

COPTWATCH

DOCUMENTING ANTI-COPTIC HOSTILITY IN EGYPT

Methodology and Database Codebook

1st Edition | June 2026

Published by Coptic Solidarity



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Published and distributed by

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www.copticsolidarity.org

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Coptic Solidarity is an advocacy organization seeking to help minorities, particularly the Copts, of Egypt. We support those in Egypt working for freedom and the protection of the fundamental rights of all Egyptian citizens, and advocate in cooperation with the affiliated organizations in Canada and in Europe (Solidarité Copte). Established as a public charity organization under section 501(C)(3) of the IRS Code. Federal Ref.: EIN 27-1220227

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SCOPE AND PURPOSE

1.1. About CoptWatch

CoptWatch is a public, event-based human rights documentation platform dedicated to recording and analyzing cases of Coptophobia/anti-Coptic hostility in Egypt. The purpose of the database is to provide a transparent, accessible, and systemically collected repository for researchers, lawmakers, and human rights advocates, supporting pattern analysis, public awareness, policy engagement, and accountability efforts while accounting for the safety of affected persons.

This initiative is designed to serve as both a research and advocacy tool. It organizes fragmented reporting of cases according to an event-based methodology adapted from HURIDOCS' Events Standard Formats (ESF), which ensures uniform reporting of what happened, where and when, who was involved, what sources support the record, and what interventions/responses followed in each case. Additionally, the platform's investigative process follows the Berkeley Protocol on Digital Open Source Investigations, which provides the standards for identifying, collecting, preserving, releasing, and analyzing evidence implicating Coptophobic cases. In sum, CoptWatch aims to provide data and analysis using methods aligned with international standards.

1.2. Objectives & Intended Users

Numerous sources across the last few decades have shown that Copts face ongoing violence, and governance systems do little to mitigate it.¹ The platform seeks to provide accessible documentation of cases for an audience of Coptic community members in Egypt and the diaspora, human rights researchers, policymakers, journalists, legal professionals, advocates, civil society organizations, and scholars seeking structured documentation of reported anti-Coptic events.

This aims to serve multiple purposes:

Document

To create a structured, centralized repository of reported anti-Coptic hostilities in Egypt

Analyze Patterns

To enable users to examine documented cases by geographic, chronological, and thematic characteristics to allow for pattern analysis

Archive & Educate

To serve as an educational resource that preserves records of cases affecting Coptic individuals and institutions so they are not treated as isolated events

Support Accountability

To provide researchers, policymakers, journalists, legal practitioners, advocates, and community organizers with reliable information that can inform policy, reporting, advocacy, and accountability efforts

This platform allows users to gain a more holistic understanding of each incident individually and have the right tools to assess patterns of anti-Coptic hostility in Egypt. The launch of this platform reflects Coptic Solidarity's long-term mission: to deliver an independent, reliable voice to speak out on the discrimination and violence against the Coptic community and promote genuine reform and accountability.

¹ *Religious Freedom and Democracy in Egypt: The Role of Coptic Christians and Muslims* Remarks Before the Human Rights Caucus of the United States House of Representatives, 109th Cong. (2005), (statement of Elizabeth Prodromou, USCIRF Commissioner), <https://www.uscirf.gov/resources/remarks-commissioner-elizabeth-prodromou-briefing-religious-freedom-egypt>.

1.3. Scope

CoptWatch documents events of anti-Coptic hostility—patterns of discrimination, interference and coercion with freedom of religion or belief (FoRB), incitement, and violence— in Egypt, where available evidence indicates relevance of actual or perceived Coptic identity to the event’s occurrence. The database records events affecting Coptic persons, groups, properties, and institutions.

As outlined in the project’s objectives, CoptWatch is a documentation and pattern analysis platform. In this primary phase, the database relies on open-source investigations to document reported events, so it currently reflects patterns across reported cases rather than the actual total number of events that might have taken place.

What CoptWatch does not Claim

The public database excludes certain categories of violations that do not align with the current conceptual framework. For instance, coders do not document an event merely because the affected person is Coptic. Rather, a case is included only where available evidence indicates that actual or perceived Coptic identity or association with Copts was relevant to the targeting. Additionally, the database does not aggregate peaceful criticism of Coptic groups, institutions, or ideological positions.

1.3.1. Geographical Scope

CoptWatch focuses on documenting cases of Coptophobia/anti-Coptic hostility happening in Egypt. While future iterations may incorporate diasporic or transnational data, the current version only covers events affecting Copts in Egypt.

1.3.2. Temporal Scope

CoptWatch will develop its documentation scope across three temporal phases:

Phase I (2023 - present): As almost no online databases have actively and systemically recorded anti-Coptic hostilities since 2023, CoptWatch will first address this critical gap to cover the most recent incidents and patterns. Notably, Eshhad’s database, which has been documenting sectarian incidents in Egypt, Iraq, and Syria since 2013,² and the Egyptian Initiative for Personal Rights’ (EIPR) religious freedom database,³ have significantly reported less, or stopped reporting on anti-Coptic violations around that time. Once coders thoroughly document incidents since 2023, the project will move to the other two phases while simultaneously updating the database with ongoing incidents.

Phase II (2014 - 2022): Researchers will expand the time range to record violations since 2014. This year marks the current regime’s rise to power. This checkpoint allows analysis of state behaviour under a single governing framework, even as other conditions vary.

Phase III (1970 - 2013): Once both phases are sufficiently documented, CoptWatch researchers will extend the documentation to record incidents from as early as the 1970s, which, according to this methodology, marks the modern inflection point for the emergence of Coptophobia.

² Eshhad, “Database,” *Tahrir Institute for Middle East Policy*, <https://eshhad.org/database>.

³ Egyptian Initiative for Personal Rights, “Map of Religious Freedoms,” (Arabic), <https://rleg.eipr.org/>.

HISTORICAL & THEORETICAL FRAMEWORK

2.2. Historical Context

Copts are an ethnoreligious group native to Egypt and make up roughly 10-15%⁴ of the population. Coptic Orthodox adherents form the largest component of the community alongside Coptic Catholic, Protestant, and secular or cultural Copts.⁵ Coptic Christians have faced varying degrees of exclusion and violence under successive regimes for centuries. Despite these pressures, Copts maintained distinctive social, cultural, and religious institutions, including their own educational systems, communal councils, and liturgical practices, which reinforced their identity as an indigenous population.⁶ Episodes of relative tolerance or inclusion were often temporary and contingent on the political or economic interests of the ruling authorities, rather than reflective of genuine equality.

