
World Watch Research

Tanzania: Persecution Dynamics

February 2025



OpenDoors

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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

Tanzania: Population (UN estimate for 2024)

69,419,000

Tanzania: Religious context	Number of adherents	%
Christians	38,397,000	55.3
Muslim	22,823,000	32.9
Hindu	614,000	0.9
Buddhist	16,100	0.0
Ethnic religionist	6,998,000	10.1
Jewish	330	0.0
Bahai	270,000	0.4
Atheist	39,100	0.1
Agnostic	187,000	0.3
Other	74,560	0.1
<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

Tanzania: Main Persecution engines	Main drivers
Islamic oppression	Citizens (people from the broader society), including mobs, One's own (extended) family, Violent religious groups
Clan oppression	Ethnic group leaders
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

Persecution of Christians in Tanzania is a complex issue shaped by a combination of social, religious and political forces. In regions like Zanzibar and the Coastal areas, where conservative Islamic practices dominate, Christians—especially those who have converted from Islam—face intense pressure, harassment, and even physical attacks. These converts are often expelled from their homes and ostracized by their communities, leaving them isolated and vulnerable. The societal expectation to conform to strict religious and cultural norms exacerbates this persecution, with Christians being bullied, discriminated against, and excluded for not adhering to traditional practices such as Islamic dress codes in some areas.

The situation is further compounded by the looming threat of jihadist violence, particularly in regions bordering Mozambique, where cross-border attacks have occurred, intensifying fears among Christian communities. Additionally, government officials, particularly in Zanzibar, impose restrictions on Christian activities, closely monitoring churches and deterring leaders from speaking out against social injustices. This combination of religious, societal, and governmental pressures creates a hostile environment that severely limits the ability of Christians in Tanzania to practice their faith freely.

Specific examples of violations of rights in the reporting period

In the WWL 2025 reporting period:

- Four Christians were killed by Islamic militants in areas bordering Mozambique, reflecting the spillover of extremist violence into Tanzania.
- Six Christians were killed in Dar es Salaam, Chunya, Mbeya and Tabata. In some cases, the perpetrators were linked to extremist groups and local clan members who viewed Christian converts as betraying their community. These incidents were often ignored by local authorities, with no thorough investigations conducted.
- In Pemba and Unguja several churches were vandalized and set on fire, with incidents targeting both large congregations and small worship communities.
- Christians in Tanzania face restrictions on religious freedom, particularly in Zanzibar, where government regulations require faith-based organizations to re-register and monitor their activities closely.
- Christian leaders and institutions are targeted by government actions, such as arrests and church closures, often under accusations of illegal operations or preaching doctrines considered controversial by the authorities.
- Societal pressures, including family and community opposition, particularly in Zanzibar, contribute to the persecution of Christians, especially those who convert from Islam.

Specific examples of positive developments

President Hassan, who was appointed president after Magufuli's death in March 2021, has taken some measures to respond to rights concerns. As reported by Human Rights Watch ([HRW 2023 Tanzania country chapter](#)): "President Samia Suluhu Hassan's government lifted the ban on newspapers, ended a decades-long prohibition on pregnant students and adolescent mothers attending school, and released a political opposition leader from detention. However, the government continued arresting opposition supporters."

Christian communities and how they are affected

All categories of Christian communities in the country face persecution in one way or another.

Communities of expatriate Christians: These are mainly found on the islands such as Pemba and Mafia. They keep separate from Christians with a Muslim background because if they were to mix, their security would be jeopardized. Also, the community leaders on the Island of Zanzibar monitor expatriates. In other parts of the country, expatriate Christians are not involuntarily isolated.

Historical Christian communities: Roman Catholic and Lutheran churches face persecution both from the Muslim community in Zanzibar and from the national government (through curtailment of their activities) if they accuse the government of acting unjustly.

Converts to Christianity: In Muslim dominated areas (Zanzibar and the mainland coastal region) Christians with a Muslim background suffer permanent pressure and often violence. Persecution is mainly driven by Islamic religious leaders and the surrounding Muslim community.

Non-traditional Christian communities: Non-traditional Christian communities are the fastest growing in the country. At least 8% of the population belong to these Pentecostal, Evangelical, Baptist and non-denominational churches. These churches face persecution from Islamic sources and also - on a much weaker scale - from Historical Christian churches (for instance, when their theology and activities are publicly criticized). They experience many challenges, e.g. in obtaining permission to build new churches and in getting permits for assembly and preaching.

Areas where Christians face most difficulties

The island of Zanzibar and mainland coastal areas (including Dar es Salaam) are the main areas where Christians face major difficulties when living out their faith.

Position on the World Watch List

Tanzania: World Watch List	Points	WWL Rank
WWL 2025	63	55
WWL 2024	62	52
WWL 2023	63	53
WWL 2022	61	55
WWL 2021	58	57

Tanzania's overall persecution score has remained relatively stable in recent years. In WWL 2025, the score increased by 1 point, primarily due to a rise in the violence score from 14.4 points in WWL 2024 to 15.4 points. This increase reflects a higher frequency of attacks targeting Christians, including killings, which has contributed to a more dangerous environment for Christians. Despite this rise in violence, the average pressure on Christians remained steady at 9.5 points, consistent with the previous years since WWL 2021. Significant pressure continues to be felt in the *Family sphere* with a

score of 10.8 points, and in the *Community sphere*, where converts from Islam face pressure from both family and local community, scoring 10.3 points.

