% of the population lived in urban areas, with the urbanization rate standing at 1,5%.
- **Literacy rate:** 93.8% of the population can read and write; with more women (95,8%) than men (93,1%) being able to read and write.
- **Population/age:** The total population is around 9.8 million, with immigrants making up 87,9% of the total population (2019 est.). The younger generation - up to 24 years of age - makes up 22% of the population.
- **Life expectancy:** 79.4 years on average; women (80.8 years), men (78.0 years).

According to the UN Global Human Development Indicators (HDI 2020):

- **HDI score and ranking:** The UAE ranks #31 out 189 countries. The combined ratio of life expectancy, education and per capita income gives a very high score of 0.890 on the Human Development Index (HDI).
- **Education:** On average, Emiratis are expected to have 14.3 years of schooling. (14.8 for girls/women, 14.1 for boys/men)
- **Gender inequality:** With a GDI (Gender Development Index) score of 0.93, women are slightly disadvantaged in comparison to women. The GDI measures the differences in life expectancy, years of education and GNI per capita per gender.

Although a unified Emirati identity has been developed over the last decades, tribal loyalties still play an important role and family ties are strong. Islamic norms remain dominant and the culture conservative, but modernization has become characteristic for the country as well. Nevertheless, the presence of thousands of migrant workers has caused Emiratis to keep to themselves and Emirati women often wear the niqab (a veil in which only the eyes are visible). Most migrants/expatriates live and work in their own foreign labor groups. Expatriate children often go to schools belonging to their own community group.

More than 85% of the country's population are expatriate migrant workers, which creates a dual system of rights and privileges in the country. With thousands of Asians and Africans flocking to the rich country, social and labor abuse is a high risk. Ethnic Arab Emiratis are at the top of the social ladder and look down upon those foreigners, especially the poor and low-skilled workers from South East Asia and Africa. Human Rights Watch (HRW 2021) writes:

- "The *kafala* (sponsorship) system tied migrant workers visas to their employers, whereby migrant workers are not allowed to change or leave employers without their permission. ... The UAE's labor law excluded from its protections domestic workers, who faced a range of abuses, from unpaid wages, confinement to the house and workdays up to 21 hours to physical and sexual assault by employers."

Most of the expatriates are males, who have left their families behind to find work in the UAE. As a result, the UAE has a very high gender imbalance: 275 males per 100 females.

The COVID-19 crisis saw many migrant workers be made redundant. With salaries remaining unpaid, many were left on their own in crowded migrant camps without sustenance ([The Guardian, 3 September 2020](#)). Forced labor and human trafficking remain a problem and foreign workers have become even more vulnerable to abuses such as underpayment, lack of

appropriate housing and sanitation (due to the overcrowded labor compounds), domestic violence and sexual harassment. As stated in HRW 2021:

- "The Covid-19 pandemic has further exposed and amplified the ways in which migrant workers' rights are violated. ... Many lived through strict lockdowns in crowded and unhygienic housing. While thousands left the UAE after facing summary dismissals, many struggled to return to their home countries because of travel restrictions and expensive plane tickets, and were left unable to pay rent or buy food."

Although not primarily faith-related, it is very likely that many Christian expatriates experience (sexual) abuse, especially female domestic workers. The treatment of Christians in the UAE is not so much based on their faith, as on their skin color and ethnic background. Western (white) Christian expatriates are far less likely to experience harassment than African or Asian Christian expatriates. The latter can also face discrimination and mistreatment from their fellow Muslim expatriates. In addition, high-skilled workers will face less difficulties than low-skilled ones. Hence, a low-skilled Christian migrant from an African or Asian background will be most vulnerable in the UAE.

In general conversion from Islam to Christianity will be seen as betrayal by the Emiratis and can lead to high levels of family and societal pressure, including ostracization, forced marriage and can lead to physical violence.

Technological landscape

According to Internet World Stats (IWS 2021):

- **Internet usage:** 105.5% penetration (June 2021)
- **Facebook usage:** 105.5% penetration (June 2021)

According to World Bank (country profile):

- **Mobile phone subscriptions per 100 people:** 200.6

The UAE is one of just a handful of countries where nearly all women report owning a mobile cellphone ([Georgetown, Women, Peace and Security Index 2019/20, p.27](#)).

According to Freedom House/Global Freedom 2021 (Civil Liberties), the UAE (which is classified as "not free"):

- "The 1980 Publications and Publishing Law, considered one of the most restrictive press laws in the Arab world, regulates all aspects of the media and prohibits criticism of the government. Journalists commonly practice self-censorship, and outlets frequently publish government statements without criticism or comment. ... A number of well-known commentators have been jailed in recent years for criticizing the authorities, expressing support for dissidents or human rights, or calling for political reform. Leading human rights activist Ahmed Mansoor, who was sentenced to 10 years in prison in 2018 for using social media to "publish false information that damages the country's reputation," was among those who remained behind bars in 2020."

Additionally, Freedom House/Internet Freedom 2020 states that social media platforms, as well as websites containing political, social, or religious content are being blocked. In addition, it states that internet users have been arrested and imprisoned because of social or political content. See also: [Freedom House, Key Internet Controls](#).

Furthermore, Reporters without Borders ranks the UAE 131st (RSF World Press Freedom 2021) and reports:

- "The United Arab Emirates has become proficient in the online surveillance of journalists, who often fall victim to its 2012 cyber-crime law. Very minimal criticism of the regime by journalists or bloggers is likely to lead to charges of defamation, insulting the state or posting false information aimed at damaging the country's reputation, with the possibility of long jail terms and mistreatment in prison."

According to the US State Department (IRFR 2020, p.10):

- "The country's two primary internet service providers, both majority-owned by the government, continued to block certain web sites critical of Islam or supportive of religious views the government considered extremist, including Islamic sites. The service providers continued to block other sites on religion-related topics, including some with information on Judaism, Christianity, atheism, and testimonies of former Muslims who converted to Christianity."

Like all residents of the UAE, Christians have to be careful what they communicate online. They can in general share expressions of faith as long as it is not critical of or contradicting Islamic beliefs.

Security situation

The UAE is an ally of the Kingdom of Saudi Arabia, having joined the Saudis in their [boycott of Qatar](#) between 2017 and 2020 (BBC News, 7 January 2021). It also joined Saudi Arabia in its war against the [Houthi rebels in Yemen](#), although both countries started supporting different groups in Yemen and the UAE has now withdrawn most of its troops. The UAE is also a supporter of General Haftar's Libyan National Army (for one example see: [HRW, 1 November 2020](#)), although (as stated above in *Recent History*) alliances may change.

The country is opposed to Iran, fearing Iran's growing regional influence, and has allied itself with the USA and Saudi Arabia. The country is still in dispute with Iran over the islands of Abu Musa and the Lesser and Greater Tumbs, which have been occupied by Iran since 1971.

