
World Watch Research

Uganda: Persecution Dynamics

March 2025



OpenDoors

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Contents

World Watch List 2025 – Top 50.....	2
World Watch List 2025 – Ranks 51-78	4
Copyright, sources and definitions	5
Reporting period	6
Brief country details.....	6
Map of country	7
Dominant persecution engines and drivers.....	7
Brief description of the persecution situation	8
Specific examples of violations of rights in the reporting period	8
Christian communities and how they are affected.....	8
Areas where Christians face most difficulties.....	9
Position on the World Watch List	9
Persecution engines.....	10
Drivers of persecution.....	11
The Persecution pattern	12
Pressure in the 5 spheres of life.....	13
Violence	19
5 Year trends.....	21
Gender-specific religious persecution / Female	23
Gender-specific religious persecution / Male	24
Persecution of other religious minorities	25
Trends Summary	25
Further useful reports.....	26
External Links	26

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

Uganda: Population (UN estimate for 2024)

49,924,000

Uganda: Religious context	Number of adherents	%
Christians	41,726,000	83.6
Muslim	6,406,000	12.8
Hindu	419,000	0.8
Buddhist	3,400	0.0
Ethnic religionist	990,000	2.0
Jewish	2,000	0.0
Bahai	143,000	0.3
Atheist	21,900	0.0
Agnostic	198,000	0.4
Other	14,700	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

Uganda: Main Persecution engines	Main drivers
Islamic oppression	Citizens (people from the broader society), including mobs, One's own (extended) family, Non-Christian religious leaders, Violent religious groups
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

The Allied Democratic Forces (ADF) have egregiously targeted Christian schools and churches, marking them as primary sites of their brutal attacks. In the eastern region of Uganda, where the Muslim community holds a majority, Christians—particularly those who have converted from Islam—face severe hostility. Converts are viewed as betraying their faith and community and face potential social ostracization, violent physical assault, expulsion from home and community and in extreme cases killing.

The Ugandan government's increased surveillance and monitoring, in response to national security concerns, have added another layer of pressure on Christians. While the government's actions are aimed at curbing Islamic extremism, they place Christians under further scrutiny, particularly in regions already fraught with religious tensions. This complex situation makes it increasingly difficult for Christians to practice their faith freely and safely, especially in areas where the threat of radicalization and religious intolerance is on the rise.

Specific examples of violations of rights in the reporting period

- **Attacks:** In Eastern Uganda, Christians face frequent attacks by Muslim mobs.
- **Converts:** If their new faith is discovered, converts from Islam to Christianity face ostracism, house-arrest or expulsion, or from their families and local community.
- **October 2023:** A tourist couple and their guide were shot dead by ADF terrorists. IS claimed responsibility for the attack the day after the killings, saying it had killed “three Christian tourists” with machine guns ([VOA, 2 November 2023](#)).
- **October 2023:** ADF militants planted bombs in churches in Kampala, however the plot was foiled by police. Two bombs were linked to public address systems and sent to pastors, disguised as gifts ([BBC News, 16 October 2023](#)).

For further examples, see below, the section on *Violence*.

Christian communities and how they are affected

Communities of expatriate Christians: This category does not exist as a separate WWL category in the country as expatriate Christians are not involuntarily isolated.

Historical Christian communities: This category has a strong presence in the country and includes the Roman Catholic Church, Anglican Church (Church of Uganda), Orthodox Church and Seventh Day Adventists, among others. According to country researchers, those that are based in Muslim-dominated areas are the ones that report persecution, while those in predominantly Christian regions are free to conduct their church activities undisturbed.

Converts: This category includes converts from Islam but also “cross-denominational” converts. A country researcher writes: “Some converts are open about their new faith and face much persecution and pressure to revert to Islam or their former 'traditional' Christianity, while others, especially from Islam, remain underground and only meet with brethren and pastors in secret. Overall, this category of Christians reports the highest number of persecution cases, as well as the most intense.”

Non-traditional Christian communities: This category is becoming increasingly visible in the country. A country researcher states: “The growth of this category of Christians, particularly the evangeli-

cal/Pentecostals/charismatics, has been rapid and their numbers continue to increase. There are thousands of churches that adhere to the various Pentecostal faith systems. The churches are also widespread as they plant churches in all areas of the country. Those in predominantly Christian regions enjoy relative peace and acceptance while those in Muslim dominated areas such as Jinja District, Arua, Yumbe, Mbale etc. report high numbers of persecution cases as they are aggressive in evangelism.”

Areas where Christians face most difficulties

Persecution is strongest in eastern Uganda, especially for converts with a Muslim background.

Position on the World Watch List

Uganda: World Watch List	Points	WWL Rank
WWL 2025	52	72
WWL 2024	52	70
WWL 2023	51	69
WWL 2022	48	69
WWL 2021	47	65

There was no change in Uganda's overall score for WWL 2025 compared to the previous year. Although there was a slight 0.2-point increase in the violence score, this did not impact the overall score significantly. For Christians, the *Church sphere* continues to experience the highest pressure, with a score of 8.8 points, followed by the *Private sphere* with 8.1 points. Converts, particularly in the eastern regions, struggle with harassment and social rejection from their families. As the activities of armed jihadist groups have increased, the government has responded by intensifying its pressure on these groups. Nevertheless, the violence score remained extremely high at 16.1 points, reflecting a slight increase from 15.9 points in WWL 2024. Such a high level of violence faced by Christians is particularly significant given that Uganda is a predominantly Christian country. Over the past five years, Uganda's overall persecution score has increased by 5 points, from 47 in WWL 2021 to 52 in WWL 2025, reflecting the evolving dynamics of persecution in the country.