Persecution engines

Tanzania: 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	Weak
Communist and post-Communist oppression	CPCO	Not at all
Secular intolerance	SI	Very weak
Dictatorial paranoia	DPA	Medium
Organized corruption and crime	OCC	Weak

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), blended with Clan oppression (Medium)

Conservative Islamic practices dominate in regions like Zanzibar and the Coastal areas. This is where Christians often face discrimination and harassment, and converts from Islam are likely to face intense pressure, physical attacks and expulsion from their homes, if their Christian faith becomes known.

The once-active radical Islamic group UAMSHO (officially known as The Association for Islamic Mobilization and Propagation and commonly referred to as 'The Awakening') has lost much of its momentum due to the arrest or departure of its leaders. However, the ideology it spread remains entrenched and continues to pose problems for Christians and the government. Though there have been no recent violent acts intended to bring the region under strict Islamic control, non-violent acts persist in illustrating this intention. A new threat is also emerging from the jihadist group operating in neighboring Mozambique, adding to the existing tensions.

Dictatorial paranoia (Medium)

Under the fifth administration led by President Magufuli, churches in Tanzania found themselves under increasing scrutiny from state authorities. Church leaders, who were once free to openly criticize social injustices and government actions, now find themselves subjected to resistance and harassment. Despite the change in leadership in 2021, there has been no significant shift away from these authoritarian practices. The nation continues to grapple with this legacy, and church activities remain monitored, stifling free speech and social justice advocacy.

Drivers of persecution

Tanzania: Drivers of persecution	IO	RN	ERH	CO	CDP	CPCO	SI	DPA	OCC
	STRONG			MEDIUM	WEAK		VERY WEAK	MEDIUM	WEAK
Government officials							Very weak	Medium	
Ethnic group leaders				Medium					
Religious leaders of other churches					Weak				
Violent religious groups	Medium								
Citizens (people from the broader society), including mobs	Strong								
One's own (extended) family	Strong								
Political parties								Weak	
Organized crime cartels or networks									Very weak

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

- Citizens from broader society (Strong):** Islamic oppression against Christians is not limited to extremist groups; it is deeply embedded within broader society, especially in regions like the Coastal areas and Zanzibar. Ordinary citizens often participate in the marginalization of Christians, subjecting them to harassment, social exclusion and discrimination. Christians are frequently denied access to basic community services, such as education, healthcare, and employment opportunities. This form of oppression is pervasive, manifesting in both subtle and overt ways, as societal norms and communal pressure reinforce the marginalization of those who choose to follow Christianity.

- **One's own family (Strong):** Family-based persecution is one of the most personal and devastating forms of oppression faced by Christian converts from Islam. Upon conversion, individuals often encounter severe backlash from their immediate and extended families. This can include ostracization, expulsion from the family home, emotional and physical abuse, and in some cases, threats to their lives. The family, traditionally seen as a source of support and protection, becomes a site of intense pressure and hostility, aiming to force the convert to renounce their new faith and return to Islam. This dynamic creates profound emotional and psychological distress, as converts must navigate both the loss of familial bonds and the broader societal rejection.
- **Violent religious groups (Medium):** The influence of UAMSHO has diminished but its extremist ideology persists among certain individuals and groups and fuels ongoing hostility. These adherents continue to pose a threat to Christians, who face not only physical danger but also psychological intimidation, as these groups seek to undermine the faith and presence of Christians within society.

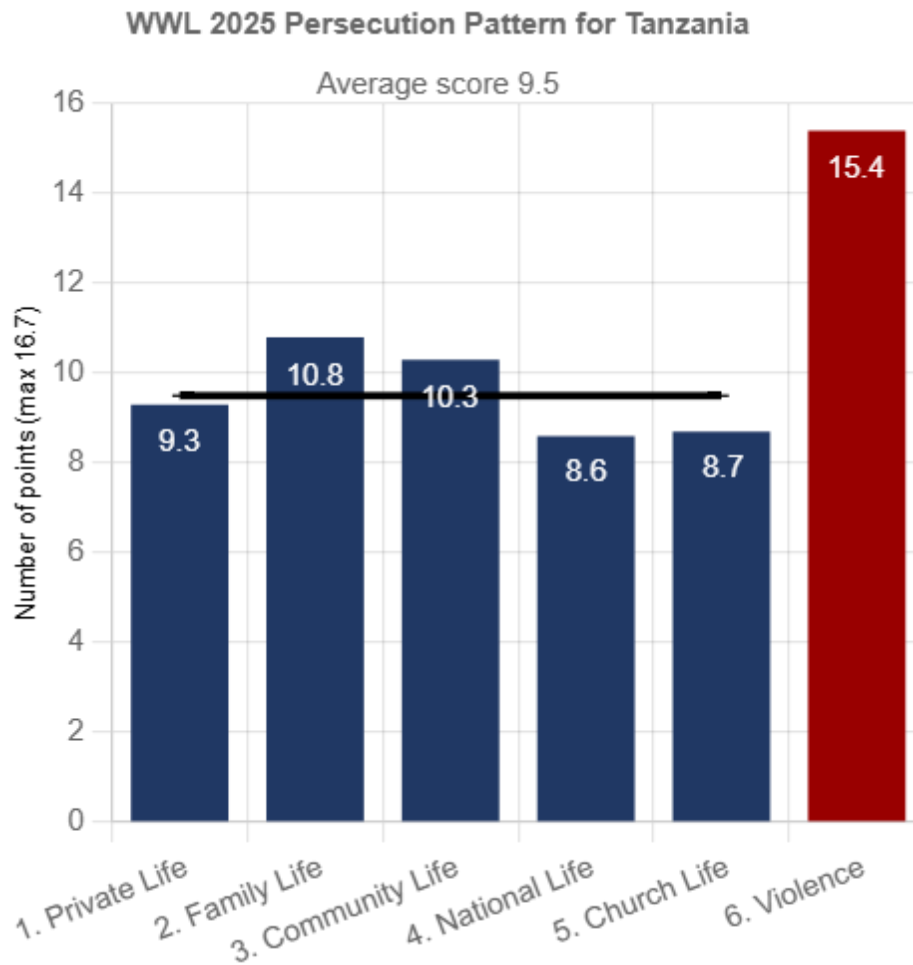
Drivers of Clan oppression (blended with Islamic oppression)