Under modern Egyptian rule, particularly after the 1952 Free Officers Revolution, Arab nationalism and centralized authoritarianism reinforced structural marginalization, reframing Copts as West-sympathizers and insufficiently patriotic, which further entrenched political exclusion, restrictions on religious freedom, and unequal citizenship.⁷ Over time, these historical patterns of exclusion created enduring social and political vulnerabilities, shaping the conditions in which contemporary Coptophobia thrives. Other reforms like selective regulation of Christian places of worship, the constitutional declaration of a state religion, and the pursuit of denomination-based personal status laws entrench Coptic differentiation in the legal, political, and social spheres.

For the purposes of CoptWatch's scope, the 1970s are treated as the modern inflection point in the occurrence and visibility of modern anti-Coptic hostility. During that period, the public salience of church-state conflict, increasing sectarian violence and subsequent state under-response, and push for nationalist, pan-Arab rhetoric renewed the challenges facing the Coptic community.⁸ In his analysis of anti-Coptic violence, Jason Brownlee similarly identifies the 1970s as a key period in which tightening legal restrictions and increasing attacks became important flashpoints in the timeline of anti-Coptic hostilities.⁹

⁴ Minority Rights Group, "Copts in Egypt," updated April 2026, <https://minorityrights.org/communities/copts/>.

⁵ Cornelis Hulsmann, "Discrepancies between Coptic statistics in the Egyptian census and estimates provided by the Coptic Orthodox Church," *Mélanges de l'institut dominicain d'études orientales du Caire* 29 (2012): 424.

⁶ Mena A. Botros, *The Coptic Identity: Recognizing the Coptic Indigenous Population Status for Protection from State-Sponsored Discrimination* (Washington, DC: Coptic Solidarity, 2023), 9-12, <https://www.copticsolidarity.org/wp-content/uploads/2023/05/the-coptic-identity-f-april-5-1.pdf>.

⁷ Botros, *The Coptic Identity*, 7.

⁸ Sara A. Shaltout, "The Price of Patronage: Coptic Marginalization and Egypt's Church-State Alliance," *Torkel Opsahl Academic EPublisher* (Policy Brief Series no. 175, July 29, 2025), 2, <https://www.toaep.org/pbs-pdf/175-shaltout/>.

⁹ Jason Brownlee, "Violence Against Copts in Egypt: Historical and Institutional Context," *Carnegie Endowment for International Peace*, November 14, 2013, 4, <https://carnegieendowment.org/research/2013/11/violence-against-copts-in-egypt>.

In particular, under President Anwar Sadat, the regime deliberately galvanized Islamist movements as counter-forces to leftist and secular opposition,¹⁰ thereby indirectly fostering a more permissive climate for anti-Coptic agitation. Throughout the latter part of the decade, especially in Upper Egypt, violent confrontations between Egyptian Muslims and Copts increased. Most notably, the Khanka sectarian attacks in 1972 resulted in the burning of Coptic religious buildings, houses, and shops.¹¹ This incident marks a flashpoint in a subsequent series of clashes, burnings, and full-scale massacres. At the same time, state institutions exhibited both legal and administrative neglect of Coptic grievances.

The combination of mounting sectarian tensions and state indifference (or active complicity) meant that what had previously been episodic, localized incidents became more systemic. This period also marks the point at which relations between the regime and the Coptic Church began to deteriorate sharply, creating “flash-points” around church construction/renovation and exposing the failure of the security apparatus to protect Copts.¹² By 1981, President Sadat went as far as to incite false rumors in a parliamentary speech that Pope Shenouda III, the late Patriarch of Alexandria, “wanted to establish a State for Copts in Upper Egypt with its capital in Asyut.”¹³ This rhetoric, coupled with the state’s inaction towards the rising violence and its disdain for the diaspora’s activism in the United States and Europe, fueled the modern version of institutional discrimination that motivates many Coptophobic acts today.

The 1970s delivered a structural shift: rather than rare, isolated acts of anti-Coptic hostility, the decade saw increased frequency of mob attacks and a pattern of state neglect or under-response to Coptic victimization. These developments laid the groundwork for the more intense sectarian outbreaks of the 1980s and beyond.

¹⁰ Saad Eddin Ibrahim, “Anatomy of Egypt’s Militant Islamic Groups: Methodological Note and Preliminary Findings.” *International Journal of Middle East Studies* 12, no. 4 (1980): 426, <http://www.jstor.org/stable/163128>.

¹¹ Minority Rights Group, “Copts in Egypt.”

¹² Brownlee, “Violence Against Copts in Egypt,” 7-8.

¹³ Anwar al-Sadat, “خطاب تاريخي للسادات يضع مصر على طريق الاستقرار والرخاء” [A Historic Speech by Sadat Puts Egypt on the Path to Stability and Prosperity], *al-Ahram*, May 15, 1980, 8609, scanned in the official Anwar Sadat website, https://anwarsadat.org/anwarsadat/project_img/pdf/23714.pdf.

2.1. Terminology

CoptWatch adopts *Coptophobia/anti-Coptic hostility*, or either term interchangeably, as the grounding label that defines the documented phenomenon in scope. There is precedent for the use of paired terminology to holistically characterize similar social phenomena. In a report presented in 2021 to the Human Rights Council, former Special Rapporteur on freedom of religion or belief, Ahmed Shaheed, uses *Islamophobia/anti-Muslim hatred* as a paired term to identify the scope of his findings.¹⁴ Shaheed justifies his choice by identifying Islamophobia as the more popular, approachable term for victims, scholars, and activists alike and one that refers to both explicit bias and the use of anti-Islam discourses as a proxy to facilitate identity-based prejudice against Muslim individuals. However, he also notes that several state and non-state actors have used this term loosely to condemn any critique of Islam as a religion, which violates the universal freedom of expression. Therefore, Shaheed uses a paired term model to balance between its intelligibility and intended scope.

In that sense, the term *Coptophobia*—with the “-phobia” suffix—helps transform the complex phenomenon at hand into a comprehensible concept for a wider audience. It does not, however, intend to pathologize the documented acts nor encompass criticism of Coptic opinions, doctrines, or organizations. Hence, the pairing of *anti-Coptic hostilities* aims to provide conceptual specificity and a clear capture of the phenomenon’s observable manifestations.