Persecution engines

Uganda: Persecution engines	Abbreviation	Level of influence
Islamic oppression	IO	Strong
Religious nationalism	RN	Not at all
Ethno-religious hostility	ERH	Not at all
Clan oppression	CO	Weak
Christian denominational protectionism	CDP	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	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)

Radical Islam remains the foremost driver of religious persecution in Uganda, especially as Islamic communities are aggressively working to expand their influence and reach. Even though Uganda identifies as a secular state, its membership in the Organization of Islamic Cooperation (OIC) since the 1970s has bolstered the Muslim presence, primarily in eastern Uganda. Areas like Iganga District and Busoga have the highest concentration of Muslims, and other significant communities exist in towns such as Mbale, Kasese, Arua, Yumbe, Kampala, and Jinja.

This form of oppression manifests in two main ways:

- (i) Escalation of radical Islamic ideologies is primarily observed in the eastern parts of the country. Groups like the Tabliqs, who consider themselves as purveyors of a more rigorous version of Islam, are notably active in regions like Mbale, Kasese, and Arua/Yumbe. Experts note that these groups are making concerted efforts to convert the eastern population to their form of Islam.
- (ii) ADF-NALU's activities, occasionally referred to as Muslim Defense International (MDI), have had the effect of emboldening radical Muslim elements within Uganda.

Dictatorial paranoia (Medium)

President Yoweri Museveni, in office since 1986, has manipulated Uganda's constitutional norms to extend his rule. Initially, in 2005, he influenced Parliament to eradicate term limits from the 1995 Constitution, allowing him to run for additional terms. In a similar maneuver in 2018, he succeeded in abolishing the presidential age limit, previously set at 75, thereby clearing the path for his sixth-term candidacy in the January 2021 elections. Museveni's long-standing rule has been marked by the

suppression of dissent, including the stifling of church leaders and other Christians who dare to challenge him.

Drivers of persecution

Uganda: Drivers of persecution	IO	RN	ERH	CO	CDP	CPCO	SI	DPA	OCC
	STRONG			WEAK			MEDIUM		WEAK
Government officials								Medium	Weak
Ethnic group leaders				Weak					
Non-Christian religious leaders	Medium								
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									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

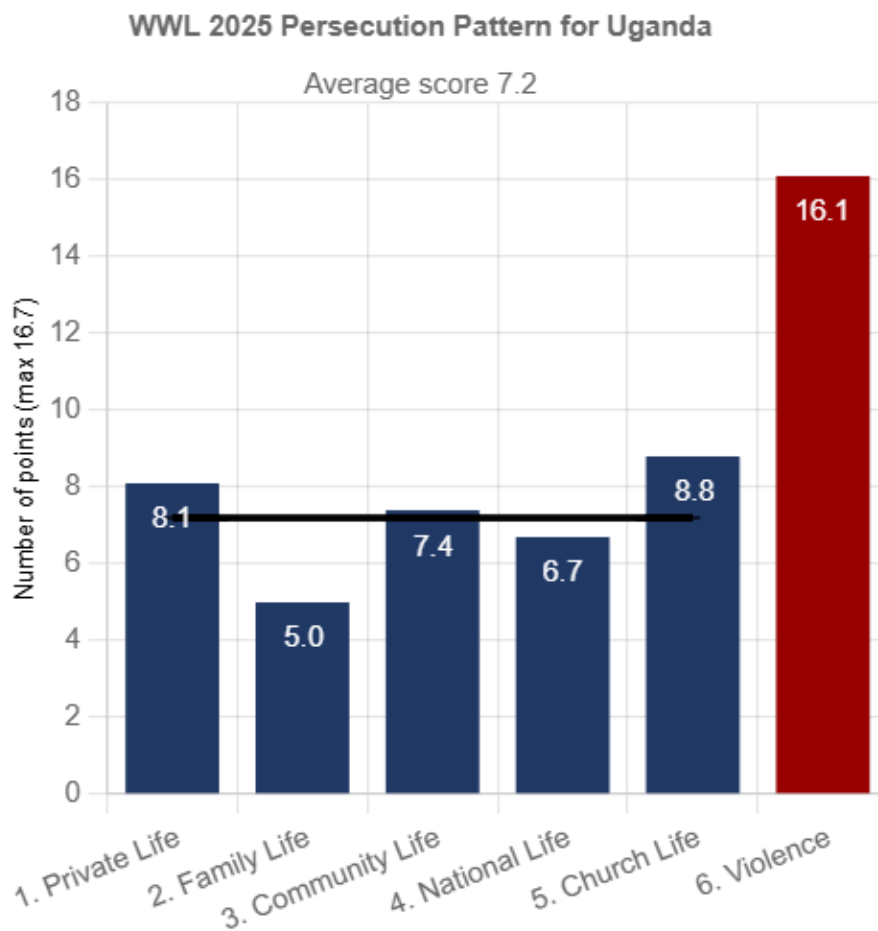
- **Family (Strong):** In regions with a strong Muslim presence, familial and community pressure acts as a significant catalyst for *Islamic oppression*. Those who convert away from Islam often face violent repercussions from their own families.
- **Citizens (Strong):** In the eastern parts of Uganda, local residents are often the perpetrators targeting Christian converts. Harassment is particularly rife against Christians with a Muslim background. Possession of Christian materials or openly discussing one's Christian faith can lead to extreme responses, ranging from social ostracization to physical assaults and, in some instances, death.
- **Violent Religious Groups (Medium):** Jihadist organizations based in the DRC have ambitions of creating a caliphate in Uganda and have launched attacks every year. There are also indications that local Islamic clerics are aiding in recruitment efforts.

- **Non-Christian Religious Leaders (Medium):** Spiritual leaders like Imams and Sheiks in the eastern regions of Uganda often contribute to the animosity against Christians. Many either incite violence against converts during their sermons or spread messages that foster religious hatred.

