
World Watch Research

Guinea: Persecution Dynamics

March 2025



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World Watch List 2025 – Top 50

Rank	Country	Private life	Family life	Community life	National life	Church life	Violence	Total Score WWL 2025	Total Score WWL 2024	Total Score WWL 2023	Total Score WWL 2022	Total Score WWL 2021
1	North Korea	16.7	16.7	16.7	16.7	16.7	14.4	98	96	98	96	94
2	Somalia	16.5	16.7	16.6	16.6	16.7	11.1	94	93	92	91	92
3	Yemen	16.7	16.7	16.7	16.7	16.7	10.6	94	89	89	88	87
4	Libya	16.0	16.2	15.9	16.2	16.4	10.6	91	91	88	91	92
5	Sudan	14.1	14.2	15.5	14.9	15.3	16.1	90	87	83	79	79
6	Eritrea	14.6	14.9	15.5	15.9	15.9	12.2	89	89	89	88	88
7	Nigeria	13.5	13.9	14.6	14.9	14.5	16.7	88	88	88	87	85
8	Pakistan	13.6	13.9	15.0	15.0	12.9	16.7	87	87	86	87	88
9	Iran	15.0	14.6	13.5	15.9	16.5	10.9	86	86	86	85	86
10	Afghanistan	15.6	15.9	15.9	16.4	16.7	5.0	85	84	84	98	94
11	India	12.2	12.9	13.3	14.9	13.9	16.5	84	83	82	82	83
12	Saudi Arabia	15.2	15.3	14.8	15.8	16.6	3.3	81	81	80	81	78
13	Myanmar	12.6	11.1	13.5	14.1	12.9	16.5	81	79	80	79	74
14	Mali	11.1	10.1	14.7	13.0	15.2	15.6	80	79	76	70	67
15	China	13.2	10.1	12.8	14.6	16.1	11.1	78	78	77	76	74
16	Maldives	15.6	15.3	13.7	15.8	16.5	0.7	78	78	77	77	77
17	Iraq	14.2	14.4	14.3	14.8	13.9	6.1	78	79	76	78	82
18	Syria	13.5	14.4	13.9	14.4	14.3	7.0	78	81	80	78	81
19	Algeria	14.7	14.3	11.5	14.7	16.0	6.3	77	79	73	71	70
20	Burkina Faso	11.7	9.7	13.2	11.5	14.0	15.6	76	75	71	68	67
21	Morocco	13.2	13.8	11.6	12.9	14.3	8.3	74	71	69	69	67
22	Laos	11.8	10.7	13.5	14.1	13.9	9.8	74	75	68	69	71
23	Mauritania	14.6	14.2	13.8	14.2	14.2	2.8	74	72	72	70	71
24	Bangladesh	12.4	10.6	12.7	11.3	10.4	16.1	74	71	69	68	67
25	Uzbekistan	14.6	12.7	13.5	12.4	15.5	4.4	73	71	71	71	71
26	Cuba	13.2	8.5	13.9	13.3	15.1	9.1	73	73	70	66	62
27	CAR	10.3	8.6	13.9	9.6	14.0	15.6	72	70	70	68	66
28	Niger	9.4	9.6	14.5	7.7	14.6	15.7	72	70	70	68	62

Rank	Country	Private life	Family life	Community life	National life	Church life	Violence	Total Score WWL 2025	Total Score WWL 2024	Total Score WWL 2023	Total Score WWL 2022	Total Score WWL 2021
29	Turkmenistan	14.3	12.3	13.6	13.9	15.3	1.5	71	70	70	69	70
30	Nicaragua	12.4	7.6	13.7	13.3	14.1	9.6	71	70	65	56	51
31	Mexico	11.7	9.0	12.5	11.8	11.0	14.6	71	68	67	65	64
32	Oman	14.5	14.1	10.9	13.8	14.1	3.0	70	69	65	66	63
33	Ethiopia	9.9	9.7	12.6	10.4	12.1	15.6	70	69	66	66	65
34	Tunisia	12.4	13.2	10.1	12.6	13.8	8.1	70	69	67	66	67
35	DRC	8.0	7.9	12.6	10.8	14.5	16.1	70	67	67	66	64
36	Bhutan	13.2	13.2	12.3	14.1	14.2	2.2	69	68	66	67	64
37	Mozambique	9.3	8.5	13.9	8.4	12.5	15.9	68	68	68	65	63
38	Kazakhstan	13.3	11.6	12.2	12.8	14.2	4.3	68	65	65	64	64
39	Tajikistan	14.1	12.7	12.7	13.2	13.7	1.9	68	66	66	65	66
40	Egypt	12.7	13.7	12.1	12.4	10.9	6.3	68	68	68	71	75
41	Qatar	14.2	14.2	10.5	13.2	14.4	0.7	67	67	68	74	67
42	Comoros	12.7	14.0	11.2	12.4	14.2	2.6	67	66	66	63	62
43	Cameroon	8.8	7.6	12.6	8.4	13.1	16.1	67	66	65	65	64
44	Vietnam	10.8	9.5	12.2	14.1	14.1	5.9	67	68	70	71	72
45	Turkey	13.0	11.7	11.7	13.2	11.5	5.4	67	64	66	65	69
46	Colombia	11.0	7.9	12.7	11.5	10.5	12.6	66	68	71	68	67
47	Kyrgyzstan	13.5	10.3	11.7	11.4	12.4	6.9	66	59	59	58	58
48	Brunei	14.8	14.8	10.8	10.8	14.0	0.6	66	66	65	64	64
49	Chad	11.0	8.2	10.2	9.9	10.3	15.9	65	61	58	55	53
50	Jordan	12.9	14.3	10.4	12.2	12.8	2.4	65	65	65	66	64