¹⁴ Ahmed Shaheed, *Countering Islamophobia/anti-Muslim hatred to eliminate discrimination and intolerance based on religion or belief: report of the Special Rapporteur on Freedom of Religion or Belief*, UN Doc. A/HRC/46/30 (April 13, 2021), <https://digitallibrary.un.org/record/3931135?v=pdf>.

2.3. Theoretical Rationale

Coptophobia/anti-Coptic hostility is produced and sustained by social, legal, and political conditions. This framework understands these conditions as prerequisites that shape the environment in which anti-Coptic discrimination, FoRB interference, hostile discourse, incitement, violence, and subsequent impunity become thinkable and repeatable.

At one level, this phenomenon resembles recognized forms of religious persecution as it similarly involves the two working forces of government and communal restrictions over Copts' religious life, identity, and presence. However, the concept is not exhausted by the religious persecution framework alone. Within Egypt's political and social context, Coptophobia also reflects unequal citizenship, authoritarianism, moral exclusion, and state mediation of religious affairs, to name a few. These frameworks make up the enabling conditions that lead to Coptophobia's existence and recurrence.

2.3.1. Coptophobia and International Human Rights Law

At its core premise, anti-Coptic hostilities implicate binding international human rights protections, particularly those outlined in the International Covenant on Civil and Political Rights (ICCPR) and the International Covenant on the Elimination of Racial Discrimination (ICERD).¹⁵ Articles 20(2) and 26 in ICCPR obligate State Parties to prohibit incitement of “discrimination, hostility, or violence” against national, racial, and religious groups and to guarantee equal protection of the law without discrimination.¹⁶ The ICERD, which notably covers national, ethnic, and color-based discrimination, lists similar anti-discrimination obligations in Articles 2 and 4.¹⁷

Additionally, Coptophobic events often implicate the freedoms, or the lack thereof, of thought, conscience, and religion as enshrined in ICCPR Article 18¹⁸ and ICERD Article 5.¹⁹ Even the right to remedy, which this research's model frames as the failed response process to Coptophobic acts, is protected by ICCPR Article 2, which also mandates application with no

¹⁵ The Committee on the Elimination of Racial Discrimination (CERD) has expressly addressed “discrimination and violence against Copts” in Egypt under ICERD, establishing the Covenant's applicability in this context. In its 2016 observations report, CERD highlighted the violence against “ethno-religious minorities” like Copts, including destruction of Coptic property and churches and the kidnapping of Coptic women, and recommended legislative and administrative reforms. Committee on the Elimination of Racial Discrimination, *Concluding observations on the combined seventeenth to twenty-second periodic reports of Egypt*, UN Doc. CERD/C/EGY/CO/17-22, 6 January 2016, paras. 21–22. <https://digitallibrary.un.org/record/821786?v=pdf>.

¹⁶ UN General Assembly, International Covenant on Civil and Political Rights, *UN Treaty Series* 999 (December 16, 1966): 171, arts. 20(2), 26,

<https://www.ohchr.org/en/instruments-mechanisms/instruments/international-covenant-civil-and-political-rights>.

¹⁷ UN General Assembly, International Convention on the Elimination of All Forms of Racial Discrimination, *UN Treaty Series* 660 (December 21, 1965): 195, arts. 2, 4, <https://www.ohchr.org/en/instruments-mechanisms/instruments/international-convention-elimination-all-forms-racial>.

¹⁸ UN General Assembly, International Covenant on Civil and Political Rights, art. 18.

¹⁹ UN General Assembly, International Convention on the Elimination of All Forms of Racial Discrimination, art. 5.

discrimination.²⁰ Hence, Coptophobia/anti-Coptic hostility partially relies on international law to legally frame the human rights violations against Copts, in addition to the following social and political explanations that contextualize the phenomenon.

2.3.2. Contextual Factors

At heart, religious persecution can act as a robust starting framework to understanding Coptophobia, yet it does not comprehensively define it. In their findings on the relationship between religious persecution versus government and social restrictions of religious freedom, Brian Grim and Roger Finke explain that not only do both types of restrictions have a direct correlation with persecution intensity, but that “social and cultural restrictions go hand in hand with government restrictions.”²¹ This positive feedback loop mirrors Coptophobia’s dynamics, which account for both state and communal violations. As Grim and Finke argue, both forces normalize and sustain each other, which, in this case, further restricts Copts’ religious freedoms and produces the persecutory nature of anti-Coptic hostility.

Still, Coptophobia exceeds the scope of religious persecution, and, while necessary, this framework is insufficient to fully understand CoptWatch’s conceptual framework. Copts are not only a religious minority; they are an indigenous Egyptian community whose identity, in today’s society, is tied to history, distinct institutions, culture, and broader national belonging. Anti-Coptic hostility, therefore, concerns more than whether Copts can worship freely. It also accounts for whether Copts are recognized as equal citizens or members of a “religious minority,” whether their grievances are treated equally under the law or treated as communal threats, and whether public and state narratives frame Coptic demands and assertions as divisive, foreign, immoral, or threatening to “national unity.”²²

In this sense, Coptophobia is best understood as a Coptic-specific configuration of religious persecution, unequal citizenship, moral exclusion, and authoritarian state practices interacting together to normalize, legitimize, and enable the patterns of Coptophobic events that harm Copts across different sectors of life.

For instance, Coptophobia/anti-Coptic hostility can be understood as a result of moral exclusion that the state revitalizes and society practices. Susan Opatow explains that moral exclusion occurs when individuals and groups are perceived to be outside of the scope of equal justice because they have different, inferior moral values.²³ As a progressive attitude, the severity of exclusion depends on one’s view of how far removed a group is perceived to be from the scope

²⁰ UN General Assembly, International Covenant on Civil and Political Rights, art. 2.

²¹ Brian J. Grim and Roger Finke, *The Price of Freedom Denied: Religious Persecution and Conflict in the Twenty-First Century* (New York: Cambridge University Press, 2010), 79, <https://doi.org/10.1017/CBO9780511762345>.