Drivers of Dictatorial paranoia

- **Government officials (Medium):** This form of oppression is chiefly fueled by government actors who either participate in or condone acts of persecution. These officials frequently neglect carrying out thorough investigations and fail to bring culprits to justice. Christians who are vocal about the government's injustices often find themselves in the crosshairs of such officials.

The Persecution pattern



The WWL 2025 Persecution pattern for Uganda shows:

- The average pressure on Christians in Uganda is at 7.2 points, which is the same as in WWL 2024.
- The *Church sphere* scored the highest at 8.8 points, followed by the *Private sphere* with 8.1 points. Converts, particularly in the eastern regions, face significant struggles due to harassment and social rejection from their families.
- The violence score is extremely high at 16.1 points. This shows the remarkable severity of violence faced by Christians in a nation with a Christian majority of over 86%.

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

Conversion from Islam to Christianity often results in severe consequences, including expulsion from one's family and community. Converts are frequently ostracized, losing access to family support, housing and financial resources. In many cases, family members themselves may target converts, subjecting them to intimidation, threats, or even physical violence in an effort to coerce them into renouncing their new faith. For women converts, these challenges are compounded by gender-based vulnerabilities. Women are at risk of being subjected to various forms of violence, including forced marriage, sexual abuse or domestic violence, as a means of punishment or retribution. They often face heightened scrutiny and harsher repercussions due to cultural norms that impose stricter behavioral expectations on women. This intersection of religious and gender-based persecution creates a particularly precarious situation for female converts, leaving them with limited avenues for safety or support.

Block 1.2: It has been risky for Christians to conduct acts of Christian worship by themselves (e.g. prayer, Bible reading, etc.). (2.25 points)

The safety of converts engaging in private acts of worship is fraught with challenges. Family members may view these private acts as a betrayal of religious and cultural norms, leading to targeted opposition that can include verbal abuse, threats and physical violence. For women converts, the situation is even more precarious. Private worship, if discovered, can result in severe repercussions, including confinement, forced marriage, or other forms of gender-based violence.

Block 1.3: It has been dangerous to privately own or keep Christian materials. (2.25 points)

Privately owning Christian materials poses a considerable risk for converts. Converts are especially vulnerable, since family members may perceive the ownership of Christian materials as a direct challenge to deeply ingrained religious and cultural traditions. The presence of Christian books, Bibles, or other religious items can escalate tensions, leading to heightened scrutiny, verbal confrontations and even physical violence. For women converts, these risks are often magnified, as societal and familial pressures to conform to traditional roles leave them with little room for resistance. In many cases, the discovery of Christian materials results in immediate and harsh repercussions.

Block 1.4: It has been risky for Christians to reveal their faith in written forms of personal expression (including expressions in blogs and Facebook etc.). (2.25 points)

For Christians as a whole, sharing their beliefs in personal writing or in social media posts can invite scrutiny, especially when these expressions intersect with broader societal issues like governance,

justice, or human rights. In regions dominated by Muslim communities, these risks are amplified, as public association with Christian values often provokes strong opposition from local communities or authorities. For Muslim converts to Christianity, the dangers are even more acute, since any expressions of Christian faith can lead to targeted backlash from family members and community leaders. Many must resort to anonymity, using pseudonyms or encrypted channels to share their beliefs, ensuring that their identities remain hidden. This dynamic highlights the precarious balance converts must maintain, striving to express their newfound faith while mitigating significant personal risk.

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. (2.50 points)

In certain parts of Uganda, particularly in Muslim-dominated areas, children from Christian families face significant pressure to participate in lessons and activities aligned with the majority religion. Schools in these regions may incorporate religious teaching and rituals as part of the curriculum, leaving Christian students with little choice but to attend. This pressure is particularly acute in cases where families are unable to afford private Christian schooling, forcing children to enroll in government or community schools dominated by the majority religion. For converts' children, the situation is even more challenging, as their participation in majority religion teaching may be seen as a way to "correct" the parents' perceived deviation.

Block 2.12: Christian spouses of non-Christians have been excluded from the right or opportunity to claim custody of the children in divorce cases. (2.25 points)

In some regions, Christian spouses of non-Christians face significant challenges in custody disputes during divorce proceedings. Courts or local community leaders often favor non-Christian spouses, excluding Christians from the right or opportunity to claim custody of their children. This bias is deeply rooted in both societal and cultural norms and for women, the situation is even more dire. Women in many communities already experience limited access to legal representation and financial resources, further reducing their ability to advocate for their parental rights. Christian women, in particular, may face additional cultural prejudices that marginalize their voices, especially if their faith is seen as a deviation from traditional norms. These dynamics leave Christian mothers at a severe disadvantage, not only in retaining custody but also in safeguarding their children's ability to grow up in their chosen faith. This intersection of religious and gender-based discrimination highlights the compounded struggles faced by Christian women in such contexts.

Block 2.11: Spouses of converts have been put under pressure (successfully or unsuccessfully) by others to divorce. (2.00 points)

Spouses of converts to Christianity often face intense pressure from family members, community leaders, and religious authorities to pursue divorce. This pressure stems from cultural norms that view conversion as a betrayal of shared values, family identity, or societal expectations. In many cases, communities actively encourage or enforce separation to isolate the convert and reaffirm the majority religion's dominance within the household. For women, this problem is particularly severe. In many cultural contexts, women are often dependent on their spouses for financial security, social status and

protection. A forced or coerced divorce can leave women vulnerable to ostracism, poverty and exploitation, especially in societies where single or divorced women face significant stigma. Additionally, female converts who lose the support of their spouses may also lose custody of their children, further isolating them and undermining their ability to practice their faith or rebuild their lives.