World Watch List 2025 – Ranks 51-78

Rank	Country	Private life	Family life	Community life	National life	Church life	Violence	Total Score WWL 2025	Total Score WWL 2024	Total Score WWL 2023	Total Score WWL 2022	Total Score WWL 2021
51	Malaysia	12.8	13.7	11.7	12.4	11.2	3.0	65	64	66	63	63
52	Azerbaijan	13.3	10.2	9.6	12.2	13.7	5.6	65	60	59	60	56
53	Kenya	10.3	9.2	11.4	8.0	11.5	13.9	64	63	64	63	62
54	Nepal	12.2	10.6	9.5	12.6	12.3	5.9	63	62	61	64	66
55	Tanzania	9.3	10.8	10.3	8.6	8.7	15.4	63	62	63	61	58
56	Russian Federation	12.7	7.9	10.7	13.1	14.1	4.4	63	58	57	56	57
57	Djibouti	12.3	12.6	12.7	10.1	12.1	1.7	61	61	60	59	56
58	Kuwait	13.1	13.6	9.4	12.0	12.2	0.9	61	61	64	64	63
59	Indonesia	10.9	11.9	10.9	11.6	10.2	5.7	61	66	68	68	63
60	UAE	13.3	13.4	9.5	11.3	12.8	0.6	61	61	62	62	62
61	Sri Lanka	12.7	8.7	11.5	11.5	8.5	7.6	60	60	57	63	62
62	Palestinian Territories	13.1	13.3	10.3	10.7	12.1	0.2	60	60	60	59	58
63	Burundi	7.6	7.8	9.4	9.8	9.7	14.6	59	57	55	52	48
64	Rwanda	9.4	7.7	9.0	10.4	12.1	9.4	58	58	57	50	42
65	Honduras	7.9	4.7	11.7	7.3	9.9	13.1	55	55	53	48	46
66	Togo	9.2	6.7	10.4	7.1	11.5	9.3	54	52	49	44	43
67	Bahrain	12.0	13.2	8.6	11.3	8.5	0.6	54	55	55	57	56
68	Guinea	10.3	7.5	8.3	8.3	10.5	8.9	54	52	48	43	47
69	Ukraine	6.8	5.0	7.8	12.5	13.5	7.2	53	44	37	37	34
70	Angola	6.8	6.7	8.1	11.5	11.4	8.3	53	52	52	51	46
71	Venezuela	6.3	4.4	11.1	10.0	10.8	9.6	52	53	56	51	39
72	Uganda	8.1	5.0	7.4	6.7	8.8	16.1	52	52	51	48	47
73	Ivory Coast	12.0	6.5	8.7	5.9	8.0	9.6	51	44	44	42	42
74	Lebanon	11.5	10.1	7.0	6.2	6.7	7.2	49	48	40	35	34
75	Gambia	8.3	8.2	8.9	8.8	8.9	4.4	48	47	44	44	43
76	South Sudan	5.7	4.4	7.0	6.3	8.1	15.6	47	46	46	43	43

Rank	Country	Private life	Family life	Community life	National life	Church life	Violence	Total Score WWL 2025	Total Score WWL 2024	Total Score WWL 2023	Total Score WWL 2022	Total Score WWL 2021
77	Belarus	9.9	3.7	5.0	10.8	14.1	3.1	47	46	43	33	30
78	Philippines	9.2	6.6	6.6	6.1	5.7	8.5	43	40	32	34	26

Copyright, sources and definitions

World Watch Research has divided up the previously named Full Country Dossier into two separate documents:

- [Background country information](#) (published annually in summer)
- [Persecution dynamics](#) (published annually in January/February).

These documents are the property of World Watch Research (WWR), the research department of Open Doors International. They include data and analysis based around Open Doors World Watch List (WWL) and 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 end of each document under the heading “External links”. These documents may be used and distributed free of charge, but please always acknowledge the source as: © Open Doors International.

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 can be found on the research pages of the Open Doors website: <https://www.opendoors.org/en-US/research-reports/wwl-documentation/>.

Reporting period

The WWL 2025 reporting period was 1 October 2023 - 30 September 2024.

Brief country details

Guinea: Population (UN estimate for 2024)

14,529,000

Guinea: Religious context	Number of adherents	%
Christians	506,000	3.5
Muslim	12,517,000	86.2
Hindu	0	0.0
Buddhist	13,300	0.1
Ethnic religionist	1,467,000	10.1
Jewish	0	0.0
Bahai	1,000	0.0
Atheist	4,000	0.0
Agnostic	20,800	0.1
Other	0	0.0
<i>OTHER includes Chinese folk, New religionist, Sikh, Spiritist, Taoist, Confucianist, Jain, Shintoist, Zoroastrian.</i>		

Zurlo G A and Johnson T M, eds., World Christian Database, Leiden/Boston: Brill, accessed May 2024

Map of country



Dominant persecution engines and drivers

Guinea: Main Persecution engines	Main drivers
Islamic oppression	Non-Christian religious leaders, Citizens (people from the broader society), including mobs, One's own (extended) family
Organized corruption and crime	Organized crime cartels or networks
Dictatorial paranoia	Government officials
Clan oppression	Ethnic group leaders
Ethno-religious hostility	Ethnic group leaders

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

Brief description of the persecution situation

In some parts of the country, converts from Islam are not free to live out their Christian faith and must try to remain anonymous most of the time. In such a context, it is not possible for a convert to be seen with a Bible or anything that is likely to demonstrate his Christian faith. In animist and Muslim areas, the baptism of converts can expect to be opposed by family members. In parts of the country where the influence of Islamic militants is being felt, converts from Islam are confronted with harassment and the threat of death.