²² Amy Fallas, “When Unity Discourse Dismisses Systemic Sectarianism in Egypt,” *The Tahrir Institute for Middle East Policy*, August 11, 2022, <https://timep.org/2022/08/11/when-unity-discourse-dismisses-systemic-sectarianism-in-egypt/>.

²³ Susan V. Opatow, “Moral Exclusion and Injustice: An Introduction,” *Journal of Social Issues* 46 (1, 1990): 2, <https://doi.org/10.1111/j.1540-4560.1990.tb00268.x>.

of justice. In practice, according to Opotow, moral exclusion can therefore lead to violations ranging from discrimination to genocide. She also refers to social categorization and differentiation as one of the psychological origins of moral exclusion.²⁴ In the Coptic context, the state narrative's consistent categorization of Copts as a "religious minority" establishes that social category where harms against Copts are treated, and subsequently "managed," as threats to social harmony rather than as legal violations. In a society where religion permeates the social, political, and cultural aspects of life, this differentiation motivates exclusion to different degrees across institutions and individual members of society.

There is extensive literature that explains how the Egyptian state institutions categorize and frame Coptic identity and belonging in society for nationalist purposes. As Vivian Ibrahim describes it, the "perpetuation of national unity performance" has been a dominant strategy to subjugate Coptic grievances and demands, as a minority group, to national needs and priorities since at least the 1919 Revolution.²⁵ This nationalist narrative denies the existence of Copts as unique but equal citizens of a pluralist society, as well as their entitlement to internationally recognized "minority rights." In that sense, as post-colonial Egyptian national identity assumes all citizens to be inherently equal, minority claims-making and recognition of their status and rights is considered a hostile cause against "Egyptian rights."²⁶ This perspective works even more effectively with the Coptic Orthodox Church's support, where Coptic affairs can be reduced to religious issues and, thus, consolidated under their leadership.²⁷

Together, while the Church and state promote the view of Copts as an indistinguishable part of a perfectly united Egyptian society, the differentiation remains inevitably present. The fact that the state performs its communication with Copts and about their affairs exclusively through a religious institution,²⁸ and not through the legislative and judicial branches, is the clearest indication of their differential treatment and status in society. Eventually, the push for a national unity narrative becomes less about acknowledging factual conditions and more about containing Coptic grievances and tightening the state-church pact in Coptic affairs management.

This national unity narrative has evidently failed over the decades to bring about genuine reforms, especially as the state continues to maintain a neo-millet system for administering Coptic affairs, which, by nature, differentiates Copts. Instead, Copts are still morally excluded, to different degrees, and Coptophobic events still occur, except, now, "national unity" helps the state undermine, reframe, and detach these violations from the real issue: that Copts entities and persons are vulnerable because of their identity and due to structural problems.²⁹

²⁴ Opotow, "Moral Exclusion and Injustice," 7.

²⁵ Vivian Ibrahim, "Beyond the Cross and the Crescent: Plural Identities and the Copts in Contemporary Egypt," *Ethnic and Racial Studies* 38 (14, 2015): 2589, doi:10.1080/01419870.2015.1061138.

²⁶ Ibrahim, "Beyond the Cross and the Crescent," 2590.

²⁷ Ibrahim, "Beyond the Cross and the Crescent," 2591.

²⁸ Paul S. Rowe, "Copts, Church and State in Contemporary Egypt," *International Institute for Religious Freedom*, April 12, 2022, <https://iirf.global/news/religious-freedom-news/copts-church-and-state-in-contemporary-egypt/>.

²⁹ Rowe, "Copts, Church and State in Contemporary Egypt."

In addition to these factors, the Egyptian state's management, as an authoritarian system, of Copts goes hand in hand with shaping Coptophobia. The aforementioned church-state pact, which grants the Church sole representational power of Copts in exchange for the former's support of the state, relies on securitizing Coptic affairs and the state's handling of their issues. Since President Hosni Mubarak, except for President Mohammad Morsi's brief term, the state has maintained the narrative that the status quo is the best option for Copts' safety and existence, and the only alternative will always be zealous, anti-Christian chaos.³⁰ The Church has consistently accepted and promoted this narrative, most notably when Pope Shenouda II initially opposed Coptic participation in the Arab Spring protests in favor of Mubarak as the only line of defense between Islamists and Coptic erasure.³¹

The state's distraction from the root causes of anti-Coptic hostilities, framing them as purely sectarian or confessional conflicts with other groups when they actually involve structural and social failures, obstructs genuine remedy and recognition. In a way, the state abdicates its responsibility to address and prevent Coptophobia while disenfranchising any efforts of dissent in favor of the recognized, proponent Church leadership. Coupled with the national unity narrative, securitization provides cover for the government to not only deny Copts remedy and real reforms, but also an avenue to justify the existence and recurrence of Coptophobia as the lesser of two evils.

In sum, these frameworks—religious persecution, moral exclusion, national unity weaponization, securitization, and authoritarianism—interact together to form Coptophobia's enabling conditions. This complexity accounts for the social, legal, psychological, and political forces that transcend religious prejudice and define the phenomenon with its unique context and dynamics.

³⁰ Brownlee, "Violence Against Copts in Egypt," 11.

³¹ Faruk Hadžić, "Arab Spring, Revolution, Islamic Awakening, Arab Winter; The Arab Autumn?," *Atlas Institute for International Affairs*, March 10, 2021, <https://atlasinstitute.org/arab-spring-revolution-islamic-awakening-arab-winter-the-arab-autumn/>.

2.4. Conceptual Model

Coptophobia/anti-Coptic hostility refers to structural and communal patterns of discrimination, incitement, coercion and interference with freedom of religion or belief, hostile discourse or incitement, and violence directed at individuals, groups, or institutions because of their actual or perceived Coptic identity or association.