Block 2.10: Christian spouses and/or children of Christians have been subject to separation for prolonged periods of time by circumstances relating to persecution. (1.50 points)

House-arrest is often used as a tactic to isolate Christian individuals, cutting them off from their families and communities. For children, such separation can lead to feelings of abandonment and leave them vulnerable to societal pressures to conform to majority religious practices. Christian spouses, particularly women, face additional cultural and systemic challenges during these periods. Women often lack access to the resources or legal avenues needed to advocate for their family's rights, further compounding their isolation. In many cases, the stigma attached to a Christian family member under house-arrest exacerbates their marginalization within the community.

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)

Christians in certain communities face an atmosphere of hostility and exclusion. This pressure often manifests through verbal abuse, denial of services, and outright intimidation, making it difficult for Christians to carry out routine activities such as shopping, traveling, or engaging in social interaction. Such treatment isolates Christians from their broader community, forcing them to live with constant anxiety and fear. In Muslim-dominated areas, these challenges are even more pronounced. Christians in these regions are often viewed with suspicion and subjected to stricter social and cultural scrutiny. Some are closely monitored by community members or local authorities, particularly if they are suspected of engaging in religious activities such as prayer meetings or Bible study. This surveillance extends to their homes and places of work, leaving little room for privacy or security. The cumulative impact of such pressure has led many Christians to leave their communities altogether. Fearing for their safety, some families have relocated to more tolerant areas or gone into hiding. Others have been forced to abandon their livelihoods or properties due to threats or boycotts, exacerbating their economic struggles.

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.). (2.75 points)

Christians in certain regions are subjected to close monitoring by their local communities, creating an environment of constant control. This monitoring often extends to their daily activities, such as attending church services, hosting prayer meetings, or engaging in faith-based discussions. Community members, sometimes with the support of local authorities, observe and report on Christian practices, viewing them as deviations from the dominant religious or cultural norms. Converts to Christianity are particularly vulnerable.

Block 3.4: Christians been hindered in sharing community resources because of their faith (e.g. clean drinking water). (2.50 points)

Christians in Muslim-dominated areas often struggle to access and share community resources due to their faith. In many cases, local customs and practices prioritize members of the majority religion, marginalizing Christians and excluding them from resources such as water supplies, grazing land, or community development programs. In rural areas, Christians are frequently denied access to communal wells or water points, forcing them to travel long distances to meet their basic needs. Similarly, they may face restrictions when seeking to use shared agricultural resources, such as land for farming or access to local markets. In some instances, these denials are enforced through social pressure or threats, leaving Christians with little recourse. Converts to Christianity often face the harshest treatment, as their decision to leave the majority religion is seen as a betrayal. This can lead to targeted exclusion, such as being barred from participating in communal decision-making processes or being denied support during times of crisis, like drought or famine. Women and children are particularly affected, as they are often the ones who bear the burden of securing resources for their families.

Block 3.5: Christians have been put under pressure to take part in non-Christian religious ceremonies or community events. (2.50 points)

Christians in certain regions face significant pressure to participate in non-Christian religious ceremonies, often as a means of asserting conformity to the dominant cultural or religious norms. Pressure may come from community leaders, family members, or local authorities, who view participation as an essential act of solidarity or respect for the majority religion. Refusal to comply is frequently met with criticism, social ostracism, or even threats of retaliation. In Muslim-dominated areas, Christians are often coerced into attending or participating in Islamic ceremonies, such as communal prayers, fasting rituals, or religious celebrations. This is particularly challenging for converts, as their refusal is seen as a direct rejection of the faith they left behind. For them, non-compliance can result in heightened hostility. Women face additional vulnerabilities in such situations. Female Christians, especially converts, may be forced into participating in rituals under the guise of cultural obligations or family expectations. Failure to comply can lead to gender-based repercussions, such as exclusion from family gatherings, increased domestic pressure, or threats of forced marriage.

Pressure in Block 4 / National sphere

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

Freedom of expression and opinion is heavily curtailed at many levels in Uganda, creating a restrictive environment for individuals and groups, including Christians. According to Freedom House, Uganda is rated as "Not Free," with limited freedom of expression, media and association ([Freedom in the World 2025 Uganda](#)). These restrictions are intrinsically linked to the broader issue of freedom of religion, making it particularly challenging for Christians to openly express their beliefs and opinions. Christians in Uganda often find themselves self-censoring to avoid repercussions. Any faith-based criticism of societal injustices, corruption or immoral practices fraught with risks. Those who attempt to draw attention to such issues or engage in public advocacy grounded in Christian values face the threat of arrest, harassment, or even bans on their activities by the government.

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)

Christians in Uganda often face discrimination rooted in their perceived lack of support for the government, with some Christian groups being specifically targeted for their critical stance on governance and societal issues. This targeting is evident at both local and national levels, where authorities use their positions to marginalize these groups. In local governments dominated by Muslim communities, Christians experience additional discrimination, including denial of resources, exclusion from decision-making processes and hostility in administrative dealings.

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)

Civil society organizations in Uganda face significant challenges, as noted by Freedom House, which highlights the country's restrictive environment for freedom of expression, association and assembly ([Freedom in the World 2025 Uganda](#)). These limitations create a difficult operating landscape for organizations, particularly those advocating for human rights, governance reform, or other sensitive issues. Faith-based civil society groups, including Christian organizations, face additional hurdles due to the intertwining of political and religious biases, further constraining their ability to carry out their missions effectively. This restrictive environment reflects broader systemic issues that undermine the role of civil society in fostering accountability and progress.

Block 4.15: Christians accused in court have been deprived of equal treatment. (3.00 points)

In areas where Muslims dominate the civil service and other government structures, Christians accused in court often face unequal treatment, with systemic biases undermining their right to a fair trial. This issue is particularly common in cases involving Christians critical of the government, where prejudices within the judicial and administrative systems are more likely to materialize. Favoritism toward the majority religion and political loyalties frequently intersect, resulting in delays, unfair rulings, and discriminatory practices against Christian defendants.