Hostility is also faced by converts coming from adherents of African traditional religions. When Christians refuse to participate in traditional rites, the community puts pressure on them. This situation is occurring regularly in Middle Guinea (Fouta Djallon) and also in Labé. Christians there are considered aliens within the community. It is sometimes very difficult to obtain legal status or registration for churches because local administrators are reluctant to cooperate with Christians. (The Alliance of Churches is helping to make things easier for churches in this respect.) This seems to be a problem mainly for convert groups and Pentecostal churches. There are some cases of impediments to the construction of churches in certain villages in Forested Guinea and in the area of Kankan and Labé.

Specific examples of violations of rights in the reporting period

- Christians struggle to own land for the purpose of building churches.
- Evangelicals often face attacks, and their churches are also targeted because they do not adhere to local rituals.
- Converts from indigenous religious groups face serious problems, including expulsion.
- The government issues a list of weekly themes for sermons (both in mosques and churches) which is an interference in religious practice.

Specific examples of positive developments

Social peace continues to be promoted in the country in an effort to combat the influence of Islamic extremism, yet the focus does not include indigenous religious groups.

Christian communities and how they are affected

Communities of expatriate Christians: Expatriate Christians are not involuntarily isolated in Guinea and so are not counted as a separate WWL category for scoring and analysis.

Historical Christian communities: Roman Catholic, Anglican and various Protestant churches have existed in Guinea for hundreds of years and they are at times consulted by the government and given recognition, particularly in religious affairs. The Roman Catholic Church has been given many advantages by the government compared to other denominations.

Converts to Christianity: Christians with Muslim or Animist background face serious problems. In all areas of the country, there are occasions where converts are killed, receive death-threats and/or are forced to leave their homes. Particularly in areas such as the Fouta-Djalon region, converts from Islam are not free to live their faith and must keep a low profile, not doing anything in public to demonstrate their Christian faith. In large cities, the pressure Christians face is commonly in relation to housing, where conservative Muslims are likely to prevent them from renting homes.

Non-traditional Christian communities: Baptist, Evangelical and Pentecostal groups are active in Guinea and some face pressure similar to converts. They also experience difficulties in finding places for worship and face hostility from radical Islamic groups in certain areas. Pressure is strongest when Christians in this category engage in evangelism or work with converts to Christianity.

Areas where Christians face most difficulties

Christians face persecution in most parts of the country. In rural areas, where many people mix Islam with the indigenous belief system, hostility can be stronger. Persecution is frequent in Middle, Upper and Forested Guinea where the influence of *Islamic oppression* is more strongly felt.

Position on the World Watch List

Guinea: World Watch List	Points	WWL Rank
WWL 2025	54	68
WWL 2024	52	69
WWL 2023	48	71
WWL 2022	43	73
WWL 2021	47	66

The two-point increase in Guinea’s overall persecution score in WWL 2025 was primarily due to a rise in the violence score, which increased from 7.2 points to 8.9 points. This increase in violence reflects a greater number of attacks against Christians, including both physical violence and other forms of persecution. The pressure on Christians in Guinea remained high, with the *Church sphere* continuing to experience the most pressure, scoring 10.5 points. This suggests increasing restrictions on religious freedom, including harassment and difficulty in gathering for worship. The *Private sphere* also shows significant pressure at 10.3 points. Even though Guinea’s score dropped from WWL 2021 to WWL 2022, the persecution score has been progressively increasing since then. Over the last five reporting periods, the range of Guinea’s overall score has increased by seven points (from 47 points in WWL 2021 to 54 points in WWL 2025), reflecting a growing trend of religious intolerance and persecution in the country.

Persecution engines

Guinea: Persecution engines	Abbreviation	Level of influence
Islamic oppression	IO	Medium
Religious nationalism	RN	Not at all
Ethno-religious hostility	ERH	Medium
Clan oppression	CO	Medium
Christian denominational protectionism	CDP	Weak
Communist and post-Communist oppression	CPCO	Not at all
Secular intolerance	SI	Not at all
Dictatorial paranoia	DPA	Medium
Organized corruption and crime	OCC	Medium

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 (Medium)

Discrimination against Christians manifests in various ways, such as unequal allocation of land for church construction and limited promotion opportunities in government posts. Converts from Islam to Christianity face especially harsh forms of pressure, including social ostracization and, in some cases, losing custody of their children, particularly in Muslim-majority areas like the Fouta-Djalon region. Governmental entities, notably the Ministry for Islamic Affairs, have been noted to support this form of oppression. The rise of radical Islamic groups further threatens religious freedom, adding another layer of concern for the Christian minority.

Organized corruption and crime (Medium)

Corruption remains a stumbling block for governance in Guinea, as evidenced by its low score in Transparency International's [CPI 2024](#) (28/100 points, ranking at #133/180). This systemic corruption impacts Christians indirectly by eroding the rule of law, making it difficult for them to seek justice in cases of persecution or discrimination. The involvement of high-level officials in corruption scandals, such as the [mining industry case](#) in Switzerland (Reuters, 4 April 2023), highlights the extent of the problem and also casts doubt on the current regime's willingness or ability to address issues affecting vulnerable groups, including Christians.

Dictatorial paranoia (Medium)

The atmosphere for religious freedom, including for Christians, remains strained under the military government's watchful eye. Churches must pass through a bureaucratic maze for attaining approval

and continuing recognition. Every six months, churches are required to submit activity reports to the government, a stipulation that fosters an environment of unease and potential self-censorship among Christian communities.

Clan oppression (Medium) blended with Ethno-religious hostility (Medium)

Ethnic identity remains a potent force in Guinea, often mingling with religious affiliation to produce a complex landscape of social dynamics. Christians converting from animist traditional beliefs can face severe repercussions, including ostracization from their communities. Moreover, ethnic clashes sometimes involve attacks against groups where Christians are predominant, adding to the apprehensions faced by Christian communities in the country.