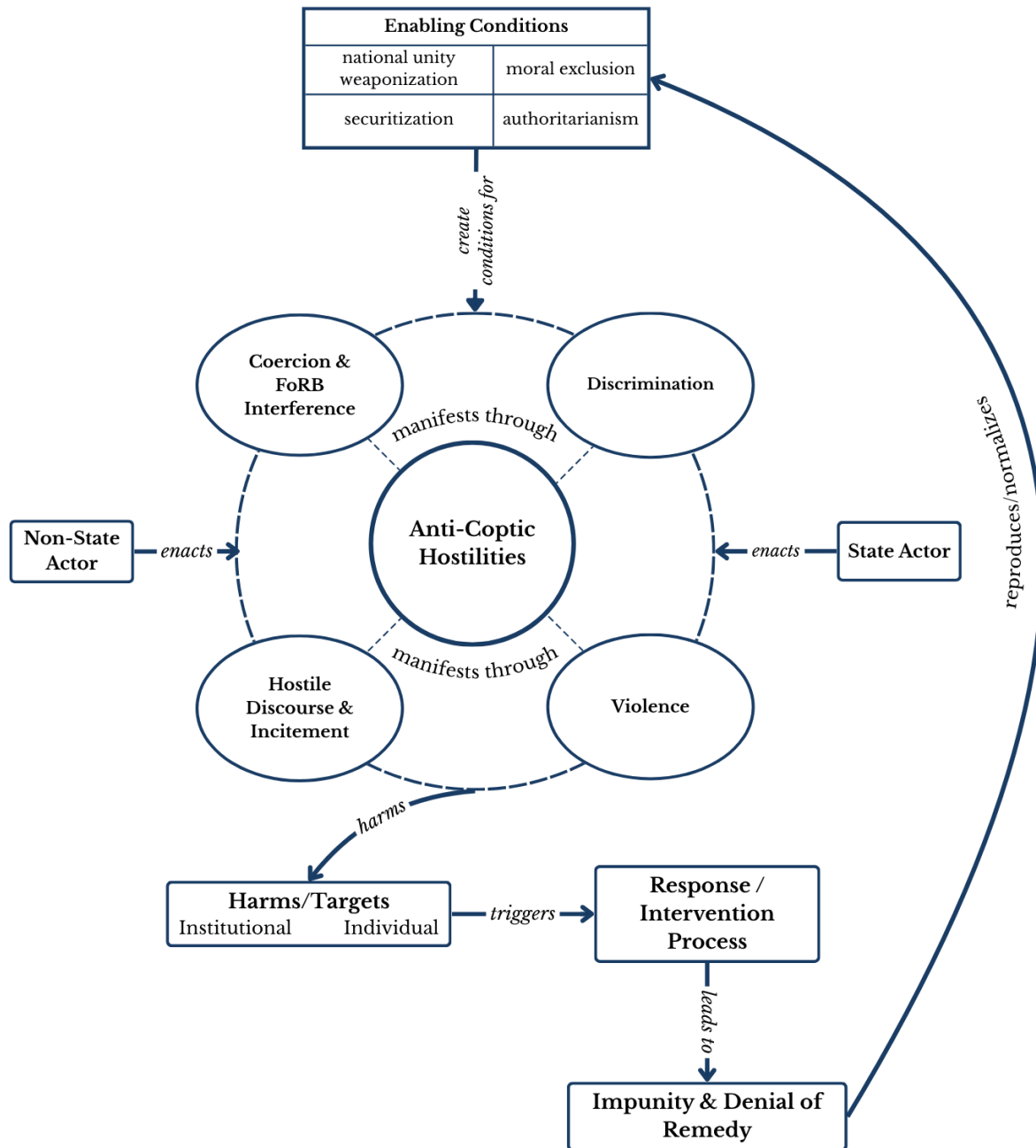


Figure (1). Conceptual Model of Coptophobia / Anti-Coptic Hostility

Figure (1) shows the conceptual model of Coptophobia/anti-Coptic hostility. This model understands the phenomenon as a reproductive process where the aforementioned enabling conditions result in the manifestation of one of the four families of harm. Such harms, perpetrated by state or non-state actors, target Coptic persons, groups, institutions, or properties, and the failure to mitigate these harms, defined as impunity and denial of remedy, acts as the reproductive condition that normalizes the harm and paves the way for recurrence.

Understanding that anti-Coptic hostility takes multiple forms, CoptWatch disaggregates the phenomenon into four manifestation families rather than treating all events as part of a flat, undifferentiated phenomenon. Indeed, recent scholarship attempted to break down anti-Coptic events to understand the varying patterns of harm more clearly. In a study to understand the determinants of “ethnic violence” against Copts between 2013 and 2018, Christopher Barrie, Killian Clarke, and Neil Ketchley propose that anti-Coptic violence be disaggregated based on the type of target— individual versus property— and whether the perpetrator uses arms. They find that such aggregation helps understand the differing enabling conditions for different patterns of violence.³² For instance, while beatings, unarmed attacks against individuals, implicate socioeconomic tensions, burnings, unarmed attacks against property are often the result of political mobilization.

In that same spirit, Coptophobia adopts a similar approach to explain a phenomenon that encompasses more actions than violence, and the conceptual model relies on four manifestation families as analytical categories for classification and aggregation. The purpose of the model is to identify the dominant, primary form of harm and classify the full repository into narrower categories for more nuanced analysis. Based on the literature, it is likely that CoptWatch’s data will yield thematic analysis on the targets, modalities, and determinants based on the different manifestations of hostility. This four-family model is therefore not intended to identify perfectly separate ontological forms— in fact, they regularly overlap— but to test whether there are differences in the operation of events involving anti-Coptic discrimination, coercion or FoRB interference, hostile discourse and incitement, and violence.

The four manifestation families are defined as follows:

Discrimination: The denial of equal rights, treatment, protections, or opportunities based on actual or perceived Coptic identity in civic, legal, social, economic, or political settings. Discrimination can be enacted by state institutions, private actors, or social behaviors, and can range from workplace and educational discrimination, denial of public services, exclusion from public participation, unequal law enforcement, and discriminatory judicial treatment.³³

³² Christopher Barrie, Killian Clarke, and Neil Ketchley, “Burnings, Beatings, and Bombings: Disaggregating Anti-Christian Violence in Egypt, 2013–2018,” *Perspectives on Politics* 22, no. 2 (2024): 485, <https://doi.org/10.1017/S1537592722002730>.

³³ UN General Assembly, International Covenant on Civil and Political Rights, art. 26.