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. (3.50 points)

Churches and Christian organizations have faced significant risks when speaking out against instigators of persecution. Publicly addressing such issues often invites retaliation, including harassment, threats, or even legal action from those implicated or from authorities seeking to suppress dissent. In many cases, churches and organizations critical of persecution are labeled as disruptive or accused of undermining community harmony, further escalating the risks they face. In regions dominated by the majority religion, these challenges are compounded. Churches that raise concerns about religious discrimination or violence are frequently targeted for monitoring, intimidation, and even forced closure. For organizations addressing systemic issues or government inaction, the risks are even greater, as their advocacy may be seen as a direct challenge to political authority.

Block 5.1: Church activities have been monitored, hindered, disturbed, or obstructed. (3.00 points)

Church activities have been subject to monitoring and disruption in various regions, particularly in areas where Christians are a minority. Government agents frequently play a role in this surveillance, closely monitoring church gatherings, sermons and leadership activities. These agents often justify their actions as necessary for maintaining public order or ensuring compliance with regulations, but in practice, such measures would seem to be used to control and suppress Christian activities. Local authorities may delay or deny permits for constructing or expanding church facilities, while worship sessions are disrupted under pretexts such as noise complaints or allegations of unlawful assembly. Prayer meetings, Bible studies, and youth programs are often targeted, with participants facing harassment or threats from both government representatives and community members.

Block 5.5: Churches have been hindered from organizing Christian activities outside church buildings. (3.00 points)

Local authorities and government regulations frequently impose restrictions on gatherings held in public spaces, citing security concerns or the need for permits. These obstacles make it difficult for churches to organize outdoor worship services, evangelical outreach, or community support programs. In some regions, authorities monitor such events closely, ensuring compliance with regulations but often using this oversight to obstruct or discourage activities. Additionally, community opposition in areas dominated by other religions can lead to disruptions, threats, or the cancellation of planned events.

Block 5.9: Christians have experienced interference when choosing their own religious leaders. (3.00 points)

Christians have experienced significant government interference when selecting their own religious leaders, as authorities seek to control influential organizations, including churches, to ensure alignment with state interests. In many cases, the government actively works to place its supporters or those who align with its agenda in key positions within church structures. This manipulation undermines the autonomy of religious institutions and erodes their ability to function independently. The process of electing or selecting church leaders becomes particularly challenging under these circumstances. Government officials or their proxies may influence nominations, impose restrictions, or discredit candidates perceived as critical of the state. Such interference often creates divisions within church communities, as congregations are pressured to comply with state preferences. By exerting control over church leadership, the government consolidates its influence over religious spaces, ensuring that these institutions remain subdued and aligned with its policies.

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 WWL chooses to be cautious because the real number is uncertain.*

Uganda: 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)?	61	55
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?	17	12
6.3 How many Christians have been detained for faith-related reasons?	10 *	7
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)?	14	32
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)?	1,000 *	1,000 *
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?	22	27
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 *	15
6.11 How many Christians have been forced to leave their homes or go into hiding in-country for faith-related reasons?	100 *	100 *
6.12 How many Christians have been forced to leave the country for faith-related reasons?	10 *	10

In the WWL 2025 reporting period:

- Christians killed:** 61 Christians were attacked and killed deaths in a variety of separate incidents. For example, on 18 October 2023, a couple on their honeymoon and their guide were killed in Queen Elizabeth National Park, Kasese. On 26 December 2023, three people were attacked and lost their lives in Kamwenge District. On 17 November 2023, 11 people were killed in Kamwenge District. A particularly tragic event occurred on 24 June 2024, with an attack on Ayuyu Baptist

Church in Zombo, West Nile, resulting in the murder of one individual. The killings of Christians in various parts of the country have escalated in recent years, with the violence intensifying. One of the most devastating attacks occurred in the previous reporting period in June 2023, when the ADF killed at least 37 students at a school Mpondwe.

- **Churches attacked:** Christian communities in Uganda are increasingly facing challenges, including attacks on churches and church property. These acts of persecution have become more frequent, with at least 17 churches either attacked, damaged, or taken over by other groups in the WWL 2025 reporting period. For instance, a local church in Pallisa was shut down by the Resident District Commissioner, without any legal and justifiable reasons. On 3 October 2023, a mob attacked worshippers and damaged property during a service at Katikamu Church of Uganda. In Mayuge District, a church in Kigulu was burnt down by the ADF. Additionally, in Kasese, a church was set on fire by the ADF. St. Andrews Cathedral church land in Mbale was occupied by radicalized Muslim youth.