Drivers of persecution

Guinea: Drivers of persecution	IO	RN	ERH	CO	CDP	CPCO	SI	DPA	OCC
	MEDIUM		MEDIUM	MEDIUM	WEAK			MEDIUM	MEDIUM
Government officials								Medium	
Ethnic group leaders			Medium	Medium					
Non-Christian religious leaders	Medium								
Religious leaders of other churches					Weak				
Citizens (people from the broader society), including mobs	Medium								

(table continues below)

Guinea: Drivers of persecution	IO	RN	ERH	CO	CDP	CPCO	SI	DPA	OCC
	MEDIUM		MEDIUM	MEDIUM	WEAK			MEDIUM	MEDIUM
One's own (extended) family	Medium								
Organized crime cartels or networks									Medium

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

Drivers of Islamic oppression

- **Family members (Medium):** Familial ties play a crucial role in the persecution of Christians, especially converts from Islam. Within the family structure, a Christian convert is often exposed to ostracization, social ridicule and even economic sanctions.
- **Non-Christian religious leaders (Medium):** Radical imams and other Islamic religious figures contribute to an atmosphere of intolerance. Incendiary sermons that stoke hatred against Christians are not uncommon, further polarizing communities along religious lines.
- **Ordinary citizens (Medium):** The wider Islamic community also partakes in this form of persecution, shunning those who convert from Islam to Christianity. This social exclusion manifests in various ways, including in employment, education, and day-to-day social interactions.

Drivers of Organized corruption and crime

- **Organized crime cartels or networks (Medium):** Corruption remains endemic in Guinea, affecting not just governance but also the daily lives of ordinary citizens. Christians find themselves entangled in this web, as they are often required to pay bribes to navigate through bureaucratic and legal challenges. This form of corruption undermines their freedom and makes them vulnerable to further exploitation and discrimination.

Drivers of Dictatorial paranoia

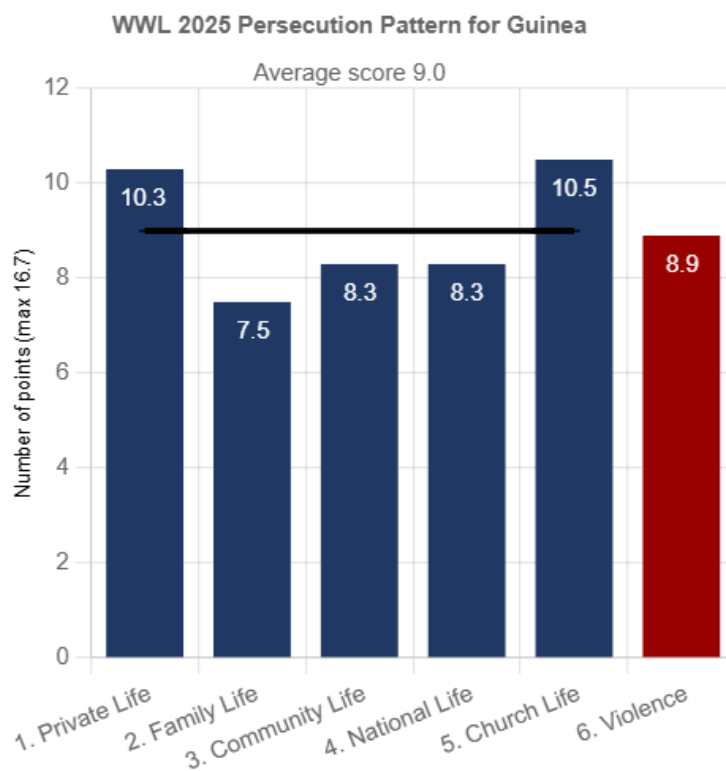
- **Government officials (Medium):** Recent developments in Guinea's political landscape have tilted the country into a more authoritarian regime. Previously rated as 'partly free' by Freedom House since 2010, the country's status declined to 'not free' following the military coup in September 2021 ([Freedom in the World 2025 Guinea](#)). This highlights the military government's increasing need to control civil society, including religious organizations. The government enforces complicated registration rules aimed at suppressing the activities of minority religious groups, including Christians. These layers of control suggest that the government is also trying to win local

favor by restricting religious minorities, thereby consolidating its power and curbing any form of dissent.

Drivers of Clan oppression / Ethno-religious hostility

- **Clan leaders (Medium):** In areas like Forested Guinea, clan leaders and Zogos play a significant role in maintaining traditional practices. They wield considerable influence and have been known to use it to prevent Christians from building churches, particularly in villages in the Macenta region. Many Christians are also compelled to participate in indigenous rituals and celebrations, which often conflict with their beliefs.

The Persecution pattern



The WWL 2025 Persecution pattern for Guinea shows:

- The average pressure on Christians in Guinea scored 9.0 points, the same as in WWL 2024.
- The *Church sphere* score was the highest with 10.5 points, followed by the *Private sphere* with a score of 10.3 points. The *Family sphere* scored the lowest with 7.5 points.
- The score for violence was 8.9 points, an significant increase from 7.2 points in WWL 2024.

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 2025 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://www.opendoors.org/en-US/research-reports/wwl-documentation/>.

Pressure in Block 1 / Private sphere

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)

In areas predominantly influenced by Muslims and Indigenous belief systems, Christians, particularly those with a Muslim background, encounter significant challenges in openly expressing their faith. Engaging in discussions about their beliefs outside the confines of their immediate family poses considerable risks. To maintain their safety, converts frequently adopt a discreet approach, refraining from visible displays of Christian symbols or engaging in conversations that could disclose their religious identity.

Block 1.1: Conversion has been opposed, forbidden, or punishable, including conversion from one type of Christianity to another. (2.75 points)

The process of religious conversion from Islam or ATR to Christianity is fraught with challenges. Particularly in regions with strong Islamic influence, converts often encounter resistance rooted in familial, communal, cultural, social and economic dynamics, which collectively create a complex and restrictive environment. In Guinea, such pressure is intensified by deeply ingrained cultural and religious norms, resulting in heightened scrutiny and opposition.