Despite all military operations abroad, the risk of terror attacks inside the country is low, although the drone attacks by Houthi rebels based in Yemen in January 2022 have been a cause for concern (see above: *Recent history*). The security services maintain high levels of surveillance and all borders are well protected. Because of the government's strict policies, crime levels are low. Most citizens enjoy high levels of wealth, while all non-citizens committing a crime will immediately be deported when caught or after serving their sentences.

Christians generally feel safe in the country and the risk of attacks by radical Islamic groups is low.

Trends analysis

1) Political stability is expected to continue, although COVID-19 has increased pressure on the government

Looking to the future, political stability can be expected as the Emirati rulers support one another. National elections do not exist and political parties are forbidden, which prevents citizens from changing their government. Government posts are mainly filled through tribal loyalties and economic power. There are some calls for greater political representation but these demands are not entertained by the rulers. For now, most of the population does not seem to be very involved in politics – the elections for the legislative institution FNC in 2006, 2011 and 2015 saw low turnouts especially in the largest and richest emirates. A generous distribution of wealth seems to appease the population at the moment, although the historically poorer northern states with their demand for political change do pose a certain risk. However, because of the effects of COVID-19 pandemic, the UAE government has to take austerity measures which might cause unrest among the Emiratis. In addition, the significant youth population - combined with a process of globalization which loosens the state's monopoly over information - indicate that the UAE will need to react to calls for more democracy in the future. The need for such a reaction could well be accelerated by the effects of the COVID-19 crisis.

2) The UAE presents itself as a progressive Islamic nation

The UAE continues to enjoy stability within an increasingly turbulent regional context. It remains to be seen whether the UAE's more assertive posturing in the region (e.g. in respect to Libya, Yemen, Somalia, etc.) will lead to a bolstering of the UAE's influence as a progressive Islamic nation, or whether such forays will prove unsuccessful and therefore damaging to the 'brand' of Islam the UAE is seeking to portray. If unsuccessful, or if it gets bogged down in regional conflicts, the UAE could potentially face growing domestic discontent, and possibly the emergence and growing influence of more conservative religious factions - though this does not seem a very probable prospect at present. More immediate are economic challenges, which have been worsened by the crisis surrounding the COVID-19 pandemic, especially for Dubai. The need to attract further international investment and tourism is likely to ensure a continued openness to (and tolerance of) diversity.

3) Christians remain an accepted part of society - except for converts from Islam to Christianity

Although thousands of expatriates (including many Christians) had to leave the country as a consequence of the COVID-19 pandemic, the Christian presence in the UAE is likely to remain significant in the foreseeable future ([BBC News, 9 October 2020](#)). The country remains in need of expatriate workers for both low and high skilled positions. Despite the government's efforts to replace foreign workers with Emirati nationals, especially in the private sector, it is unlikely that these efforts will effect the Christian presence in the country in the short-term. However, the outlook for converts from Islam to Christianity, especially Emirati converts, remains grim in the short-term. It is unlikely that the government will give them more freedom or that Emirati society will start accepting them. However, the government's promotion of tolerance, including

the Abraham Accords with Israel, might lead to more acceptance of religious diversity (among the Emiratis) in the long-term.

External Links - Keys to understanding

- Recent history: SWP, 8 July 2020 - <https://www.swp-berlin.org/en/publication/regional-power-united-arab-emirates/>
- Recent history: Qatar crisis (2017-2020) - <https://www.bbc.com/news/world-middle-east-40173757>
- Recent history: BBC News, 19 June 2020 - <https://www.bbc.co.uk/news/world-middle-east-29319423>
- Recent history: Brookings, 28 May 2021 - <https://www.brookings.edu/blog/order-from-chaos/2021/05/28/saudi-arabia-and-the-uae-consolidating-strategic-positions-in-yemens-east-and-islands/>
- Recent history: Reuters, 6 July 2021 - <https://www.reuters.com/world/middle-east/opec-disagreement-lays-bare-growing-uae-saudi-economic-rivalry-2021-07-05/>
- Recent history: The Guardian, 17 January 2022 - <https://www.theguardian.com/world/2022/jan/17/drones-explosions-three-oil-tankers-airport-abu-dhabi>
- Recent history: BBC News, 6 November 2019 - <https://www.bbc.com/news/world-africa-50302602>
- Recent history: The Arab Weekly, 8 April 2021 - <https://the arabweekly.com/uae-pledges-support-libyas-new-unity-government>
- Recent history: BBC News, 15 September 2020 - <https://www.bbc.co.uk/news/world-middle-east-54151712>
- Recent history: Al-Monitor, 6 August 2021; - <https://www.al-monitor.com/originals/2021/08/iranian-president-expresses-heartfelt-amity-toward-uae>
- Recent history: AGSIW, 26 February 2021 - <https://agsiw.org/diplomacy-with-iran-opportunities-and-risks-for-the-uae/>
- Political and legal landscape: Freedom of Thought Report - <https://fot.humanists.international/countries/asia-western-asia/united-arab-emirates/>
- Political and legal landscape: Georgetown Women, Peace and Security Index 2019/20 - <https://giwps.georgetown.edu/wp-content/uploads/2019/12/WPS-Index-2019-20-Report.pdf>
- Political and legal landscape: BBC News, 7 November 2020 - <https://www.bbc.co.uk/news/world-middle-east-54854978>
- Political and legal landscape: OECD, 2019 - <https://www.genderindex.org/wp-content/uploads/files/datasheets/2019/AE.pdf>
- Religious landscape description: UAE Government Portal - <https://u.ae/en/information-and-services/social-affairs/marriage>
- Economic landscape: April 2021 Economic Update - <https://www.worldbank.org/en/country/gcc/publication/economic-update-october-2020-uae>
- Economic landscape: World by Income and Region report - <http://datatopics.worldbank.org/world-development-indicators/the-world-by-income-and-region.html>
- Economic landscape: Geopolitical Monitor, 19 March 2021 - <https://www.geopoliticalmonitor.com/turning-inward-gcc-sovereign-wealth-funds-reinvent-themselves-for-the-covid-era/>
- Economic landscape: PWC, accessed 11 August 2021 - <https://www.pwc.com/m1/en/publications/middle-east-economy-watch/gulf-states-contemplate-difficult-public-sector-salary-reforms-november-2018.html>
- Economic landscape: 2021 Index of Economic Freedom - <http://www.heritage.org/index/country/unitedarabemirates>
- Economic landscape: mega international event - <https://gulfnews.com/uae/what-exactly-is-expo-2020-dubai-a-complete-guide-1.1571311914790>
- Economic landscape: HRW, July 2016 - <https://www.hrw.org/report/2016/07/16/boxed/women-and-saudi-arabias-male-guardianship-system>
- Economic landscape: OECD, 2019 - <https://www.genderindex.org/wp-content/uploads/files/datasheets/2019/AE.pdf>
- Economic landscape: HRW, 13 January 2021 - <https://www.hrw.org/news/2021/01/13/uae-reality-abuses-contradicts-tolerance-rhetoric>
- Social and cultural landscape: The Guardian, 3 September 2020 - <https://www.theguardian.com/global-development/2020/sep/03/i-am-starving-the-migrant-workers-abandoned-by-dubai-employers>