- **Ethnic/clan group leaders (Medium):** In many parts of Sub-Saharan Africa where *Islamic oppression* is prevalent, it often intertwines with clan-based oppression, as religious identity frequently overlaps with clan or ethnic affiliations. This dynamic is also evident in Tanzania, especially in Zanzibar, where clan structures play a significant role in reinforcing religious conformity. Clan leaders exert considerable influence within their communities, using their authority to pressure members to reject evangelical Christians and any who openly practice or preach their Christian faith, particularly in public spaces. This blend of religious and clan-based oppression creates a tightly controlled social environment where deviating from the dominant religious norms not only results in religious persecution but also leads to social isolation, community rejection, and even threats to personal safety.

Drivers of Dictatorial paranoia

- **Government officials (Medium):** In Tanzania, particularly in Zanzibar, Christians who speak out against injustice, corruption, or any form of wrongdoing by government officials face severe repercussions. Those advocating for fairness, justice and accountability often become targets of restrictive measures that curtail their freedom of expression, association and assembly. The legal environment in Zanzibar is notably more oppressive than on the mainland, with stricter controls heavily influenced by Islamic traditions. Christians attempting to register churches, hold public gatherings, or engage in peaceful advocacy frequently encounter bureaucratic obstacles, harassment and intimidation from authorities. Public demonstrations or organized gatherings led by Christians to highlight social injustices are often met with forceful dispersal, arrests or threats. The government employs legal and administrative barriers to stifle dissent, reflecting a broad pattern of *Dictatorial paranoia* where any challenge to authority, especially from minority religious groups, is perceived as a threat to political stability and control. This creates an environment where Christians must navigate significant risks to exercise basic civil liberties, facing heightened surveillance and systemic suppression for simply voicing their concerns.

The Persecution pattern



The WWL 2025 Persecution pattern for Tanzania shows:

- The average pressure on Christians in Tanzania is high at 9.5 points, similar to WWL 2024
- The *Family sphere* score is the highest (10.8 points), followed by the *Community sphere* with a score of 10.3 points. This is an indication that converts from Islam face pressure from both family and community members when they try to live according to their Christian values and faith.
- The score for violence is extremely high at 15.4 points, increasing from 14.4 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)

Discussing one's Christian faith with individuals outside of immediate family members is particularly challenging in areas with a dominant Muslim presence. Converts to Christianity face heightened risks, as such conversations are often viewed as attempts to convert others or as acts of defiance against societal and religious norms. This can result in accusations, ostracism, or even threats of violence, creating a climate where Christians feel compelled to keep their faith private.

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

For a convert from Islam to discuss Christian faith with immediate family members carries significant risks. Such conversations often result in rejection, ostracism, or even physical harm, as families perceive conversion as a betrayal of their religious and cultural identity.

Block 1.9: It has been risky for Christians to meet with other Christians. (2.75 points)

In some regions of Tanzania, Christian gatherings or meetings remain highly risky, particularly for converts, who are often viewed as a threat to traditional and religious norms. Historically, such gatherings have been targets of violence, including bombings and acid attacks, especially in coastal areas and Zanzibar, where the Muslim majority and societal norms discourage open expressions of Christianity. These regions are closely monitored, and participants at Christian meetings risk harassment, threats, or physical attacks, particularly when gatherings are perceived as attempts to convert others. In central regions, where the clan system is deeply entrenched, converts face additional challenges, as clan loyalty often aligns with religious adherence, making any deviation from dominant beliefs a betrayal. This leads to ostracism, intense social pressure, and direct threats for those attending or organizing Christian meetings.

Block 1.1: Conversion has been opposed, forbidden, or punishable, including conversion from one type of Christianity to another. (2.50 points)

In Zanzibar and in the Coastal region, where Muslim-majority communities hold significant influence, conversion is perceived as a betrayal of faith and cultural identity, leading to ostracism, loss of property and exclusion from community privileges as punishment. In clan-dominated regions, conversion is equally difficult, as clan loyalty is deeply tied to religious adherence. Converts risk being disowned by their families, losing access to shared resources, and being excluded from traditional support systems.

Pressure in Block 2 / Family sphere

Block 2.8: Christian children have been pressured into attending anti-Christian or majority religion teaching at any level of education. (3.25 points)

Christian children in Tanzania, particularly in ATR-dominated areas or communities with strong cultural traditions, face significant pressure to participate in non-Christian rituals and ceremonies. These events, often considered essential rites of passage or key communal activities, are imposed as a way to reinforce cultural identity. Parents who refuse to allow their children to take part are often viewed as rejecting the community's values, leading to tension and hostility. Children may be coerced into attending such rituals by extended family, school authorities, or neighbors, placing them in situations that conflict with their Christian beliefs. Refusal to participate often results in social ostracism, bullying, or exclusion from communal benefits, creating both spiritual and social dilemmas for Christian families trying to maintain their faith.