Coercion or Interference with Freedom of Religion or Belief (FoRB): The use or threat of physical force or penal sanctions to pressure, prevent, or interfere with Coptic religious identity, beliefs, expression, worship, or rites. This encompasses events like forced or attempted religious conversions, obstruction of church construction or repair, and the weaponization of blasphemy laws.³⁴

Hostile Discourse & Incitement: Statements— verbally, physically, or digitally disseminated—that stigmatize, threaten, or promote hostility towards Copts for their actual or perceived identity. Specifically, incitement occurs when such speech creates an imminent risk of discrimination, hostility or violence against Copts.³⁵

Violence: The intentional use of physical force, deprivation of liberty, or intimidation, threatened or actual, against a person, a group, or an entity because of actual or perceived Coptic identity. Violence either results in, or has a high likelihood of, injury, death, psychological harm, maldevelopment, or deprivation.³⁶

At the end of the model, CoptWatch distinguishes the documented hostile acts from the response/intervention process, or the lack thereof, that follows it. The dedication of an independent node underscores this process's unique nature in which not only does it constitute a part of the bigger violation, but it also acts as a normalizing and sustaining factor for Coptophobia and its recurrence. International law has explicitly guaranteed the right to remedy from harm, which complements the explicit prohibition of such harms, because remedy's absence feeds back into the cycle of hostilities. When the response process fails, resulting in impunity and denial of remedy, such outcomes can reproduce anti-Coptic hostility by signaling that harms against Copts are tolerable and that Coptic grievances can be contained and negotiated rather than equally resolved under the law. Hence, this stage receives its own distinction for its effect on the normalization and sustainability of Coptophobia/anti-Coptic hostility.

³⁴ Special Rapporteur on Freedom of Religion or Belief, "International Standards," *Office of the United Nations High Commissioner for Human Rights*, <https://www.ohchr.org/en/special-procedures/sr-religion-or-belief/international-standards>.

³⁵ United Nations General Assembly, *Report of the United Nations High Commissioner for Human Rights on the Expert Workshops on the Prohibition of Incitement to National, Racial or Religious Hatred*, U.N. Doc. A/HRC/22/17/Add.4, January 11, 2013, appendix, "Rabat Plan of Action," <https://www.ohchr.org/en/documents/outcome-documents/rabat-plan-action>.

³⁶ Etienne G. Krug et al., *World Report on Violence and Health*, ISBN 9241545615, UN World Health Organization, 2002, 5, <https://www.refworld.org/reference/themreport/who/2002/103236>.

METHODOLOGY

3.1. Unit of Analysis and Data Model

The documentation process relies on an event-based data model, following HURIDOCS's Events Standard Format, to organize reporting on where, when, and what happened in each event systemically.³⁷ Because anti-Coptic hostilities may involve multiple forms of harm, coders can register cases as either one-act or multiple-act events to capture more complex cases. To maintain a consistent, clear sense of what to document, CoptWatch's data model identifies the following basic units of analysis:

Event An event is a bounded occurrence in time and place involving at least one Coptophobic act. An event can be a single act, a series of related acts and escalations, or a combination of acts happening simultaneously.

Act An act is a single form of action, or the non-performance of an expected or required action, within an event.

**Victim/
Target** A target (or, in some cases, a victim) is the person, group, institution, or private property that is the object of a Coptophobic act(s).

Perpetrator A perpetrator is a state or non-state individual, group, or institution that commits, enables, or fails to prevent (when expected or required) a Coptophobic act.

Escalation An escalation is a derived sub-record for any second or subsequent acts within a single event.

**Intervention/
Response** An intervention/response indicates the actions that an intervening party, with an expected or required legal obligation to intervene, has or has not taken to prevent, stop, or remedy a Coptophobic event.

³⁷ Judith Dueck, Manuel Guzman, and Bert Verstappen, *HURIDOCS Events Standard Formats: A Tool for Documenting Human Rights Violations*, 2nd rev. ed. (Versoix, Switzerland: HURIDOCS, 2001), https://huridocs.org/wp-content/uploads/2020/11/HURIDOCS_ESF_English1.pdf.

Source A source is any document, media item, news report, social media entry, official records, or other evidence used to support a claim or information related to the event, the act(s), the victim/target, or the perpetrator.

Case A case is the verified database entry (public or internal) that records one event and its linked act, escalation(s), target/victim(s), perpetrator(s), and sources.

The following model shows how coders organize each “data entry” from the publishable case level down to the event details.