- Technological landscape: Georgetown, Women, Peace and Security Index 2019/20, p.27 - <https://giwps.georgetown.edu/the-index/>
- Technological landscape: Freedom House, Key Internet Controls. - <https://freedomhouse.org/report/freedom-net/2020/key-internet-controls>
- Security situation: boycott of Qatar - <https://www.bbc.co.uk/news/world-middle-east-55579014>
- Security situation: Houthi rebels in Yemen - <https://www.bbc.com/news/world-middle-east-44466574>
- Security situation: HRW, 1 November 2020 - <https://www.hrw.org/news/2020/11/01/recruited-security-guards-uae-deceived-working-conflict-ridden-libya-instead>
- Trends analysis: BBC News, 9 October 2020 - <https://www.bbc.co.uk/news/world-middle-east-54418336>

WWL 2022: Church information / United Arab Emirates

Christian origins

Archaeological findings show that the existence of Christianity was widespread in the Gulf region prior to the emergence of Islam. In antiquity, the area now forming the United Arab Emirates fell under the Nestorian diocese known as Beth Mazunaye. The cathedral was in Sohar, just on the Omani side of the border. In 1992, remains of a Nestorian church and monastery were found on the island of Sir Bani Yas, not far from Abu Dhabi. The monastery in use from approximately 600-750 AD. Artefacts found at the site show that the people ate fish and kept cattle. Glass and ceramic objects indicate that the inhabitants traded widely across the Arabian Gulf and Indian Ocean. Another Nestorian monastery and church were discovered on the island of Marawah nearby, dating from the same period. This indicates that Christianity in the region flourished even after Islam became dominant in the area (supposedly around 630 AD, if traditional Islamic sources are taken as being historically reliable). Christianity in the region was strong due to mission work by Syriac Nestorians from Iraq and Persia, and due to the presence of Christian Arab tribes settling in the area.

Under pressure from Islam, Christianity disappeared until a Christian presence was re-established through Portuguese colonists, whose Roman Catholic priests settled in the 16th century in Khor Fakkan.

In 1797, the first of a series of sea battles took place between Great Britain and some sheikhdoms. Beginning in 1820, London signed agreements with these sheikhdoms that gave them exclusive trading rights. This meant the beginning of new and lasting contact with Christians for the region.

Under the protection of the British, mission work could be carried out in the sheikhdoms. Western missionaries started in the early 19th century by building mission hospitals. "As early as 1841 a Roman Catholic priest travelled through the region. In 1889 the vicariate of Arabia was erected at Aden. South Yemen expelled the vicariate, which relocated to Abu Dhabi in 1973. In the 1970s, the vicariate had 11 parishes and 15 chapels, two of which were in the UAE. Both parishes were founded in the 1960s and serve expatriates." (*Source: Melton J.G. and Baumann M., eds., Religions of the world, p.2960.*) There are currently 9 Catholic church buildings in UAE.

“Protestantism entered the area in 1890 in the person of Samuel M. Zwemer (1867–1952) of the Reformed Church in America; Zwemer eventually settled in Bahrain. The Church of England established work once the British acquired some hegemony in the Gulf. Parishes in the region emerged only in the 1960s and were limited to expatriates from the British Isles. The primary Anglican parish, St. Andrew’s Church in Abu Dhabi, is now attached to the Diocese of Cyprus and the Gulf, a diocese within the Episcopal Church in Jerusalem and the Middle East. Other Protestant/Free church ministries include the Christian Brethren, The Evangelical Alliance Mission (TEAM), and the Reformed Presbyterian Church, Evangelical Synod. The small work of the Seventh-day Adventist Church is attached to the Gulf Section in the Middle East Union Mission. Also, members of various Orthodox churches have relocated to the UAE.” (Source: Melton J.G. and Baumann M., eds., *Religions of the world*, p.2961.)

Oil was first discovered in 1958. After the boom in oil prices in 1973, the number of Christian expatriates grew fast. Foreigners are predominantly from Asia and the Middle East. Of the total population, about 11% is Christian. Most major church denominations have congregations and hold services in the UAE.

Church spectrum today

United Arab Emirates: Church networks	Christians	%
Orthodox	80,000	7.4
Catholic	960,000	88.3
Protestant	30,000	2.8
Independent	17,200	1.6
Unaffiliated	30,000	2.8
Doubly-affiliated Christians	-30,000	-2.8
Total	1,087,200	100.0
<i>(Any deviation from the total number of Christians stated above is due to the rounding of decimals)</i>		
Evangelical movement	15,100	1.4
Renewalist movement	276,000	25.4

Data source: Johnson T M and Zurlo G A, eds, *World Christian Database* (Leiden/Boston: Brill, accessed April 2021)

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.

Church spectrum today - additional information

There are approximately 40 church buildings in the country and some of the main recognized churches have more than fifty different church groups under their wings. However, in the Emirate of Dubai alone the number of church groups operating outside the recognized church buildings is probably higher than 150. The number of existing churches is clearly not large enough to cater for demand. They also have to be careful in their contact with the Muslim population, especially because anything which could be construed as proselytizing Muslims is strictly prohibited. Churches have to be careful about accepting converts into their congregations and often apply strict self-censorship in this area.

WWL 2022: Persecution Dynamics / United Arab Emirates

Reporting period

01 October 2020 - 30 September 2021

Position on the World Watch List

United Arab Emirates: World Watch List	Points	WWL Rank
WWL 2022	62	54
WWL 2021	62	53
WWL 2020	60	47
WWL 2019	58	45
WWL 2018	58	40

Ranks are shown above whenever the country scored 41 points or more in the WWL 2018-2022 reporting periods

In WWL 2022, the score for UAE remained at 62 points, but the country went down in rank one place, staying outside of the WWL Top 50. The average pressure on Christians remained at a very high level (12.2 points). Pressure remained especially high for converts from Islam to Christianity, with expatriate Christians remaining free to worship in private or in the designated church compounds, but not being allowed to evangelize or pray in public.

Persecution engines

United Arab Emirates: 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	Medium
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 (Strong) / Clan oppression (Medium)

Islam dominates private and public life, as well as political discourse in the seven emirates. Consequently, all citizens are understood to be Muslim. The law does not recognize conversion from Islam to Christianity, and officially the legal punishment is death. Christian converts from a Muslim background are at times compelled to appear to be Muslims and hide their faith. Even though there are no reported cases of the death penalty being enforced against converts, the mere fact that the law exists is an effective deterrent. Tribalism is very much mixed with Islam and hence leaving Islam is interpreted as betraying one's wider family. In general, families put strong social pressure on converts to make them return to Islam, leave the region or to be silent about their new faith. Besides this, some ethnic Arabs regard foreign Christians as a threat to their religion, culture and language.