Block 2.7: Parents have been hindered in raising their children according to their Christian beliefs. (3.00 points)

Christians in Tanzania often face significant challenges in raising their children according to their Christian beliefs, particularly in regions dominated by ATR, Islam, or strong clan systems. In such areas, societal expectations and cultural norms frequently conflict with Christian teachings, making it difficult for parents to impart their faith to their children. Schools and community settings often pressure children to conform to local traditions, including participation in non-Christian rituals and ceremonies, which undermines their Christian upbringing. Parents who resist these pressures face ostracism, while ***their children may be bullied or excluded from social and educational opportunities.***

Block 2.6: Christian couples have been hindered in adopting children or serving as foster parents because of their faith. (2.75 points)

Christian couples, particularly in Muslim-majority areas of Tanzania, encounter barriers when attempting to adopt or foster children due to their faith. The Adoption of Children Act, specifically Section 5(3), includes provisions that consider the religious affiliation of applicants during the consent process. In areas dominated by Islam, this clause can result in discriminatory practices, with Christian couples frequently being overlooked or denied the opportunity to adopt based on their religious identity.

Block 2.9: Children of Christians have been harassed or discriminated against because of their parents' faith. (2.75 points)

In Zanzibar, the coastal regions, and areas dominated by traditional Christian groups, Christian children often face harassment and discrimination in their daily lives. In Zanzibar and Coastal areas, where the Muslim majority dominates, children of Christian families experience hostility in schools, play areas, and other communal spaces. Teachers in predominantly Muslim schools are reportedly encouraged to impose harsh discipline on Christian students and openly criticize their beliefs, exacerbating their sense of exclusion. Similarly, in areas where traditional Christian denominations dominate, children from newer denominations, such as Pentecostal communities, are harassed and excluded in schools, playgrounds, and even shared spaces like cattle-grazing fields.

Pressure in Block 3 / Community sphere

Block 3.1: Christians have been harassed, threatened or obstructed in their daily lives for faith-related reasons (e.g. for not meeting majority religion or traditional dress codes, beard codes etc.). (3.25 points)

In regions like Zanzibar, the Coastal areas, and parts of central Tanzania with entrenched clan systems, Christians face persistent harassment, threats, and systemic discrimination in their daily lives due to their faith. In Zanzibar, the Muslim majority enforces cultural and religious norms, subjecting Christians to hostility for not adhering to traditional dress codes or dietary practices, while verbal abuse, exclusion from community activities, and threats make openly practicing their faith difficult. In Coastal areas, Christians encounter barriers in markets, schools, and governance forums, where societal expectations disadvantage those who refuse to conform to the dominant religion. Christian children are often bullied or isolated in schools, and parents face resistance when advocating for their rights. In clan-dominated regions, Christians, especially converts or members of newer denominations, are ostracized, denied access to communal resources like grazing lands and water, excluded from decision-making processes, and targeted economically to suppress their presence.

Block 3.11: Christians have been hindered in the operation of their businesses for faith-related reasons (e.g. access to loans, subsidies, government contracts, client boycotts). (3.25 points)

Christians in Zanzibar and the Coastal regions face numerous challenges in operating their businesses, often due to faith-based discrimination. They are frequently restricted in what they can sell, with certain products deemed inappropriate or unacceptable under local norms dominated by Islamic practices. In addition, Christians encounter limitations on when they can operate their businesses, as local authorities or community leaders impose rules that align with religious schedules or traditions, forcing closures during certain periods. Access to loans, subsidies, and government contracts is often hindered by discriminatory practices, further marginalizing Christian business owners. These obstacles are compounded by client boycotts and biases from both local government and private entities, creating a systematic pattern of exclusion and making it difficult for Christians to sustain or grow their businesses in these regions.

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.). (3.00 points)

In regions like Zanzibar, the Coastal areas, and central Tanzania with strong clan systems, Christians are closely monitored by local youth, radical groups, and community leaders, creating an atmosphere of constant surveillance and intimidation. In Zanzibar, where the Muslim majority enforces strict adherence to Islamic norms, Christians are observed for compliance with societal expectations, including dress codes, business practices, and public behavior, often facing harassment or threats for perceived violations. In the Coastal areas, community leaders and local authorities play a significant role in scrutinizing church gatherings, Christian teachings, and public expressions of faith, frequently resulting in warnings or punitive actions. In clan-dominated regions, converts are particularly targeted, as they are seen as betraying traditional religious affiliations, leading to ostracism and further monitoring.

Block 3.10: Christians have been discriminated against in public or private employment for faith-related reasons. (3.00 points)

In Zanzibar, the Coastal regions, and parts of central Tanzania, Christians face discrimination in both public and private employment due to their faith. In Zanzibar and along the coast, job opportunities are often tied to adherence to Islamic norms, with Christians frequently overlooked or excluded from positions in both government and private sectors. Employers may impose biases, such as requiring conformity to Islamic practices, which Christians cannot fulfill, resulting in reduced access to job openings, promotions, and fair treatment in the workplace. In clan-dominated areas, the preference for hiring within the dominant religious or cultural group further marginalizes Christians, particularly converts, who are viewed as outsiders or betrayers of traditional values.