5 Year trends

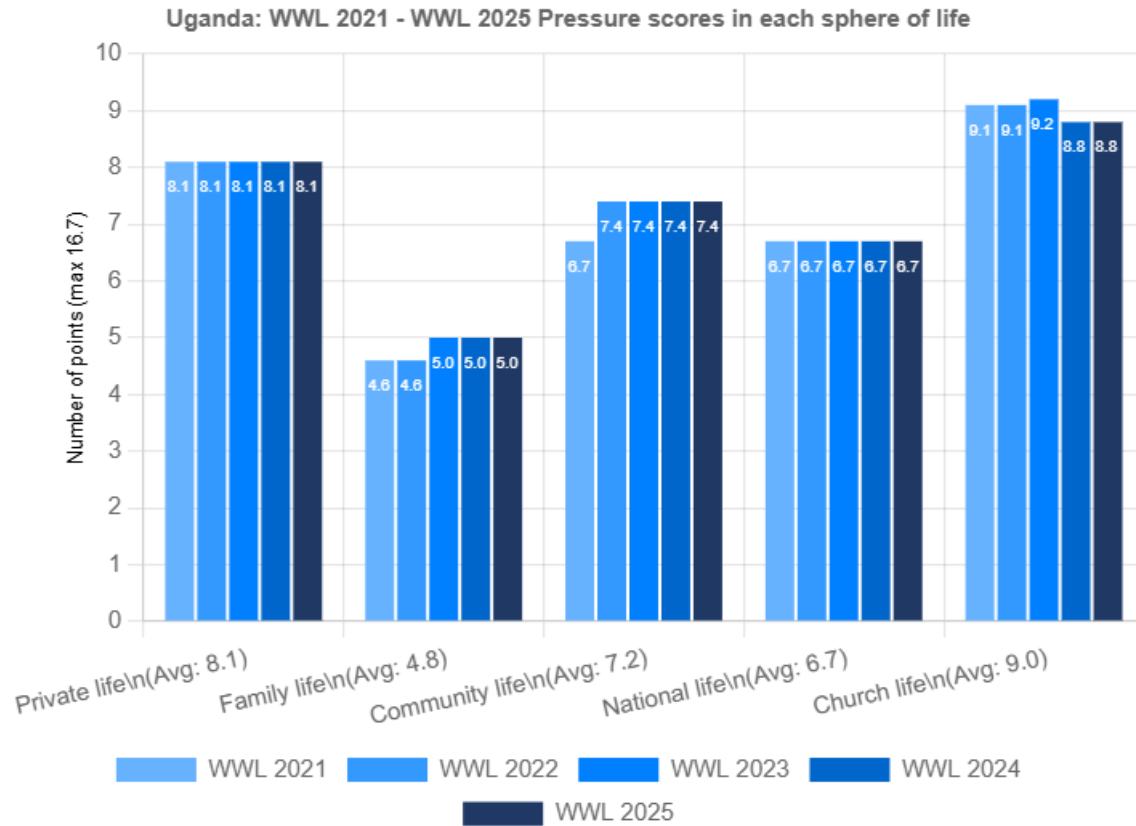
The following three charts show the levels of pressure and violence faced by Christians in the country over the last five WWL reporting periods.

5 Year trends: Average pressure

Uganda: WWL 2021 - WWL 2025	Average pressure over 5 Spheres of life
2025	7.2
2024	7.2
2023	7.3
2022	7.2
2021	7.0

The table shows that the average pressure on Christians has remained relatively stable over the past five WWL reporting periods, with slight fluctuations between 7.0 and 7.3 points. This consistency reflects the persistent challenges faced by Christian communities and the ongoing restrictive environment they endure.

5 Year trends: Pressure in each sphere of life

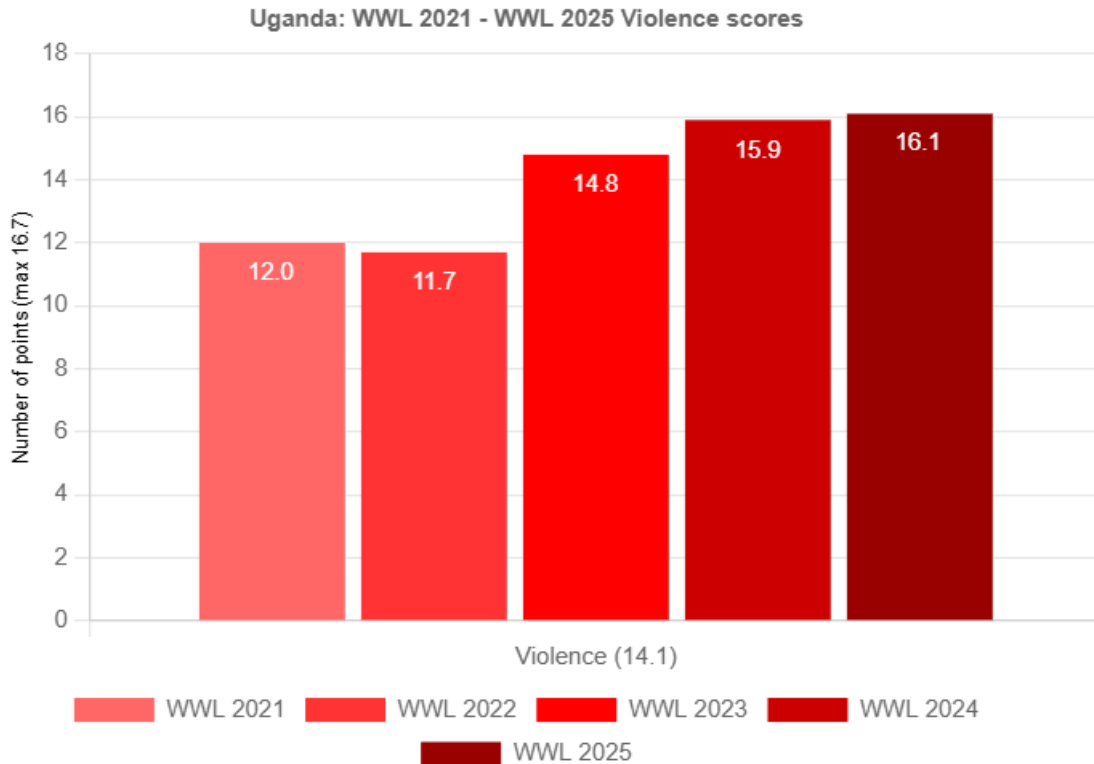


The chart above illustrates that the average pressure faced by Christians has varied across different spheres of life over the past five WWL reporting periods. The *Church sphere* registers the highest average pressure (9.0 points), closely followed by the *Private life sphere* (8.1 points), emphasizing the significant challenges Christians encounter in both collective worship and personal faith practices. The *Family life* sphere reflects the lowest average pressure (4.8 points), indicating comparatively fewer restrictions within familial contexts.

Levels of pressure within each reporting period have remained relatively stable across these spheres of life. For instance, the *Private* and *National spheres* consistently maintained the same scores over the last five years, while the remaining three spheres showed only minor changes. This stability reflects the entrenched nature of the challenges Christians are facing.