Block 1.5: It has been risky for Christians to display Christian images or symbols. (2.75 points)

Displaying Christian symbols, such as crosses or tattoos, can create significant challenges for Christians, particularly for converts. In conservative regions like Guinea, where religious and cultural norms heavily influence societal interactions, these visible markers of faith often draw unwanted attention. For converts, public identification with Christianity through such symbols can lead to ostracism, harassment, or even physical threats from family and community members. The risks are compounded in contexts where conversion from Islam or ATR to Christianity is perceived as a rejection of cultural and religious identity, further intensifying societal backlash.

Block 1.7: It has been risky for Christians to speak about their faith with immediate family members. (2.75 points)

In regions where Islam and Indigenous belief systems dominate, converts face considerable challenges when discussing their faith with immediate family members. This is particularly pronounced in southeastern Guinea, where reports indicate the growing influence of radical Islamic ideology. Converts from Islam have to navigate a precarious environment, as openly sharing their faith risks severe consequences, including familial rejection, social ostracism, disinheritance, and, in extreme cases, threats to their lives. Such pressure compels many converts to practice their faith discreetly, avoiding open conversations about their beliefs even within their own households.

Pressure in Block 2 / Family sphere

Block 2.7: Parents have been hindered in raising their children according to their Christian beliefs. (2.50 points)

Christian parents, particularly converts, face significant challenges in raising their children according to their faith in regions dominated by Islam or Indigenous belief systems. Children are often exposed to or pressured into attending non-Christian teaching, such as Islamic or traditional religious instruction, making it difficult for parents to maintain their Christian values within the family. For converts, the fear of societal repercussions often prevents them from openly teaching their children about Christianity, further complicating efforts to nurture their faith in such restrictive environments.

Block 2.8: Christian children have been pressured into attending anti-Christian or majority religion teaching at any level of education. (2.50 points)

Christian children often face pressure to attend schools where the curriculum conflicts with their Christian beliefs. The scarcity of Christian schools leaves parents with limited options. In Muslim-majority areas and regions with strong Indigenous practices, children from Christian families are frequently compelled to participate in Islamic or traditional animist instruction, creating significant challenges for parents seeking to preserve their children's religious values.

Block 2.9: Children of Christians have been harassed or discriminated against because of their parents' faith. (2.25 points)

Christian children frequently face harassment and discrimination in regions where Islam or ATR is the dominant religion. This mistreatment is particularly evident in schools, playgrounds, and other communal spaces where children gather. In educational settings, the prevailing religious influence often leads to biased treatment, exclusion, or bullying of children from Christian backgrounds.

Block 2.5: Burials of Christians have been hindered or coercively performed with non-Christian rites. (1.75 points)

In some remote regions, burial practices for Christians present significant challenges, particularly due to the scarcity of dedicated cemeteries. This issue is deeply intertwined with land access and control, making it complex and highly sensitive. Converts, in particular, often face pressure to conform to local burial customs, including those rooted in Islamic or Indigenous traditions, as the absence of Christian burial grounds leaves them with few alternatives.

Pressure in Block 3 / Community sphere

Block 3.1: Christians have been harassed, threatened or obstructed in their daily lives for faith-related reasons (e.g. for not meeting majority religion or traditional dress codes, beard codes etc.). (2.75 points)

In regions dominated by Islam or Indigenous belief systems, Christians frequently endure harassment, threats, and daily obstructions, particularly due to their refusal to adhere to majority religious or traditional norms. In cities like Dinguiraye, a prominent Muslim holy site, incidents of harassment against Christians have been reported, further illustrating the challenges they face in navigating daily life while maintaining their faith.

Block 3.6: Christians have been hindered in participating in communal institutions, forums, etc., for faith-related reasons. (2.75 points)

In regions where Christians are a minority, particularly in areas dominated by Islam and Indigenous belief systems, communal participation is often challenging for all Christians, but especially for converts. They face immense pressure from parents, relatives, and the broader community to abandon their faith and conform to the dominant religious or cultural practices. This pressure is frequently exerted in the form of verbal insults and physical violence. Resistance to Christian practices also extends to communal activities, such as establishing places of worship. For example, an evangelist was recently forced to abandon the construction of a church due to opposition from animist leaders, who declared the village 'unsuitable' for Christians.

Block 3.9: Christians have faced disadvantages in their education at any level for faith-related reasons (e.g. restrictions of access to education). (2.75 points)

In regions where Christians (especially converts from Islam) are a minority, discrimination within the school system remains a significant issue. Although Islamic classes are not officially mandatory in public schools, the promotion of Islam is strongly evident. Muslim leaders and educators often prioritize Muslim students, while neglecting or marginalizing Christian students. This systemic bias places Christian pupils at a disadvantage.

Block 3.10: Christians have been discriminated against in public or private employment for faith-related reasons. (2.75 points)

In Guinea, particularly outside the main capital, Christians face considerable discrimination in both public and private employment. This bias is increasingly normalized, with institutions, including those affiliated with the Fund of the Islamic Development Bank, reportedly disadvantaging Christians in systematic ways. Employees are often pressured into renouncing their Christian faith in exchange for the prospect of promotion or other benefits.

Pressure in Block 4 / National sphere

Block 4.9: Christian civil society organizations or political parties have been hindered in their functioning or forbidden because of their Christian convictions. (3.50 points)

Christian civil society organizations and political parties face significant challenges due to their convictions, particularly in regions dominated by radical Islam. The broader climate of restricted human rights exacerbates these issues, with government forces actively resisting protests and dissent from any group, including Christians, often resulting in violence, arbitrary arrests and even killings. This environment hinders Christians' ability to express faith-based views and operate freely. Additionally, the prohibition of religious political parties affects various groups, not just Christians.