Pressure in Block 4 / National sphere

Block 4.3: Christians have been forced by law or in practice to act against their conscience, e.g. regarding military service or in certain professions. (3.25 points)

Christians in some parts of Tanzania, especially Zanzibar and particularly converts from Islam, are often forced to act against their conscience due to both legal practices and societal pressure. In these regions, Christians are sometimes compelled to attend mosque prayers despite their religious objections, particularly in educational institutions and government workplaces where participation in such practices is viewed as mandatory. Additionally, Christians may be forced to consume meat that has been slaughtered for rituals, even when it conflicts with their faith and personal convictions. Refusing to participate in these practices can result in social ostracism, discrimination, or even threats to their safety. This environment of coercion puts Christians under pressure to compromise their beliefs, undermining their freedom of conscience and religious expression.

Block 4.5: Christians have been discriminated against when engaging with the authorities (local administration, government, army, etc.) for faith-related reasons. (3.00 points)

In Zanzibar and the Coastal regions, where Islamic norms heavily influence governance, Christians often encounter bias in accessing public services, permits and protection. Requests for basic administrative services are frequently delayed or denied, with authorities showing favoritism towards Muslim residents. This discrimination extends to law enforcement, where reports of unequal treatment, lack of intervention in cases involving Christians, and outright harassment by officials are common. In areas with entrenched clan systems, local government structures often align closely with the dominant cultural and religious groups, further marginalizing Christians. Converts, in particular, face additional hostility, as local authorities may view them as traitors to traditional values, exacerbating their exclusion from community resources and public decision-making processes.

Block 4.8: Christians have been hindered in expressing their views or opinions in public. (3.00 points)

Christians in Tanzania face significant restrictions on their ability to express their views, particularly on political matters, both within and outside church settings. The government's harsh regulation of speech, coupled with its repressive laws, profoundly affects Christians who seek to challenge injustice and corruption. Laws such as the 2016 Media Services Act and the 2015 Cybercrimes Act grant the government sweeping authority to monitor content and impose severe penalties, which, while officially targeting media and public figures, indirectly suppress Christian leaders and congregations

who speak on political or societal issues. Churches are often monitored, and any political discourse within their walls risks being labeled as seditious or disruptive, creating an atmosphere of fear and self-censorship among congregants and church leaders.

The situation is particularly dire in regions such as Zanzibar and the Coastal areas, where religious and political dynamics intertwine. Christian leaders who raise concerns about governance, injustice, or societal corruption frequently face intimidation, harassment, or outright suppression.

This broader climate of suppression is exacerbated by the government's control over online expression. Under laws like the 2018 Electronic and Postal Communications Regulations, Christians and others are cautious about expressing dissent on social media, as vague prohibitions against "causing annoyance" or "spreading rumors" have led to arrests for perceived violations. The targeting of musicians and journalists for addressing social and political issues illustrates the high stakes of public expression, and Christian voices are no exception to these risks.

Block 4.9: Christian civil society organizations or political parties have been hindered in their functioning or forbidden because of their Christian convictions. (3.00 points)

Christian civil society organizations in Tanzania face significant hindrances in their operations due to their Christian convictions and the broader restrictive environment for civil society. Although the Constitution guarantees freedom of assembly, the government imposes legal and administrative obstacles that severely limit this right. Laws requiring organizers to notify the police in advance of any demonstrations grant authorities broad discretion to prohibit gatherings under the pretext of public safety or order. This has led to widespread suppression, including the use of heavy-handed tactics against events or rallies critical of government policies.

Christian organizations, particularly those advocating for human rights, governance reforms or social accountability are especially vulnerable. They are often subjected to heightened scrutiny, deregistration threats, and burdensome financial reporting requirements that hinder their ability to operate effectively. NGOs are prohibited from engaging in public-interest litigation, further restricting their role in addressing systemic issues. In regions like Zanzibar and the Coastal areas, where religion and politics are deeply intertwined, Christian organizations face additional challenges as their activities are frequently viewed as incompatible with dominant cultural and religious norms. Bureaucratic delays, excessive regulatory requirements, and outright bans on events are common tactics used to stifle their efforts.

While the Hassan administration has taken steps to improve relations with civil society, including lifting bans on some political rallies and media outlets, the legacy of restrictive policies persists. The continued use of force to suppress gatherings, such as those related to protests or governance issues, underscores the hostile environment in which Christian organizations operate. These groups remain constrained by legal and administrative barriers, harassment, and the ever-present risk of arrests or violence, significantly limiting their ability to advocate for their values and contribute meaningfully to societal reform in Tanzania.

Pressure in Block 5 / Church sphere

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

Securing registration or legal status for churches in Tanzania is a persistent and multifaceted challenge, particularly in regions like Zanzibar and the coastal areas, where religious and political dynamics are heavily intertwined. Churches are required to register with government bodies, such as the Registrar of Societies on the mainland and the Registrar General in Zanzibar, and must comply with numerous bureaucratic requirements, including providing detailed information about members, leadership, and organizational activities. These processes are often delayed or obstructed, especially for newer or more outspoken churches, as authorities impose onerous demands aimed at discouraging their establishment. In Zanzibar, Christian groups face additional scrutiny, as they must navigate a system that inherently favors Islamic organizations. Christian groups registering on the mainland must secure approval from district commissioners, while those in Zanzibar are subject to oversight from local authorities deeply tied to Islamic institutions. The lack of a straightforward or transparent process often leads to arbitrary decisions, with some churches accused of operating illegally due to prolonged delays or refusal of registration.