Nonetheless, different levels of persecution exist for converts from Islam to Christianity. Those from an Emirati background face highest levels of pressure. For converts from Islam with other backgrounds (such as those originating from Pakistan, Indonesia, Sudan, Mali as well as other Asian, African or Arab countries), much depends on the response within their surrounding community in the UAE. As long as they do not create unrest, they have less to fear from the UAE government, although their Emirati employers could end their contracts, which would result in deportation if they were unable to find another job. Within those expatriate communities, the consequences for converts depend more on the cultural norms from their home country than on the cultural practices of the UAE. For expatriates, conversion to Christianity is sometimes easier than in their home country, because family and relatives are far away and social pressure is possibly less acute.

Dictatorial paranoia (Medium)

The UAE is not a democracy. The country is ruled by a dynasty that does not recognize various fundamental human rights. The rulers exert pressure on society and do not allow any dissent. Since the Persecution engines *Islamic oppression* and *Dictatorial paranoia* overlap to a certain degree, the government also shows characteristics of *Islamic oppression* by limiting the rights of Christians compared to Muslims, especially regarding church life.

Drivers of persecution

United Arab Emirates: Drivers of Persecution	IO	RN	ERH	CO	CDP	CPCO	SI	DPA	OCC
	STRONG			MEDIUM				MEDIUM	
Government officials	Medium							Medium	
Ethnic group leaders	Medium								
Non-Christian religious leaders	Medium								
Citizens (people from the broader society), including mobs	Medium			Medium					
One's own (extended) family	Strong			Strong					

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 / Clan oppression

- **Extended family (Strong):** Although clearly mixed with issues of family honor, strongly held Islamic convictions are a significant reason for families to target family members who convert to Christianity. Conversion from Islam to Christianity is socially unacceptable. Converts face the risk of being ostracized by their families and they might even be killed for shaming the family name.
- **Government officials (Medium):** The government will act against any Christians attempting to speak openly about their faith, since proselytizing is illegal and punishable under the law. According to the US State Department (IRFR 2020): "The law does not directly prohibit Muslims from converting to other religions; but the penal code's blasphemy provisions punish behavior viewed as contemptuous of the Quran and the Prophet Muhammad or offensive to Islamic teachings."
- **Ethnic groups leaders (Medium):** Tribal leaders, often the eldest sons of their families, have a duty to protect the (extended) family and look after the well-being (as well as the family honor) of the whole group. They see it as their duty to put pressure on a convert to recant Christianity or to pressurize the family into taking action against an apostate family member. In the case of expatriate communities, community leaders would be the ones to apply pressure in line with the cultural norms of the home country.
- **Citizens (people from society in general) (Medium):** Conservative Islamic society is the biggest threat to Christians in UAE. Emiratis expect Islamic governance from their rulers, with Sharia law being the [principal source of legislation](#) (UAE Constitution 1971/2004).
- **Non-Christian religious leaders (Medium):** Although the UAE government strictly controls all preaching in mosques and has a policy against religious hate-speech, Muslim religious leaders keep society conservative and encourage family and society to take action against converts.
-

Drivers of Dictatorial paranoia

- **Government officials (Medium):** The UAE government does not allow criticism, especially not from (foreign) Christians. According to Freedom House/Global Freedom 2020: "A number of laws give authorities broad discretion to punish individuals' speech on sensitive topics. The 2012 cybercrime law, ... introduced lengthy prison terms for vaguely worded offenses such as damaging 'the reputation or the stature of the state or any of its institutions'. A 2014 counterterrorism law prescribes punishments including the death penalty for offenses like 'undermining national security' and possession of material that opposes or denigrates Islam. A 2015 law against hate speech and discrimination contained loosely worded definitions and criminalized a wide range of free speech activities. These and other criminal laws have been actively enforced, including against ordinary social media users."

Areas where Christians face most difficulties

The Emirates of Abu Dhabi, Dubai and Sharjah host most of the Christians living in the UAE and apply similar levels of restrictions on Christians and churches. They also leave expatriate Christians relatively free to practice their faith. The other four states of the UAE are less populated and have a higher ratio of Emiratis; as a result these states are more conservative. For instance, the Emirates of Ajman and Umm Al Quwain are the only emirates without designated church buildings.

Pressure on converts from Islam to Christianity mostly depends on the community which they are part of, rather than the geographical area they are living (see above: *Persecution engines*).

Christian communities and how they are affected

Of the four WWL categories of Christianity, two exist in UAE and are affected by persecution:

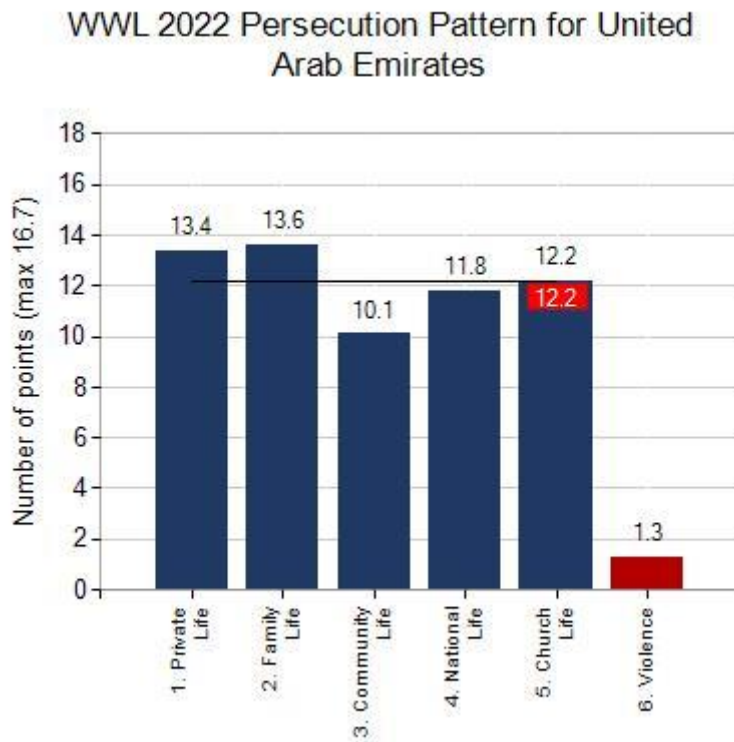
Communities of expatriate Christians: The majority of Christians in UAE belong to this category. They enjoy some freedom but also face certain restrictions. African and Asian expatriates do not have as much freedom as Western ones, but do have more freedom than converts (see below), as long as they do not evangelize Muslims. The churches in the UAE are mostly built close together on a church compound and often lack space, especially since it has become harder to use non-designated buildings like hotels and schools for gatherings in the Emirate of Dubai, which was tolerated before. Although the ruling Emirati families donated land for church construction, it remains difficult to officially establish new churches. Religious organizations are not required to register with the government, but there is a lack of clear legal designation, which results in an ambiguous legal status for many groups. This creates difficulties in carrying out administrative functions such as banking and signing leases.