5 Year trends: Violence against Christians

As can be seen in the red chart below, since WWL 2021, violence against Christians has consistently been categorized as "extremely high," peaking in WWL 2025 at 16.1 points—the highest level recorded during this period. Despite the severity of this violence against Christians, mainstream media in Uganda rarely report on it, except in instances where the Allied Democratic Forces (ADF) are involved in high-profile bombings. Over the past five years, the average violence score stands at 14.1 points, reflecting the persistent and severe nature of these incidents. The lowest level of violence during this period was recorded in WWL 2022, with a score of 11.7 points, still well within the "extremely high" range, underscoring the ongoing risks faced by Christians in Uganda.



Gender-specific religious persecution / Female

According to local sources, women in Uganda are generally viewed as inferior to men. In some tribes, women are not allowed to eat certain foods, such as chicken or eggs, which can lead to disproportionate malnutrition among women and girls. The prevalence of sexual violence in Uganda is startling: One in every four women reports that her first sexual experience was rape ([RAINN, accessed March 2024](#)). According to UN [statistics](#), about 26.1% of 15-to-49-year-old women experienced physical or sexual violence in 2018 (UN Women Data Hub, Uganda Country Fact Sheet, accessed 27 March 2023). Even more troubling, [very few rape](#) cases result in convictions, fostering a culture of impunity, as demonstrated by the 2019 [International Justice Mission](#) study (Save the Children, 1 March 2019; IJM, 2019, pp 21-27). Within this context, Ugandan Christian women face pressure and violence both on account of their gender, as well as due to their faith.

Christian women and girls are particularly vulnerable to sexual abuse, including rape. There were several reports of sexual violence over the past few years. In the 2022 reporting period, one example was given of four women being raped on their way home from evening prayers. In secondary schools, a number of [gang groups](#) are reported to be fast rising. Notable groups include the "Virgin Hunters", who particularly target virgin girls or those who are presupposed to be innocent Christian girls (URNM, 23 October 2019, see also: [Monitor, 18 February 2023](#)). Sexual attacks leave victims feeling ashamed, embarrassed and unwilling to re-tell their ordeals.

In the Northern regions, forced marriages and widow inheritance practices are also widespread. Female converts separated from their husbands, or women previously married to converts who lose

their husbands are often deposed from the family business. In extreme cases, Christian women married to Muslims are closely monitored and not allowed to leave their homes. Women who reject harmful customs like female genital mutilation (FGM) prevalent among [the Sebei people](#) face similar limitations (UNFPA, 27 October 2022). “Christians who refuse to be circumcised are discriminated from the community. You're not supposed to go with your husband to any function. He, instead, is allowed to go with any circumcised woman to represent you,” a country expert remarked.

Female converts from Islam face intense familial and societal hardships, at risk of being subjected to forced marriage, forced divorce, house arrest, imprisonment, domestic violence and abandonment by their families. Forced marriages to Muslims often occur as an attempt to return a convert to Islam. Others are enticed more subtly into marriage by financial incentives or the promise of scholarships. In Bufumbo, Mbale, a Muslim-dominated area, boys reportedly elope with Christian girls, impregnate them and eventually force them into marriage. Once in these marriages, women have little power to access fellowship as a Christian.

The impact of the trauma of persecution on women has a long-term impact on them, their family and their community. A country expert summarized: “When [women and girls are] displaced by persecution, there is a generational effect upon the children and community. Children are likely to suffer secondary stress, malnutrition and other infant diseases.”

Gender-specific religious persecution / Male

Ugandan Christian men face both violent and non-violent forms of pressure for their faith. This typically ranges from disinheritance, verbal abuse, threats from family members and discrimination in the workplace – employees are marginalized and denied promotion unless they convert to Islam. More overtly violent challenges include physical assault, abduction, imprisonment, forced conscription into armed militia groups, and the confiscation of property. Pressure and violence are particularly high in the east of the country. A country expert explains: “Boys and men are primary targets for recruitment as fighters in ADF and other radical groups, especially the Tabliq’h’s.”

Church leaders are especially targeted and have been falsely accused of crimes, physically beaten and threatened. In a previous WWL reporting period, a pastor was abducted by officials and interrogated about his supposed involvement in terrorism. “The use of smear campaigns against Christian leaders, the alienation and side-lining of Christians in politics as well as the manipulation of systems by non-God-fearing individuals has become a source of persecution to the Church,” a source remarked. Converts to Christianity, too, face considerable pressure from their families and surrounding communities. They may be forced out of their family home and be completely rejected by their parents.

Whilst women are usually the victims of trafficking, men and boys are also susceptible due to a high [unemployment rate](#) (World Bank, 2 January 2022). Fraudulent job opportunities are used to lure vulnerable men and boys into forced labor ([USDS, 2022 Trafficking in Persons Report](#)). Men may be forced to work in construction, agriculture, or other dangerous industries. They are often paid very little and are denied their basic human rights ([NilePost](#), 24 July 2023). Finally, Christian men are commonly affected by enforced participation in traditional ceremonies. Among the Gishu, for example, Christian boys are forced to perform certain rituals during the circumcision rites even when it is against their Christian faith.