Block 4.11: Christians have been subjected to smear campaigns or hate speech. (3.50 points)

Christians have faced smear campaigns and hate-speech, often fueled by radicalized Muslim citizens and certain authorities. This troubling trend highlights a broader issue of religious intolerance and discrimination, where misinformation about the Christian community is commonplace. The limited

opportunities for Christians to share their perspectives and refute these campaigns contribute to the persistence of false narratives.

Block 4.8: Christians have been hindered in expressing their views or opinions in public. (3.25 points)

In regions where Muslims and indigenous belief systems dominate, Christians encounter significant barriers to expressing faith-based views publicly. The suppression of Christians' freedom to express themselves highlights the broader challenges of fostering open dialogue and inclusivity.

Block 4.5: Christians have been discriminated against when engaging with the authorities (local administration, government, army, etc.) for faith-related reasons. (2.75 points)

In regions where Muslim dominance and indigenous beliefs are prevalent, Christians frequently face discrimination when interacting with authorities, including local administration, government and military entities.

Pressure in Block 5 / Church sphere

Block 5.20: It has been risky for churches or Christian organizations to speak out against instigators of persecution. (4.00 points)

Speaking out against instigators of persecution in Guinea is highly risky for churches and Christian organizations, particularly in areas dominated by Islam and Indigenous belief systems. These instigators, often parents, local administrators, and influential community leaders, wield significant power within their communities. Community elders and religious leaders serve as enforcers of local traditions and norms, using their authority to marginalize Christians and suppress their activities. Their influence extends to decisions on land use, social participation, and communal gatherings, making it dangerous for Christians to challenge persecution or advocate for their rights. This entrenched power dynamic fosters an environment where systemic persecution is normalized, leaving Christians vulnerable to harassment, exclusion, and retaliation.

Block 5.4: Churches have been hindered from organizing Christian activities inside their place of worship. (3.50 points)

In regions where Islam and animism dominate, organizing Christian activities faces significant obstacles as communities often cite reasons such as noise disturbances or the inclusion of converts in the congregation to justify their opposition. These objections create a hostile environment for churches, making it difficult for them to gather or conduct services. Unregistered churches, in particular, face heightened challenges, as they lack formal recognition and are more vulnerable to disruptions. In forested areas, where Indigenous beliefs and traditional ceremonies dominate, authorities such as village heads and religious leaders frequently block Christian gatherings. The situation is further exacerbated in regions influenced by secret societies like Poro and Sande, which actively interfere with Christian activities, severely restricting the freedom of worship for these congregations.

Block 5.8: Christian preaching, teaching and/or published materials have been monitored. (3.50 points)

In areas influenced by radical Islamic ideology, Christian preaching, teaching, and published materials face constant monitoring by individuals within the community. This scrutiny often targets churches for

perceived violations, such as proselytizing or supporting converts, leading to harassment and threats. As a result, many churches adopt self-censorship, carefully avoiding sensitive topics in sermons and minimizing engagement with converts to avoid provoking extremist reactions. Separately, government surveillance compounds these challenges, with officials employing individuals—often from the majority religion—to monitor and report on Christian activities. This formalized scrutiny forces churches to limit their outreach efforts, reduce the distribution of religious materials, and avoid public expressions of faith.

Block 5.16: Churches, Christian organizations, institutions or groups have been prevented from using mass media to present their faith (e.g. via local or national radio, TV, Internet, social media, cell phones). (3.50 points)

Religious organizations in Guinea, including churches, are prohibited from owning radio or TV stations due to regulations imposed by the State Regulatory Authority (SRA). This restriction has profound repercussions for Christian communities, significantly limiting their ability to share teaching, messages and community updates with a wider audience. While religious groups are technically allowed to use mass media for communication, the dominance of Muslim media managers often skews content in favor of Islamic programming, leaving little room for Christian representation. This lack of media ownership hampers the church's ability to counter misinformation, promote its activities, and provide spiritual resources to its followers.

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 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. 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. Each could indicate much higher numbers, but WWR chooses to be cautious because the real number is uncertain.

Guinea: Violence scores per Block 6 question in questionnaire	WWL 2025	WWL 2024
6.1 How many Christians have been killed for faith-related reasons (including state sanctioned executions)?	0	0
6.2 How many churches or public Christian properties (schools, hospitals, cemeteries, etc.) have been attacked, damaged, bombed, looted, destroyed, burned down, closed or confiscated for faith-related reasons?	10	10 *
6.3 How many Christians have been detained for faith-related reasons?	2	0
6.4 How many Christians have been sentenced to jail, labor camp, sent to psychiatric hospital as punishment, or similar things for faith-related reasons?	0	0
6.5 How many Christians have been abducted for faith-related reasons (including Christians missing in a persecution context)?	0	0
6.6 How many Christians have been raped or otherwise sexually harassed for faith-related reasons?	10 *	0
6.7 How many cases have there been of forced marriages of Christians to non-Christians?	10 *	10 *
6.8 How many Christians have been otherwise physically or mentally abused for faith-related reasons (including beatings and death threats)?	266	100 *
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?	18	0

(table continues below)

Guinea: Violence scores per Block 6 question in questionnaire	WWL 2025	WWL 2024
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?	1	0
6.11 How many Christians have been forced to leave their homes or go into hiding in-country for faith-related reasons?	10	10 *
6.12 How many Christians have been forced to leave the country for faith-related reasons?	0	0

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.