Block 5.4: Churches have been hindered from organizing Christian activities inside their place of worship. (3.25 points)

Churches in Tanzania face significant hindrances in organizing Christian activities, even within their own places of worship, particularly in regions like Zanzibar, the Coastal areas, and central regions dominated by clan systems. In these areas, congregations often feel insecure about meeting indoors due to threats from local community leaders, radical groups, and, at times, hostile authorities. In Zanzibar and Coastal regions, church gatherings are closely monitored, and congregants face harassment or intimidation, which deters regular attendance and limits the ability to worship freely. In areas with entrenched clan systems, the societal pressure against converts and newer Christian denominations adds another layer of difficulty, with church leaders frequently targeted for their role in organizing religious gatherings.

Block 5.6: Work among youth in particular has been restricted. (3.25 points)

In regions like Zanzibar and the Coastal areas of Tanzania, Christians face significant challenges in engaging with youth due to societal and cultural restrictions. Community elders and local leaders often view Christian outreach or faith-based work among youth as a threat, perceiving it as an adulteration of traditional culture and religion. This perception stems from the broader socio-cultural belief that youth are a vulnerable group needing protection from external religious influences, particularly those seen as conflicting with Islamic or traditional values. These restrictions are not limited to professional activities but also extend to informal interactions, faith-based initiatives, and community programs. In many cases, Christian organizations or individuals attempting to work with youth are harassed, their motives questioned, and their activities curtailed, reflecting deep-seated resistance to Christian engagement in these regions.

Block 5.7: Churches have been hindered from openly integrating converts. (3.25 points)

Churches in Tanzania, particularly in regions like Zanzibar, the Coastal areas, and clan-dominated regions, face substantial challenges in openly integrating converts into their congregations. Such integration is a highly sensitive and risky process, since converts are often viewed as betrayers of their cultural and religious heritage, leading to heightened scrutiny and hostility from community members, local leaders, and even their own families. In Zanzibar, where the Muslim majority holds significant influence, efforts to integrate converts can provoke severe backlash, including harassment, social ostracism, and threats of violence against both the converts and the churches supporting them. Churches attempting to provide support to converts are frequently accused of undermining local traditions and creating social discord, further intensifying tensions. In areas with entrenched clan systems, converts may face communal punishments, such as expulsion from the clan, denial of access to resources, or public shaming, which increases the risks for both the individuals and the churches involved.

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. 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.*

Tanzania: 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)?	10 *	10 *
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?	3	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)?	10 *	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?	10	10 *
6.8 How many Christians have been otherwise physically or mentally abused for faith-related reasons (including beatings and death threats)?	100 *	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?	10 *	10 *
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?	10 *	10 *
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

In the WWL 2025 reporting period:

- **Christians killed (6.1):** At least ten Christians have been killed for faith-related reasons. Four were killed near the Mozambique border by Islamist militants, while six others were killed in Dar es Salaam, Chunya, Mbeya, Tabata, and other coastal areas by extremists and clan members. Most of these cases remain uninvestigated.
- **Churches attacked (6.2):** At least ten churches have been attacked, particularly in Pemba, Unguja, Bukoba, and other areas. Some attacks occurred even in regions where Christians are the majority, involving vandalism, arson, and destruction.
- **Christians attacked (6.8):** At least 100 Christians have faced physical and mental abuse. Christian children in schools suffer serious mental harassment, while converts in Zanzibar and Christians in coastal areas, especially during Ramadan, endure both physical violence and psychological pressure.

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.