Historical Christian communities: There are no historical Christian communities in UAE (other than expatriate ones covered in the first category above.)

Converts to Christianity: Converts from Islam to Christianity are the most vulnerable Christian group in the country. They are under severe pressure from relatives, family and Muslim society due to the Islamic government, law and culture.

Non-traditional Christian communities: There are no non-traditional Christian communities in UAE (other than expatriate ones covered in the first category above).

The Persecution pattern



The WWL 2022 Persecution pattern for UAE shows:

- The average pressure on Christians is at a very high level (12.2 points), the same as in WWL 2021.
- Although all spheres of life show high and very high levels of pressure, pressure is highest in the *Family*, *Private* and *Church* spheres. This reflects on the one hand the difficult situation for convert Christians who face very high pressure from their (extended) family. On the other hand, church life is difficult for both convert and expatriate Christians, as proselytizing and integrating converts from a Muslim background are socially unacceptable.
- The score for violence stayed rose to 1.3 points in WWL 2022. The very low level of violence against Christians is typical for a Gulf country. The government does not have to act against Christians as the pressure from society is very high and Christians practice self-restraint. It is also probable that violence has been under-reported.

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 2022 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: <https://opendoorsanalytical.org/world-watch-list-documentation/>, password: freedom).

Pressure in Block 1 / Private sphere

Block 1.1: Conversion has been opposed, forbidden, or punishable, including conversion from one type of Christianity to another. (3.50 points)

Emirati Christians face very high pressure and their number is subsequently very low. Such rejection of conversion is rooted in the apostasy provisions of Islamic law and as such represents a permanent pressure. For non-Emirati converts, the pressure depends on their community and the presence of family members, which often apply the same cultural norms as in their home country. Because family members are often far away in the home country, some converts have more freedom in the UAE than in their home country. Nevertheless, they still face a lot of pressure in most cases. It is for example not unlikely that they will be fired by their employers if their new faith becomes known; which means that they will have to leave the country if they cannot find another job.

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 is mainly a risk for converts from Islam to Christianity as revealing their faith publicly could lead to negative repercussions from disapproving family or community members. Expatriate Christians are free to express their faith online, but cannot openly be involved in proselytization.

Block 1.5: It has been risky for Christians to display Christian images or symbols. (3.25 points)

Converts to Christianity face the biggest risks, as displaying Christian symbols could lead to discovery of their faith and subsequent repercussions. For most expatriate Christians, the private display of religious symbols (e.g. as jewelry), is not problematic - although many would choose to do so discreetly out of respect for the local culture.

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)

The main source of pressure for Christians with a Muslim background is from family and community. Most indigenous Christians exercise extreme caution in discussing issues of faith with family and community members. The government prohibits proselytizing for any religion other than Islam; this means all categories of Christian have to be careful when discussing faith with Emirati citizens or other Muslims. Opposing or criticizing Islam is also prohibited by law, so choosing the right wording is important when discussing issues of faith.

Block 1 - further information

Due to the serious social discrimination and stigma against Christians, openly possessing Christian materials is dangerous especially for Muslims who might be considering converting or who have already converted but have not risked being identified as Christian for safety reasons.

Pressure in Block 2 / Family sphere

Block 2.2: Registering the birth, wedding, death, etc. of Christians has been hindered or made impossible. (3.50 points)

There is no recognition of conversion, hence it is impossible for converts to have and register a Christian marriage, nor can their children be registered as Christians or be given Christian names.

Block 2.4: Christian baptisms have been hindered. (3.50 points)

For expatriate Christians, churches are free to conduct baptisms. For a Christian believer from a Muslim background, baptisms have to be conducted in secret. Baptism is the ultimate proof of conversion and this definite change of religion is a very sensitive issue, especially for Emirati converts. Foreign expatriate converts might have more freedom, depending on the community they are part of; nonetheless, for converts from some Muslim countries baptism is as dangerous as for Emirati converts.

Block 2.8: Christian children have been pressured into attending anti-Christian or majority religion teaching at any level of education. (3.50 points)

Islamic education is compulsory for all students within state schools and for Muslim students within the private school sector. This means that children of converts have to attend Islamic education. No alternative religious education is provided in state schools for non-Muslims. Private schools can apply for authorization to provide non-Islamic religious education to non-Muslim students. Most expatriate children attend private schools, in which they are exempted from Islamic instruction. However, those who cannot afford private education do have to attend Islamic classes in the state schools. Asking for an exemption, if granted, could lead to social exclusion by others.

Block 2.13: Christians have lost their inheritance rights because of their conversion to Christianity or (if a person already was a Christian) other types of Christianity. (3.25 points)

The loss of inheritance is a real risk for converts from an Islamic background, as family members commonly punish them in this way. Sharia law is applied in inheritance cases, which means that a non-Muslim cannot inherit from a Muslim. However, converts from an expatriate background can request to apply the laws of their home country (which may also apply Sharia law in the case of a Muslim country).

Block 2 - further information

The Family sphere of life scores the highest levels of pressure, which is particularly evident in cases revolving around marriage, child-upbringing, inheritance and child custody. Mixed marriage is only legal between a Muslim man and a non-Muslim woman. In the event of divorce, the law grants custody of any children of non-Muslim women who do not convert to Islam to the Muslim father. By law, a non-Muslim woman who fails to convert to Islam is also ineligible for naturalization as a citizen and cannot inherit her husband's property unless named as a beneficiary in his will.

Pressure in Block 3 / Community sphere

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.). (3.50 points)

There is a high level of surveillance in the UAE, making it likely that individual Christians are being monitored. There is a high awareness among Christians that their (online) activities are under observation. This awareness causes Christians to self-censor and adapt their behavior, especially converts and those among the expatriate Christians who are keen to share their faith.

Block 3.5: Christians have been put under pressure to take part in non-Christian religious ceremonies or community events. (3.25 points)

Christian converts from a Muslim background will routinely be expected to participate in Islamic practices and traditions, especially relating to the family sphere. The month of Ramadan is the main religious event affecting all Christians in this regard. While non-Muslims are allowed to eat or drink in certain restaurants, malls and hotels, Christian migrant workers, especially those working in lower paid jobs, have to abstain from eating or drinking during the day.

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

If converts from a Muslim background are discovered, they will be placed under pressure by their specific communities to recant their faith and return to Islam. They are likely to be ostracized by society if their Christian faith is known. The level of pressure converts face depends on their surrounding community. Emirati converts will face the highest pressure, while non-Emirati converts will have to deal with the cultural norms of their particular community. However, because many are far away from home and do not want to cause unrest (which could easily lead to deportation by the authorities), reactions can be less harsh than in the home countries.

Block 3.6: Christians have been hindered in participating in communal institutions, forums, etc., for faith-related reasons. (3.00 points)

Known converts from an Emirati background will be shunned by society and therefore excluded from participating in community activities and institutions.

Block 3 - further information

For Christians in the UAE, community life can be difficult, especially for converts from Islam to Christianity. However, one's ethnic background can be just as important as one's religious convictions, since racial prejudices and racism are prevalent in the country.