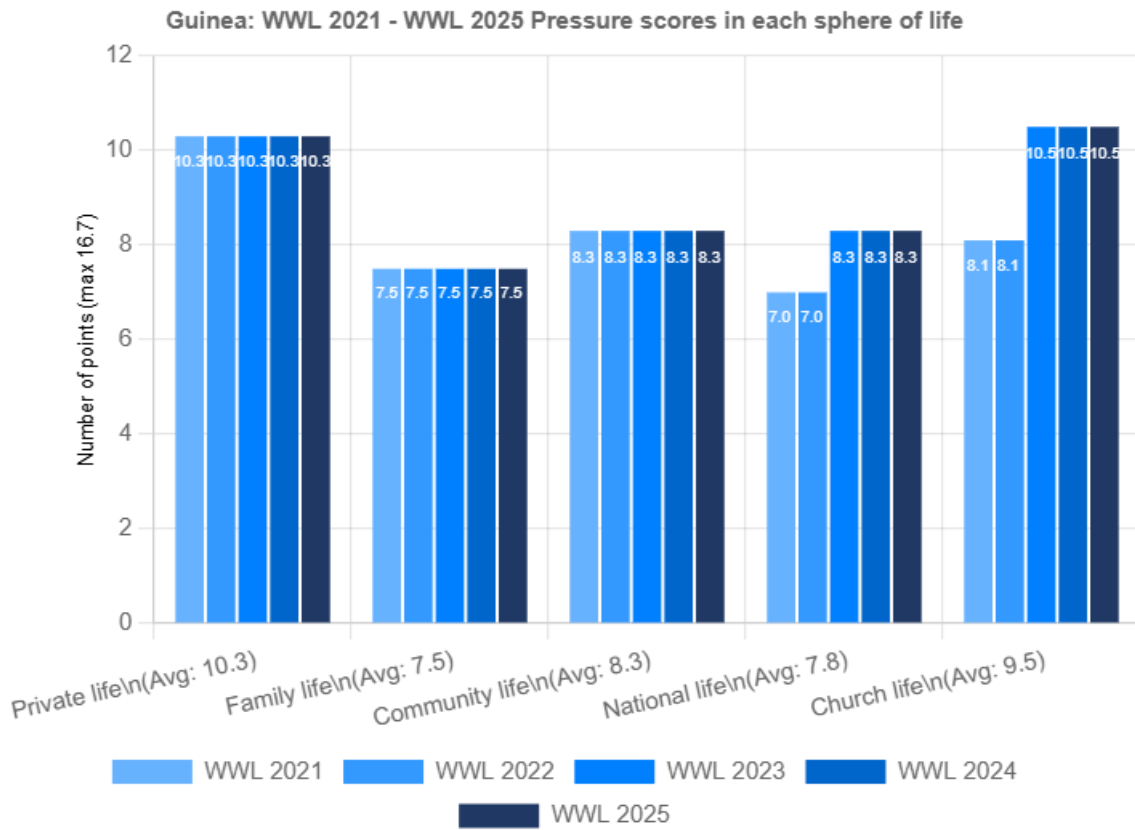
5 Year trends: Average pressure

Guinea: WWL 2021 - WWL 2025	Average pressure over 5 Spheres of life
2025	9.0
2024	9.0
2023	9.0
2022	8.2
2021	8.2

In the WWL 2020 - WWL 2022 reporting periods, the average pressure on Christians remained constant at a level of 8.2 points; it has now stabilized at a higher level (9.0 points).

5 Year trends: Pressure in each sphere of life

As can be seen in the blue chart below, the score in the *Private sphere of life* is the highest, with a five-year average (WWL 2021–WWL 2025) of 10.3 points, followed by the *Church sphere* with an average of 9.5 points. Over the five-year period, the scores in the *Private, Family, and Community spheres* have remained stable. However, the *Church and National spheres* showed sharp increases in WWL 2023 but have since stabilized over the last three reporting periods, maintaining consistent levels through WWL 2024 and WWL 2025.



5 Year trends: Violence against Christians



The score for violence reflects a fluctuating trend, beginning with 5.9 points in WWL 2021, followed by a sharp drop to 2.0 points in WWL 2022. However, the score has steadily increased since then in each reporting period, peaking at 8.9 points in WWL 2025. This upward trajectory underscores the escalating challenges faced by Christians, particularly regarding violence targeting their communities, churches and property.

Gender-specific religious persecution / Female

In Guinea, female converts to Christianity are especially vulnerable to persecution. They are at risk of being abducted, isolated and cut off from their family. They might additionally be physically beaten, removed from school, placed under house arrest or, in some instances, be forced out of the family home. With the same intent, others are forcibly married to Muslims, particularly in Islamic strongholds such as Labe and Fouta. According to a country expert, forced marriages, in part, stem from deeply held views that “a woman's salvation depends heavily on her degree of total submission to her husband” and “the practice of total submission to one's parents.” If already married, female converts face the possibility of being divorced by their husband and being denied custody of their children. Considering such pressure, many converts are economically vulnerable and emotionally damaged. Occasionally converts flee their homes, and indeed Guinea, for safety.

Christian women are also affected by cultural and tribal norms; the women's secret society, [Sande](#), for example, shuns Christian women who have chosen not to join the society on faith-related grounds (Britannica, “Sande: African Secret Society”, accessed 5 March 2025). A source revealed: “Our people, especially young people, are forced to participate in female circumcision.”

Daughters of pastors are also targeted by Muslims for the purpose of marriage. While a Muslim woman cannot marry a Christian man (making female converts further vulnerable to forced marriage to a Muslim), a Muslim man can marry a Christian woman. Indeed, he is encouraged to do so in order to spread Islam.

Gender-specific religious persecution / Male

Converts to Christianity face the greatest challenges for their faith, often being condemned by their families, harshly threatened and forced from their homes and towns. Some can be whipped, which brings great shame upon them, as well as their wives. In instances where the husband flees his home to escape such pressure, his wife and children are left in an economically vulnerable position.