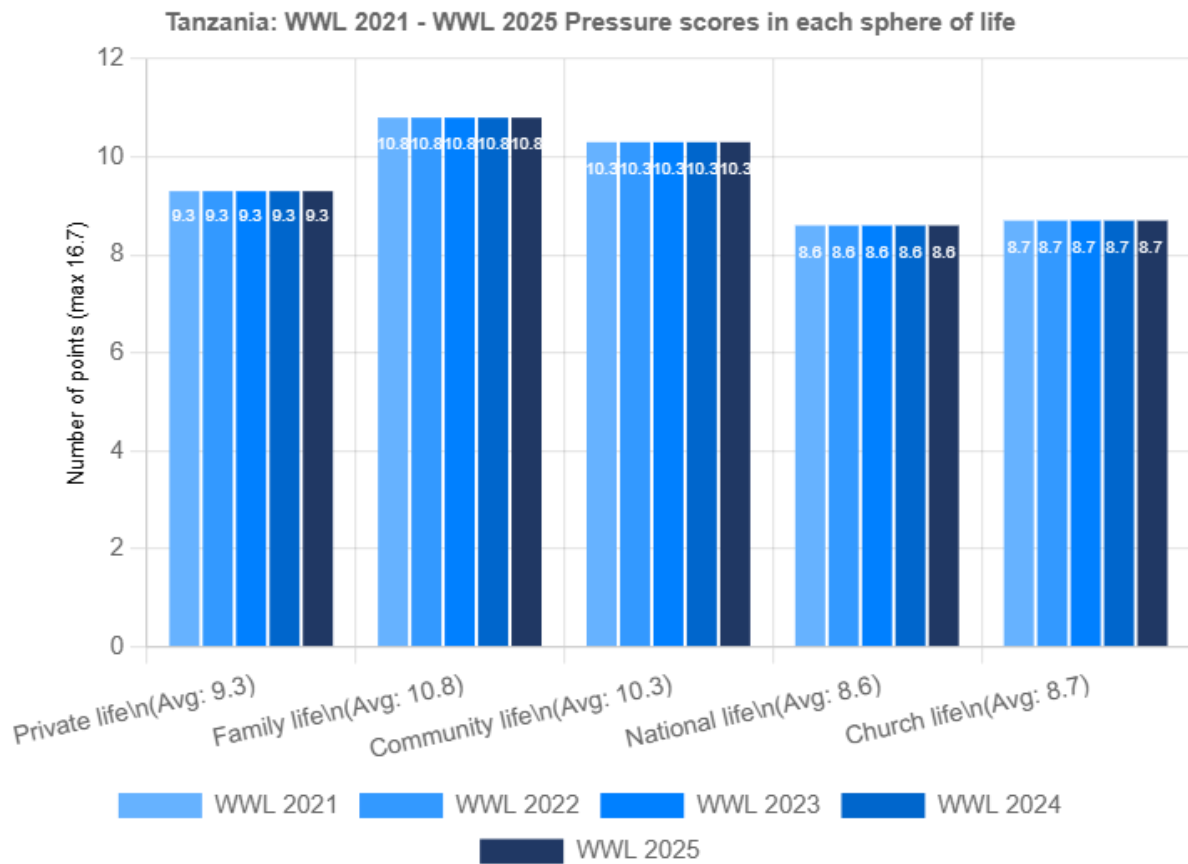
5 Year trends: Average pressure

Tanzania: WWL 2021 - WWL 2025	Average pressure over 5 Spheres of life
2025	9.5
2024	9.5
2023	9.5
2022	9.5
2021	9.5

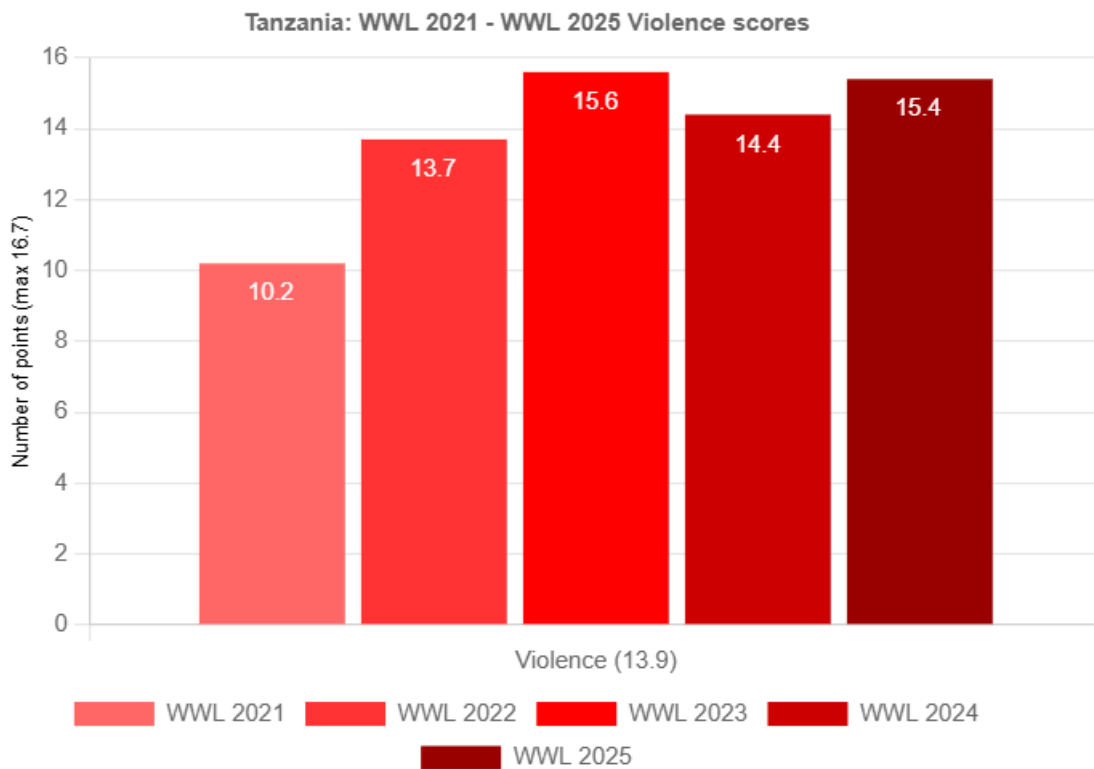
The constant average pressure score of 9.5 points reflects a consistent pattern of challenges faced by Christians.

5 Year trends: Pressure in each sphere of life

The blue graph below shows that all *spheres of life* have stabilized in score from WWL 2021 onwards. The *Family* and *Community spheres* scored highest each reporting period (10.8 and 10.3 points on average respectively), which is an indication that Christians in some places face pressure to live their family life according to their Christian values and struggle in their communities to live as an equal citizen. The *National sphere* scored lowest with 8.6 points.



5 Year trends: Violence against Christians



The violence score in Tanzania averages a high 13.9 points over the last five years, indicating persistent challenges for Christians. From WWL 2021 to WWL 2025, the score has consistently remained above 10 points, with WWL 2023 marking the highest score at 15.6 points.

Gender-specific religious persecution / Female

Christian women in Tanzania face hostility both through subtle and violent means. In past years, this has included being denied access to communal resources such as community water supplies, being pressured to dress according to an Islamic dress code, and being verbally harassed.