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)

The Constitution of the UAE enshrines Islam as the religion of the State and Islamic law as a principal source of legislation. It upholds the freedom to perform religious ceremonies in accordance with established customs, provided that religious practice is consistent with public order and morality (which means that Islam or Islamic tenets cannot be criticized). Blasphemy and defamation of all religions are prohibited, but only Islamic proselytism is permitted. Under applicable Islamic law, Muslims are prohibited from changing their religion. In addition, Islamic personal status laws apply for Emirati citizens, including a prohibition on Muslim women marrying non-Muslims.

Block 4.8: Christians have been hindered in expressing their views or opinions in public. (3.75 points)

The UAE is not a democracy and the government suppresses all dissent. Most Christians in the UAE exercise precautionary 'self-censorship' and avoid provocation. Particularly in relation to criticism of Islam or discussion on topics of faith. The government will deport those who create 'unrest' in their view.

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 from Islam to Christianity is forbidden. The UAE government cannot accept conversion away from Islam and thus will refuse to officially recognize any such conversion by an Emirati citizen. This does not apply to converts from an expatriate background, as they are foreigners and have to deal with the policies of their own governments.

Block 4.12: Christians, churches or Christian organizations have been hindered in publicly displaying religious symbols. (3.50 points)

Most recognized churches are cautious about displaying symbols, notices and other signs publicly, and would avoid provocative messaging. Unwanted attention from the authorities can lead to repercussions such as losing approval for holding church services or making it much more difficult to obtain visas for church leaders in the future. Non-recognized churches, and especially those with converts among them, exercise even more caution.

Block 4 - further information

Within the National sphere of life, it is also the case that converts from Islam to Christianity face most pressure. Known Emirate converts will most likely be discriminated by government officials, will lose access to government jobs and, if not fired, will likely miss out on any form of promotion. Because of the close ties between tribes, families and government, they are also likely to lose their business contacts and contracts, if they are running a business.

Media are heavily regulated and hate-speech against Christians is unlikely to happen. Expatriate Christians are mostly hindered by the fact that they always have to be careful in what they say and do, even if they are born in the country. In rare cases, citizenship is granted to (Western, rich and/or highly educated) expatriates, but the vast majority of expatriates will always remain as foreigners and be treated as such, entirely dependent on the government. This makes it difficult to speak out where (religious) rights are lacking.

Pressure in Block 5 / Church sphere

Block 5.7: Churches have been hindered from openly integrating converts. (3.50 points)

For expatriate churches, proselytism and accepting converts from Islam to Christianity in their midst are by far the most sensitive issues with regard to the Emirate government and society. Relationships with the government are generally good, but only as long as the churches stay away from the convert community. In practice, this means that the convert community has to operate on its own; often without much-needed (spiritual) guidance.

Block 5.20: It has been risky for churches or Christian organizations to speak out against instigators of persecution. (3.50 points)

Recognized churches have to operate carefully because good relationships with the government are important (for instance, for obtaining visas for church leaders). The governments of the Emirates view themselves as generous Islamic hosts and any criticism is seen as being disrespectful. Converts from a Muslim background are viewed as Muslim by the government and any public discussion about their difficult situation is regarded as an inappropriate intrusion into another religious community's affairs.

Block 5.1: Church activities have been monitored, hindered, disturbed, or obstructed. (3.25 points)

There is routine monitoring of church compounds, sometimes in visible ways. It is understood that this is primarily intended for the protection of the churches and the churches are grateful for this protection. Nevertheless, the surveillance can also be used negatively (for example to identify whether Muslims are attending church activities). In 2018, the Community Development Authority of Dubai (CDA) undertook a campaign to enforce laws prohibiting religious gatherings in unauthorized places more strictly. This measure was primarily intended to control possible radical Muslim or political groups. However, because the authorities became aware of the very large number of Christian groups in Dubai meeting in schools, hotels and other places of gathering, this move by the CDA had a significant impact. Many of these groups have had to cease their activities.

Block 5.2: It has been difficult to get registration or legal status for churches at any level of government. (3.25 points)

There is no single system of church registration in the UAE and each Emirate determines its own procedures for handling applications by religious organizations to form legally recognized entities. In general, a church needs a physical church building to obtain recognition. However, only rarely are new building permits granted. Any group wanting a degree of recognition must

therefore apply to one of the already established churches to come under their umbrella. Some of the recognized churches have more than fifty different churches under their wings. It happens sometimes that recognized churches refuse to sponsor new congregations, if they fear that a newcomer is too outspoken or might cause problems in other ways. This creates an additional challenge, since leaders of church groups in most cases must have a visa sponsored by one of the recognized church entities. However, as long as a registered church has capacity, there does not seem to be any restrictions on who else a registered church may sponsor. Even the numbers of visas granted for church leaders is generous.

Block 5 - further information:

The lack of church buildings (forcing many fellowships to share a church building with more than fifty other groups in some cases, or to use a conference room in a hotel or other gathering hall) is one of the biggest problems faced by the expatriate church communities. Churches cannot buy land themselves and have to request the government to allocate a plot of land to them. Permission to build churches is granted at times, but the process remains lengthy and difficult. The Christian communities in the UAE are very active and having many churches might make the Emirati's feel uncomfortable as they perceive churches as a threat to the Islamic character of the country.

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, but since many incidents go unreported, the numbers must be understood as being minimum figures. The following 5 points should be considered when using the data provided in the Block 6 table:

1. Some incidents go unreported because the Christians involved choose not to speak about the hostility being faced. Possible reasons for this may be:

- *Doing so would expose them to more attacks. For example, if a family member is killed because of his/her faith, the survivors might decide to keep silent about the circumstances of the killing to avoid provoking any further attacks.*
- *In some circumstances, the reticence to pass on information may be due to the danger of exposure caused by converts returning to their previous faith.*
- *If persecution is related to sexual violence - due to stigma, survivors often do not tell even their closest relatives.*
- *In some cultural settings, if your loved one is killed, you might be under the obligation to take revenge. Christians not wishing to do that, may decide to keep quiet about it.*

2. Other incidents go unreported for the following possible reasons:

- *Some incidents never reach the public consciousness, because no one really knows about it; or the incident is simply not considered worth reporting; or media coverage is deliberately blocked or distorted; or media coverage is not deliberately blocked, but the information somehow gets lost; or the incidents are deliberately not reported widely for security reasons (e.g. for the protection of local church leaders).*
- *In situations where Christians have been discriminated against for many years, armed conflict can make them additionally vulnerable. Christians killed in areas where fighting regularly takes place are unlikely to be reported separately. Examples in recent years have been Sudan, Syria and Myanmar.*
- *Christians who die through the deprivation of basic necessities such as clean water and medical care (due to long-term discrimination) are unlikely to be reported separately. Christians are not always killed directly; they can be so squeezed by regulations and other oppressive factors that they die – not at once, but in the course of*

years. This often includes the deprivation of basic necessities such as clean water and medical care, or exclusion from government assisted socio-economic development projects. These numbers could be immense.