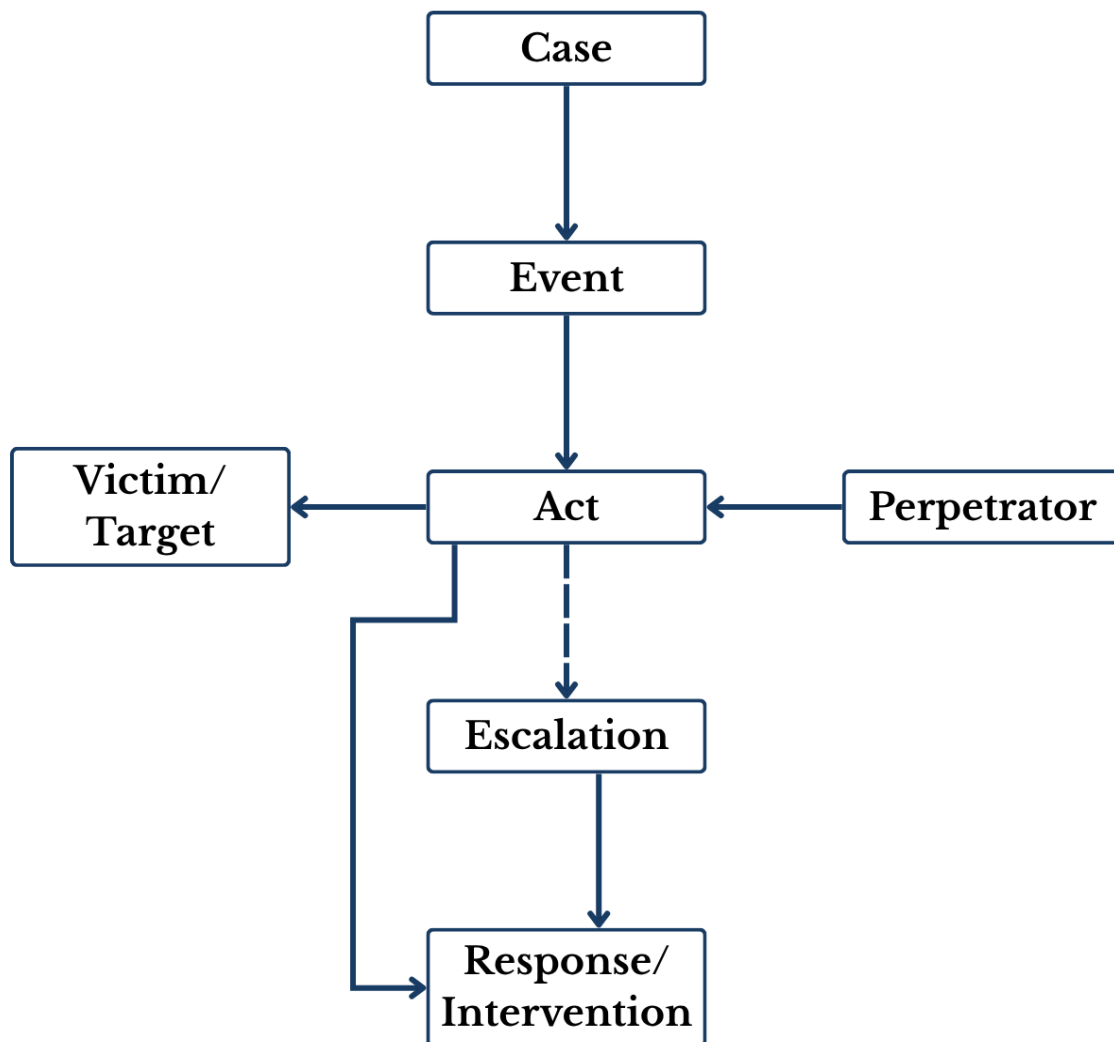


Figure (2). CoptWatch Event-Based Data Model

This model offers an adaptive and consistent approach to the investigation and documentation processes for every reported event. Some units in this model are prepared to complement ESF standards and accommodate CoptWatch’s scope. For example, while an “event” counts as the primary unit of analysis, a “case” designation refers to the processed and verified events that are ready for public release or inclusion in the internal records. Similarly, an “escalation” is not a separate concept from an act. Rather, it is a linked sub-record used when an event develops beyond its initial act. This helps capture an event’s sequence, worsening severity, and broadening victim/targets or perpetrators without duplicating the case entry.

This model allows CoptWatch to account for the complexity of anti-Coptic hostilities while maintaining a uniform documentation process for cleaner pattern analysis.

3.2. Identity Relevance Indicators

The research team applies an identity relevance test— also known as bias motivation— to ensure that the target(s) of each documented event was targeted, according to the available evidence, based on actual or perceived Coptic identity, association with Copts, or participation in Coptic religious or communal life. Thus, in this methodology, a case is not included merely because the affected person is Coptic. A dual framework informs the following list of indicators to detect bias motivation: (1) the animus model, known here as the hostile expression model, and (2) the discriminatory selection model.³⁸ Coined by lawyer and civil rights scholar Frederick M. Lawrence, this framework has been used to operationalize hate crime and anti-discrimination laws across different jurisdictions globally.³⁹

Based on these two models, a case is eligible for inclusion when direct or circumstantial evidence indicates that the target’s actual or perceived Coptness motivated the targeting. The hostile expression model inspires indicators that address the expressions of perpetrators of Coptophobia— verbal or physical— immediately before, during, or after the Coptophobic act, such as the use of anti-Coptic or anti-Christian language. The discriminatory selection model focuses on contextual evidence, and includes indicators that assess whether a perpetrator intentionally chose the target because of their actual or perceived identity. This model applies to indications ranging from the selective targeting of Coptic institutions, such as churches, to differential state response to Coptic individual or communal grievances.

While this evaluation does not constitute definitive legal findings, it is a documentation threshold to aid the research team in determining whether a reported event belongs within CoptWatch’s scope. Where evidence is insufficient, a case is retained for further review and may be excluded from public release. Below is a list of the main indicators that the research team takes into consideration:

IR01	A perpetrator and/or enabler used anti-Coptic or anti-Christian language before, during, or after the incident.
IR02	The target appears to have been selected because it was Coptic, Christian, or perceived as such.

³⁸ Frederick M. Lawrence, “The Punishment of Hate: Toward a Normative Theory of Bias-Motivated Crimes,” *Michigan Law Review* 93, no. 2 (1994): 324. <https://doi.org/10.2307/1289930>.

³⁹ OSCE Office for Democratic Institutions and Human Rights, *Hate Crime Laws: A Practical Guide*, 2nd ed. (Warsaw: OSCE/ODIHR, 2022), 26, <https://odihhr.osce.org/odihhr/523940>.

IR03	<p>The target was clearly Coptic-presenting; that includes, but is not limited to:</p> <p>Churches Monasteries Clergy Schools</p> <p>Community centers Cemeteries Coptic-owned businesses/ properties Commonly-known Coptic homes</p>
IR04	<p>Target(s) were treated differently from similarly situated non-Copts, or Coptic victims were blamed, displaced, arrested, denied remedy, or pressured into informal reconciliation.</p>
IR05	<p>The incident occurred in a locality or context with documented prior anti-Coptic incidents, threats, and/or unresolved grievances.</p>

3.3. Investigative Process

CoptWatch relies on the Berkeley Protocol on Digital Open Source Investigation's investigative framework for its evidence handling workflow. The adapted model ensures that public case entries are based on traceable, preserved evidence and a transparent assessment process. The Protocol identifies six main phases for the investigative process.⁴⁰

I. Online Inquiry

II. Preliminary Assessment

III. Collection

IV. Preservation

V. Verification

VI. Investigative Analysis

3.3.1. Online Inquiry

The project's research team conducts both structured searching and source monitoring to discover information on new events.⁴¹ Searching entails the use of lead information, through word of mouth or online searching, as well as logical assessments, deduced from temporal and local contexts. Monitoring focuses on tracking common keywords and hashtags in English and Arabic on the Internet as well as tracking a working list of websites and social media accounts. While the research team maintains a continuously updated working list of sources, it is worth noting that the inquiry process draws on a diverse set of sources ranging from international journalistic coverage to advocacy reporting to social media and local news. This holistic standard mitigates the bias risks from single-source monitoring and accounts for the severe underreporting environment in Egypt.