Persecution of other religious minorities

Any religious group seeking to act according to their conscience is likely to be on a collision course with the government of Museveni. There have also been reports that Muslims face discrimination in many areas. As reported by the US State Department ([IRFR 2023 Uganda](#)):

- "Members of the Muslim community reported security agencies conducted operations intended to counter extremist violence in discriminatory ways that profiled Muslims and unduly subjected them to arrest, physical abuse, and detention without trial. In June [2023], security agents forced their way into the residence of a renowned Muslim cleric, Sheikh Yunus Kamoga, whom they accused of "unlawfully detaining over 40 individuals for purposes of religious indoctrination." The agents assaulted and arrested at least 45 persons during the raid."
- "In June [2023], police arrested over 20 members of the Muslim community in Butaleja District, Eastern Uganda, for alleged collaboration with the ADF. None of the arrested individuals had been arraigned by the end of the year, and it remained unclear whether the arrested individuals still faced charges or had been released."
- "In January 2023, the UMSC stated the government continued to exercise "excessive scrutiny" of Muslim religious schools (madrassahs) on suspicion that the schools were used to train terrorists, and this had severely restricted the operations of such schools. The UMSC accused security agents of routinely surveilling madrassahs and their leaders, frequently summoning the latter to report to police and indicate the identities of their students and explain various activities at the madrassahs."

Trends Summary

1) Presidential rule and religious freedom

Uganda has been under the leadership of the same president for over 35 years, and with the Constitution now amended, it appears likely that his rule will continue indefinitely. His administration has consistently used repressive tactics to maintain power, including the suppression of political dissent through arrests and the restriction of fundamental freedoms such as expression and assembly. In this authoritarian climate, Christian communities in Uganda may face increasing challenges in practicing their faith freely, as government actions increasingly undermine civil liberties.

2) Vulnerability of Christians in eastern Uganda

The international community has shown limited resolve in pressuring Uganda to implement human rights reforms, particularly concerning the protection and safety of Christian communities. The Ugandan government similarly lacks the initiative to safeguard these communities, especially in the eastern regions where violent Islamic militancy is on the rise. As a result, Christians in this area remain vulnerable to attacks, discrimination and intimidation, with little to no governmental protection. The growing influence of militant groups further exacerbates the risks faced by these communities.

3) The threat of the Islamic State (via ADF)

The Allied Democratic Forces, now affiliated with the Islamic State group, have intensified their activities within Uganda, posing a significant threat to national security. With their operational base in the dense forests of the Democratic Republic of Congo (DRC), the ADF has been able to launch

increasingly sophisticated attacks, including the use of explosives, against civilian targets in Uganda. Recent attacks, such as the killing of a tourist couple and their guide in October 2023, and the foiled bombing of churches in December 2023, highlight the escalating danger posed by this group. Christian communities are particularly at risk, as they are often the targets of these violent attacks, as exemplified by the attack on the predominantly Christian secondary school in Mpondwe in June 2023, in which 37 pupils were killed and 6 others were abducted ([IRFR 2023 Uganda](#)).

4) Regional instability and its impact on Uganda

The instability in neighboring Democratic Republic of Congo (DRC) is further complicating Uganda's internal security landscape. While Uganda (officially) supports the DRC government, Rwanda is reportedly backing the M23 rebel groups, adding to the complexity of the regional conflict. The presence of the ADF in the DRC, combined with ongoing conflicts in South Sudan and Sudan, has the potential to escalate into a larger regional crisis. This situation poses severe risks not only to Uganda's overall stability but also to Christian communities across the region, who could become inadvertent victims in this intricate geopolitical struggle. The potential for spillover effects from these conflicts threatens to destabilize the entire region, further endangering vulnerable populations.

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 violations of rights in the reporting period: VOA, 2 November 2023 - <https://www.voaafrica.com/a/uganda-apprehends-militia-chief-behind-tourists-murders/7338632.html>
- Specific examples of violations of rights in the reporting period: BBC News, 16 October 2023 - <https://www.bbc.com/news/world-africa-67119939>
- Block 4.8: Christians have been hindered in expressing their views or opinions in public. (3.25 points): Freedom in the World 2025 Uganda - <https://freedomhouse.org/country/uganda/freedom-world/2025>
- 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): Freedom in the World 2025 Uganda - <https://freedomhouse.org/country/uganda/freedom-world/2025>
- Gender-specific religious persecution Female description: (RAINN, accessed March 2024). - <https://www.rainn.org/africa/uganda#:~:text=Violence%20against%20women%20in%20Uganda,in%20the%20last%2012%20months.>
- Gender-specific religious persecution Female description: statistics - <https://data.unwomen.org/country/uganda>
- Gender-specific religious persecution Female description: ery few rape - <https://uganda.savethechildren.net/news/ending-impunity-getting-children-justice-sexual-violence>
- Gender-specific religious persecution Female description: International Justice Mission - <https://ijmstoragelive.blob.core.windows.net/ijmna/documents/IJM-JusticeReview2019-compressed.pdf>
- Gender-specific religious persecution Female description: gang groups - <https://ugandaradionetwork.net/story/gangs-dominate-secondary-schools-in-mbale-town-survey-?districtId=565>

- Gender-specific religious persecution Female description: Monitor, 18 February 2023 - <https://www.monitor.co.ug/uganda/news/national/mbale-police-bust-criminal-gangs-arrest-25-4128506>
- Gender-specific religious persecution Female description: the Sebei people - <https://esaro.unfpa.org/en/news/girls-uganda-lured-across-border-undergo-female-genital-mutilation>
- Gender-specific religious persecution Male description: unemployment rate - <https://data.worldbank.org/indicator/SL.UEM.TOTL.MA.ZS?locations=UG>
- Gender-specific religious persecution Male description: USDS, 2022 Trafficking in Persons Report - <https://www.state.gov/reports/2022-trafficking-in-persons-report/uganda/>
- Gender-specific religious persecution Male description: NilePost, 24 July 2023 - <https://nilepost.co.ug/index.php/human%20trafficking/165871/men-among-the-most-trafficked-in-uganda>
- Persecution of other religious minorities: IRFR 2023 Uganda - <https://www.state.gov/reports/2023-report-on-international-religious-freedom/uganda/>
- Trends Summary: IRFR 2023 Uganda - <https://www.state.gov/reports/2023-report-on-international-religious-freedom/uganda/>