3. For further discussion (with a focus on the complexity of assessing the numbers of Christians killed for their faith) please see World Watch Monitor’s article dated 13 November 2013 available at:

<https://www.worldwatchmonitor.org/2013/11/number-of-christian-martyrs-continues-to-cause-debate/>.

4. The use of symbolic numbers: In cases where it has been impossible to count exactly, a symbolic round figure (10*, 100* etc.) is given and indicated with an asterisk. 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 1,000* could go well over 10,000 but, again, the real number is uncertain. The same applies for symbolic numbers 10,000*, 100,000* and 1,000,000*: Each could indicate much higher numbers, but WWR chooses to be cautious because the real number is uncertain.

5. The symbol “x” in the table: This denotes a known number which cannot be published due to security concerns.

United Arab Emirates: Violence Block question	WWL 2022	WWL 2021
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?	0	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?	10 *	10*
6.7 How many cases have there been of forced marriages of Christians to non-Christians?	0	0
6.8 How many Christians have been otherwise physically or mentally abused for faith-related reasons (including beatings and death threats)?	10 *	10*
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?	x	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?	0	0

6.12 How many Christians have been forced to leave the country for faith-related reasons?	0	0
---	---	---

- Christians attacked:** It is widely known that house-maids working in the domestic sphere are vulnerable to incidents of (sexual) abuse. However, statistics are scarce as almost all persons, organizations and states involved have no interest in revealing the true situation: The UAE needs the domestic staff to work in households but has a shame culture and does not want a bad reputation. Also, the home countries of the house-maids need the money coming in from the thousands of migrants working in the Gulf states and do not want to put their economic interests at stake (although Philippine President Duterte imposed a temporary travel ban to Kuwait in 2018, after the body of a Philippine maid was found in a freezer).

The employers of abused house-maids are either the perpetrators of the abuse themselves or have no real interest in their well-being. The house-maids themselves are often ashamed because of the abuse and do not want to be seen as "dirty", whether in the UAE itself or by their family at home. In addition, many provide a very much needed source of income for their families in their home countries. The home families are proud of the work being done in the UAE, and the house-maid does not want to disappoint her family. Therefore, verifiable statistics and evidence of sexual abuse are very difficult to provide. It is also difficult to prove that any sexual abuse is due to the house-maid being a non-Muslim. For the above reasons, a symbolic number of ten Christian house-maids being (sexually) abused because of their faith has been scored for the WWL 2022 reporting period.

5 Year trends

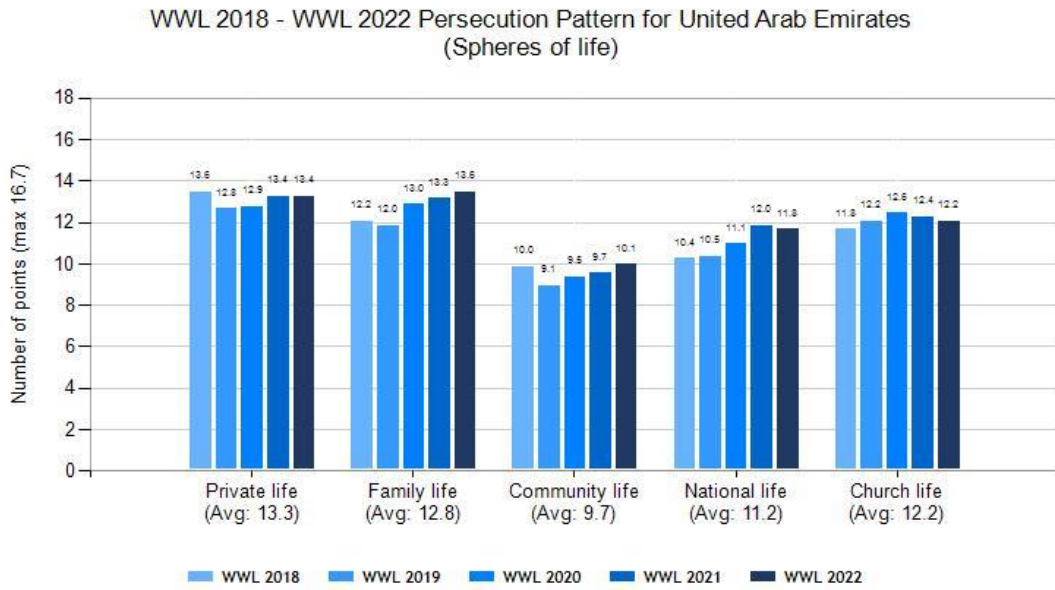
The following three charts show the levels of pressure and violence faced by Christians in the country over the last five WWL reporting periods.

5 Year trends: Average pressure

United Arab Emirates: WWL 2018 - WWL 2022 Persecution Pattern history	Average pressure over 5 Spheres of life
2022	12.2
2021	12.2
2020	11.8
2019	11.3
2018	11.6

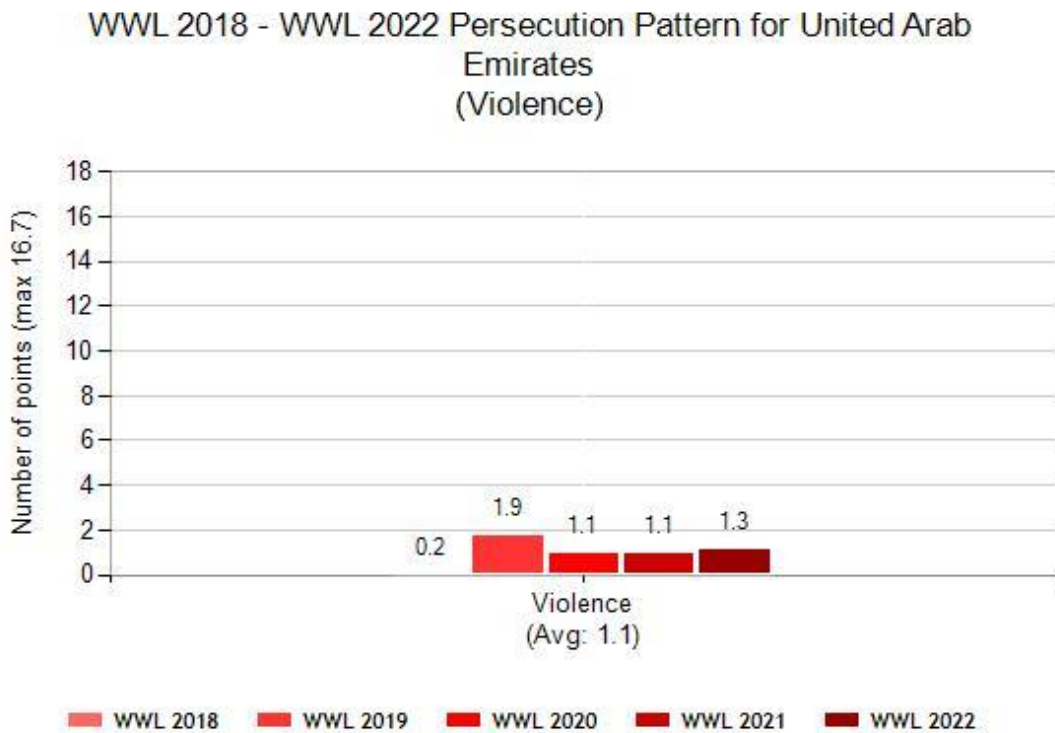
The table above, depicting average pressure, shows that the overall level of pressure on Christians has crept up since WWL 2018 and for the last five reporting periods has consistently scored between 11.3 and 12.2 points - a very high level. This is a reflection of the fact that the situation for converts in particular remains very difficult.