Tanzania experiences significantly high rates of gender-based violence, driven by social norms and exacerbated by high rates of early marriage and childbirth, and low levels of women's economic independence and education. 40% of all women aged between 15 and 49 have experienced physical violence, and almost 30% of girls experience sexual violence before the age of 18 ([World Bank, 5 April 2022](#)). While there has been increasing attention to the issue of gender-based violence (GBV) in Tanzania, research shows that efforts are lagging due to a lack of oversight, weak institutional capacity and limited infrastructure. Within this context of impunity, low-levels of reporting and a normalization of GBV, Christian women are often subject to persecution via sexual assault and sexual violence. For example, a country expert explained that in some regions “women whose husbands have passed away are compelled to have affairs with another appointed person, as a means of what they call 'purification' from an omen of death of her husband”. Christian women can be coerced into such practices against their beliefs.

Women who have been subject to sexual violence are often afraid to speak out as the community then isolates them or they are subjected to social stigma, branded as prostitutes. In some cases, men may target single women, almost as though they want to punish them for not adhering to the norms of society by getting married. However, married women are also being targeted, with women as old as 70 also being attacked. Targeted attacks of sexual violence, including gang rape and so-called *Teleza* attacks – when the rapist covers himself in oil - are centered around a need to control women. In some locations, this affects Christians more than others.

Additionally, Christian women are sometimes intentionally targeted (deceived) by Muslim men who pretend to be evangelical Christians, with the intent of coercing them to recant their Christian faith. Furthermore, there is coercion to accept negative cultural practices such as widow inheritance in Mwanza, female genital mutilation, polygamous unions and early child marriages among the Maasai. Christian housemaids working for Muslims are required to wear the 'Baibui' (long black gowns) while working or risk losing their jobs. A country expert reported that Christian businesses are also boycotted once it is noticed that the vendors, especially women, are not dressed in accordance with Islamic regulations.

Female converts to Christianity face the most intense persecution. They continue to face the prospect of forced marriage, forced divorce, expulsion from their homes and isolation from their families, denial of their inheritance and custody rights. Young female converts in particular are likely to be confined at home with severe restraints on their movement.

Due to such religious persecution, Christian Tanzanian women are often demoralized, traumatized and consequently unable to work effectively. This is reported to have a negative economic impact on the

wider Tanzanian Church, as many women are unable to contribute, in part due to limited access to education.

Gender-specific religious persecution / Male

Christian men in Tanzania have in the past encountered discrimination and segregation in the workplace, particularly in Muslim companies. Often, they are forced to observe prayers during official prayer times and are commonly targeted by Muslims who wish to convert them. “Persecution for men is mostly economic, in the form of being kicked out of their jobs, physical attacks and denied inheritance,” a country expert stated.

While women also face persecution in the workplace, as the heads of the household, the impact on men is far reaching. Such faith-based challenges at work have placed a long-term economic burden on Christian men, as well as their families for whom they are the primary provider. The wider Tanzanian Church is further impacted, as without funds it struggles economically. It is also weakened in terms of attendance, as many men struggle to attend due to working hours.

Christian converts are affected by cultural and ethnic factors, particularly if from tribal backgrounds. If a Maasai warrior converts to Christianity, for example, and changes his hair from the traditional style, the tribal leaders (whose role is to preserve the culture of the tribe) often regard this act as a form of betrayal. Punishment may include physical harm with traditional weapons such as spears and arrows. Similarly, converts from a Muslim background will face harsh treatment and reprisals. Upon conversion, financial support is usually withdrawn. One convert recently stopped attending church because of the death threats he was receiving from his family, and occasionally death can be a risk for Christian men. Many converts are forced to flee as a result of these difficulties.

Persecution of other religious minorities

Besides Christians and Muslims, Tanzania’s demography includes Buddhists, Hindus, Sikhs, Bahai and animists. There are currently no reports about the mistreatment or persecution of these groups.

Trends Summary

1) The persistence of Islamic oppression

Islamic oppression in Tanzania continues to operate through systemic societal and institutional pressure, particularly in the Coastal regions and Zanzibar. Christians face harassment, restrictions on public worship, and barriers to registering churches. Converts from Islam endure family rejection, community ostracization, and threats to their safety. In schools and government institutions, Christians are sometimes compelled to participate in activities that conflict with their faith. The persistence of such practices reflects deep-rooted societal norms and religious dynamics that remain resistant to change.

2) The struggle for democracy and freedom of religion

Tanzania’s political landscape remains defined by the dominance of the Chama Cha Mapinduzi party, which has maintained power through restrictive policies that limit civil liberties. Christians who speak out against government injustices or advocate for reforms often encounter legal obstacles, surveillance and intimidation. While President Samia Suluhu Hassan’s leadership initially signaled potential shifts from the repressive era of her predecessor, institutional frameworks that

suppress freedom of expression and assembly remain intact. The space for religious freedom, particularly for those challenging the status quo, continues to be narrow and contested.

3) Regional dynamics: The impact of northern Mozambique’s insurgency

The insurgency in northern Mozambique has intensified regional security concerns, with implications spilling over into Tanzania. As militant groups face military pressure in Mozambique, there are growing fears that fighters will cross into Tanzania, particularly through porous borders. This situation raises the risk of radicalization within vulnerable communities and the resurgence of extremist networks. Coastal regions, already marked by religious tensions, could become hotspots for extremist recruitment and violence. The instability in northern Mozambique adds another layer of complexity to Tanzania’s security environment.

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/>.

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/>
- Specific examples of positive developments: HRW 2023 Tanzania country chapter - <https://www.hrw.org/world-report/2023/country-chapters/tanzania>
- Gender-specific religious persecution Female description: (World Bank, 5 April 2022). - <https://www.worldbank.org/en/country/tanzania/publication/tanzania-can-do-more-to-protect-women-and-girls-by-urgently-addressing-gaps-in-efforts-to-combat-gender-based-violence>