Additionally, In the same way that Christian women in Guinea face pressure from the female secret-society, Sande, men face persecution from the male secret-society, the [Poro](#) (Britannica, accessed 5 March 2025). Non-members are excluded and looked down upon.

According to reports, there is a growing repression of church activities and increased surveillance of church leaders; the majority of whom are male. A country expert explains: “In the Middle and Upper Guinea regions, Christians are repeatedly prevented from organizing Christian activities outside. The Secretariat General of Religious Affairs (SRA) continues to issue weekly themes for inclusion in Sunday sermons in churches. Many church leaders think such monitoring serves mainly to silence any government criticism taking place in churches.” The families of Christian leaders are also harassed in schools and public places, a source revealed.

Church leaders are under pressure to support the government publicly. In some areas, Christians - especially the youth - also face severe pressure to conform to societal beliefs.

Persecution of other religious minorities

There are small communities of Bahai and Jehovah's Witnesses in Guinea. They have no official recognition from the government.

Trends Summary

1) Army leaders' consolidation of power is stifling democratic progress

Guinea's path toward a more democratic society, which began after the 2010 elections, has been consistently obstructed by deep-seated ethnic divisions and a fragile economy. The military coup in September 2021, led by Colonel Mamady Doumbouya, demonstrated the armed forces' unwillingness to relinquish power, further derailing the country's democratic trajectory. The situation worsened in May 2022 when the army openly declared that a return to civilian rule could take more than three years. Although a two-year timetable for transition was initially agreed upon, set to begin on 1 January 2023, recent events reveal a troubling trend. In February 2024, the military junta abruptly dismissed the government, replacing it with figures more closely aligned with the junta's interests, further consolidating their power and tightening their grip on the country.

This move has sparked widespread concern, especially as the junta has been neither transparent nor inclusive in the constitution-making process. The exclusion of key political and civil society groups from these crucial discussions has undermined the legitimacy of the process and heightened fears that the new constitution will be tailored to entrench military rule rather than pave the way for genuine democracy. The brutal crackdown on dissent in May 2023, which resulted in the killing of several protestors, is indicative of the junta's increasingly ruthless approach to maintaining control. This authoritarian trajectory not only undermines hopes for democratic consolidation but also exacerbates ethnic tensions, further endangering the country's fragile unity and stability.

2) Regional Islamic militancy and strict government controls are eroding religious tolerance

The precarious political climate in Guinea is not only threatening democratic values but also straining the country's historical religious tolerance. The rise of Islamic militancy in the broader West African region poses a significant threat to Guinea, particularly to its Christian minority. While neighboring countries grapple with the encroachment of extremist ideologies, Guinea's government has attempted to preemptively curb such influences by imposing strict controls on religious practices, including the regulation of Friday sermons in mosques. However, this heavy-handed approach could backfire, potentially aggravating Muslim communities and adding another layer of tension to the already volatile situation.

Despite these efforts, the government's authoritarian control over religious discourse has done little to address the root causes of extremism and may inadvertently stoke the flames of radicalization. The military leadership's consolidation of power in 2024 has only heightened concerns that these actions will further alienate religious minorities and create an even more hostile environment. The threat of Islamic militancy in the region remains a looming danger, and Guinea's current trajectory, marked by

repression and exclusion, risks making the country more vulnerable to extremist influences, thereby endangering its Christian minority and other religious groups.

3) Ethnic tensions remain an ever-present challenge

Ethnic division has long been a major challenge for Guinea, and the current political climate has done little to resolve this deep-seated issue. Instead, the military leadership's consolidation of power has exacerbated these tensions, making them more pronounced and dangerous. The forced change of government in February/March 2024 and the junta's exclusionary approach to the constitution-making process have further marginalized ethnic groups, stoking fears that the new constitution will not reflect the diverse needs of Guinea's population. As the democratic space continues to shrink, these ethnic tensions are likely to escalate, creating an unstable environment ripe for exploitation by various actors, including radical Islamic elements.

The junta's increasingly ruthless methods, as evidenced by the violent suppression of protests and the dismissal of government officials who challenge their authority, have created a climate of fear and repression. This, in turn, heightens the risk that ethnic divisions could spiral into full-blown conflict. The government's inability to transparently and inclusively manage the country's political and social dynamics only adds to the uncertainty, leaving Guinea vulnerable to both internal strife and external threats. As the military tightens its grip, the possibility of ethnic tensions leading to widespread violence becomes an ever more imminent danger, threatening the very fabric of the nation.

Further useful reports

Further background information per country and a selection of in-depth reports and smaller articles are available on the Research & Reports pages of the Open Doors website:

- <https://www.opendoors.org/en-US/research-reports/wwl-background/>
- <https://www.opendoors.org/en-US/research-reports/>.
- [Africa - Recent upsurge in military coups - September 2023](#)

External Links

- Copyright, sources and definitions: Background country information - <https://www.opendoors.org/en-US/research-reports/wwl-background/>
- Copyright, sources and definitions: Persecution dynamics - <https://www.opendoors.org/en-US/research-reports/country-dossiers/>
- Persecution engines description: CPI 2024 - <https://www.transparency.org/en/countries/guinea>
- Persecution engines description: mining industry case - <https://www.reuters.com/business/swiss-court-upholds-corruption-ruling-against-mining-magnate-steinmetz-2023-04-04/>
- Drivers of persecution description: Freedom in the World 2025 Guinea - <https://freedomhouse.org/country/guinea>
- Gender-specific religious persecution Female description: Sande - <https://www.britannica.com/topic/Sande>
- Gender-specific religious persecution Male description: Poro - <https://www.britannica.com/topic/Poro>
- Further useful reports: Africa - Recent upsurge in military coups - September 2023 - <https://www.opendoors.org/en-US/research-reports/reports/africa-recent-upsurge-in-military-coups>