5 Year trends: Pressure in each sphere of life



Over the five reporting periods, there have been notable increases in pressure in the *Family* and *National spheres of life*. The overall higher scoring *Private* and *Family spheres of life* reflect the difficulty for (Emirati) converts to Christianity to live out their faith.

5 Year trends: Violence against Christians



The number of violent incidents recorded in the period during WWL 2018 was very low but the score rose in WWL 2019 and has since remained above 1.0 in WWL 2020 - WWL 2022. This pattern of low levels of violence is typical for a Gulf country in that very high levels of pressure ensure that almost nobody 'crosses the line'.

Gender-specific religious persecution / Female

Group	Female Pressure Points
Economic	Denied inheritance or possessions
Political and Legal	Denied legal ability to marry Christian spouse; Forced marriage
Security	Incarceration by family (house arrest); Violence – physical; Violence – sexual
Social and Cultural	Violence – psychological
Technological	-

In general, women are vulnerable in the UAE, as [domestic violence](#) and marital rape are permitted without legal consequence (OECD, 2019, “Social Institutions and Gender Index: UAE”). The Georgetown [Women, Peace and Security Index](#) notes legal gender discrimination present; although the UAE has the best legal score in the MENA region, the region is the worst performing globally (Georgetown, 2021). Tribal society regards women as ‘inferior’ members of society in need of male guardianship and this also affects the level of persecution experienced by female converts from Islam to Christianity.

A female convert to Christianity will face immense pressure from her family to force her to convert back to Islam. If she does not, an imam may be called in to convince her of her sin, or she could be placed under house arrest, or sent to a psychiatric hospital. Even if a Christian man were willing to marry her, women who come from a Muslim background are [legally restricted](#) from marrying a non-Muslim (James Berry, 5 February 2017, ‘Overview of Mixed Marriages and the Law in the UAE’). Furthermore, a Christian man and a convert woman cannot simply have a Christian wedding ceremony outside the law. Since Islam does not consider marriage between a non-Muslim man and a Muslim woman valid, both parties to such a union could be subject to arrest, trial, and imprisonment on grounds of engaging in an extramarital relationship, which carries a minimum of one year in prison.

Furthermore, for Christian women who are married to a Muslim man, the law grants custody of children of non-Muslim women to the Muslim father in the event of a divorce. By law, a non-Muslim woman who fails to convert is also ineligible for naturalization as a citizen and [cannot inherit](#) her husband’s property unless named as a beneficiary in his will ([OECD](#), 2019).

House-maids working in the UAE often face sexual harassment or slave-like treatment. The ill-treatment of migrant workers, including sexual abuse, has become a high-profile issue at the international level. Although not primarily faith-related, many Christian domestic migrant workers, almost all of whom are female, experience (sexual) abuse.

Gender-specific religious persecution / Male

Group	Male Pressure Points
Economic	Economic harassment via business/job/work access
Political and Legal	-
Security	-
Social and Cultural	Denied access to social community/networks; Violence – psychological
Technological	-

In the UAE, men who convert to Christianity have been abandoned by their families and treated as shameful social outcasts. He is likely to lose custody of his children and his wife may divorce him. Familial rejection is not only an emotional blow felt by converts, it also represents a loss of social standing. Without the financial support of their families or the necessary connections to find or maintain a job, it can be extremely difficult to find employment in this network-based society. This can also lead to men being pressured into participating in non-Christian religious events, counter to his beliefs, in order to remain employed and keep social status. This has major implications for all his family members since men are traditionally the family providers. Furthermore, without a family and the accompanying social status, a man will be unable to find a family willing to give their daughter permission to marry him. Such pressure can cause some men to leave the UAE in search of greater freedom.

Persecution of other religious minorities

Among expatriate communities, many other religious minority communities enjoy a similar level of freedom to Christians, for instance Hinduism and Buddhism.

Shia Muslims face some challenges, for political as well as religious reasons, and do not receive a comparable level of state assistance (for example, salary payments for leaders) as the majority Sunni communities. According to the US State Department (IRFR 2020, p.12):

- "The government did not appoint sheikhs for Shia mosques. Shia adherents worshiped in and maintained their own mosques. The government considered all Shia mosques to be private; however, they were eligible to receive some funds from the government upon request."

Future outlook

The outlook for Christians as viewed through the lens of:

Islamic oppression (combined with Clan oppression)

The treatment of non-authorized churches by the Dubai authorities has been heavy-handed in the past and the continuing lack of will by the Dubai government to consider applications for new church buildings is a reason for concern and is likely to remain an issue in other Emirates too. Emirati society is likely to remain conservative in the coming years and converts from Islam

to Christianity, both Emirati nationals and foreign workers, are likely to continue to face high pressure from their (extended) families, employers and society.

Dictatorial paranoia

It is unlikely that the UAE government will change its suspicious approach towards all kinds of associations and meetings, including church meetings. Monitoring will continue and the government will probably keep up its strict control over anything that could cause public unrest, including evangelism.

External Links - Persecution Dynamics

- Drivers of persecution description: principal source of legislation - https://www.constituteproject.org/constitution/United_Arab_Emirates_2004.pdf
- Gender-specific religious persecution Female description: domestic violence - <https://www.genderindex.org/wp-content/uploads/files/datasheets/2019/AE.pdf>
- Gender-specific religious persecution Female description: Women, Peace and Security Index - <https://giwps.georgetown.edu/wp-content/uploads/2021/11/WPS-Index-2021.pdf>
- Gender-specific religious persecution Female description: legally restricted - <https://jamesberrylaw.com/news-details/1073/overview-of-mixed-marriages-and-the-law-in-the-uae>
- Gender-specific religious persecution Female description: cannot inherit - <https://www.genderindex.org/wp-content/uploads/files/datasheets/2019/AE.pdf>
- Gender-specific religious persecution Female description: OECD - <https://www.genderindex.org/wp-content/uploads/files/datasheets/2019/AE.pdf>

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:

- <https://opendoorsanalytical.org/reports/>
- <https://opendoorsanalytical.org/?s=United Arab Emirates>
- <https://www.worldwatchmonitor.org/countries/United Arab Emirates>