⁴⁰ Office of the UN High Commissioner for Human Rights and University of California, Berkeley School of Law, Human Rights Center, *Berkeley Protocol on Digital Open Source Investigations: A Practical Guide on the Effective Use of Digital Open Source Information in Investigating Violations of International Criminal, Human Rights and Humanitarian Law*, U.N. Doc. HR/PUB/20/2 (New York; Geneva: UN Office of the High Commissioner for Human Rights, 2022), 55, <https://digitallibrary.un.org/record/3973652?ln=en&v=pdf>.

⁴¹ OHCHR and UC Berkeley Human Rights Center, *Berkeley Protocol*, 56.

3.3.2. Preliminary Assessment

In this step, coders evaluate whether an identified lead should be documented as a case. The primary assessment is the identity relevance check, discussed thoroughly in Section 3.2, which investigates whether the case is relevant to CoptWatch's scope. The research team also assesses if a lead contains enough facts for verification and whether public release could create privacy or safety risks. Section 3.4 discusses the investigation and documentation processes' ethical considerations in detail.

3.3.3. Collection

CoptWatch collects digital evidence items based on a tiered system that accounts for the respective item's sensitivity and likelihood of removal from the Internet.⁴² For instance, stable institutional sources, such as news articles on major outlets, nongovernmental reports, and official statements, merit the collection of the Uniform Resource Locator (URL) and author/publishing information. Other sensitive, direct evidence items, such as visual media of an attack or original documents, require more prompt and thorough registration to include the source, code, and a full-page capture. To clarify, this initiative does not collect evidence for forensic purposes, but it focuses on preserving enough information to support the reader's review and the project's transparency.

3.3.4. Preservation

Materials collected are preserved in a way to keep them identifiable, retrievable, understandable, and renderable.⁴³ Coders assign each source an identifying code, record the original URL and date of recording, and save a screenshot, PDF, or video where feasible. For sensitive sources, the research team preserves the material internally, maintains a chain of custody for security, and withholds it from public release.

3.3.5 Verification

Recorded evidentiary materials undergo three forms of verification: technical, source, and content analysis. While source and content analysis are applied uniformly to all materials, a technical review is only reserved for contested visual items or materials with a risk of misrecognition or misinterpretation.

When verifying the source of information, coders consider the following criteria⁴⁴ to assess the material's credibility and reliability:

- *Provenance* - Is the item an original source, a repost, or third-party coverage?
- *Credibility* - Does the source have a reliable posting history or online activity?

⁴² OHCHR and UC Berkeley Human Rights Center, *Berkeley Protocol*, 58.

⁴³ OHCHR and UC Berkeley Human Rights Center, *Berkeley Protocol*, 61.

⁴⁴ OHCHR and UC Berkeley Human Rights Center, *Berkeley Protocol*, 63.

- *Affiliation/Position* - Does the source have relevant affiliation(s) or expressed ideology?
- *Specificity* - Does the source provide enough information for a validity assessment?
- *Attenuation* - How far removed is the source provider from the event and its parties?

During content analysis, coders review the source's content to check for its consistency and corroboration. In this step, the team assesses whether there are unique identifiers of an incident, objectively verifiable facts (such as a victim count, church name, police report number, etc), internal consistency in the presented information, and external corroboration with other external sources. This process ensures that coders corroborate the facts to verify incident occurrence and gather the necessary information for investigative analysis.

It is important to note that some of the sources included may not meet the conventional standards of forensic investigation. However, in such underreported contexts, affected community sources, such as social media posts, may be the earliest or even only sources documenting an event. Therefore, CoptWatch does not exclude such sources on face value, and the team will analyze each source with due diligence while presenting the information to the reader for their discretionary review.

3.3.6. Investigative Analysis

After collecting and verifying the necessary information, coders build the case entry and classify its events within CoptWatch's conceptual framework. The research team determines the event summary, the implicated Coptophobic manifestation, and the perpetrator and victim's type.

As a part of event interpretation, coders also indicate whether the available evidence indicates a collected case can be publicly released and the safety and privacy implications of such release. During senior review, the research team determines if a case is to be published, further investigated, or excluded for lack of relevance or corroboration. They also decide whether a case is released publicly or whether certain or all information is anonymized or preserved internally due to safety or privacy concerns.

CoptWatch's investigative process is proportionate to its role as a public human rights documentation platform, with minimal field data collection capacity and a scope over a highly repressive reporting environment that limits the dissemination of the information being investigated. While the project's initial phase relies largely on open-source information, the team prioritizes transparency in every step of the investigations, allowing the audience to use discretion when reviewing and interpreting the data.

3.4. Ethics, Privacy, and Do-No-Harm Protocol

CoptWatch recognizes that the public-facing documentation approach can create privacy and safety risks, which is why the team applies a do-no-harm protocol to the collection, preservation, verification, and publication of incident information.

The research team rigorously considers the potential risks on survivors from aggregating information or analyzing it with other entries. Therefore, during the last stage of the investigative process, coders separately verify information and assess the potential risks of public release. A case may be verified or corroborated but still anonymized or withheld internally for safety.

The following table identifies the five central ethical considerations that act as the minimum standards for safe, purposeful documentation. These principles adopt the Office of the United Nations High Commissioner for Human Rights’ (OHCHR) revised edition of the “Basic Principles of Human Rights Monitoring” as well as a survivor-centered approach.

Do No Harm ⁴⁵

CoptWatch holds survivors and potential victims’ best interests as the top priority of its mission, proactively avoiding any actions that may implicate potential risks of harm. CoptWatch does not collect, preserve, or publish information that could create foreseeable risks of harm.

Data Minimization ⁴⁶

CoptWatch only collects, preserves, and publishes a survivor’s information if justified for a specific purpose like assessing identity relevance or verifying an event. CoptWatch does not release survivor information that does not serve a clear purpose.

Conditional Public Release ⁴⁷

Documenting personal and event information, even if already public, may create potential risks of harm. CoptWatch assesses the security risks of information and may anonymize or withhold information when risks outweigh the potential added value of including them in the public record.

⁴⁵ Office of the UN High Commissioner for Human Rights, “Basic Principles of Human Rights Monitoring,” chap. 2 in *Manual on Human Rights Monitoring*, rev. ed., HR/P/PT/7/Rev.1 (Geneva: United Nations, 2011), 4, <https://www.ohchr.org/sites/default/files/Documents/Publications/Chapter02-MHRM.pdf>.

⁴⁶ Murad Code Project, *Global Code of Conduct for Gathering and Using Information about Systematic and Conflict-Related Sexual Violence* (“The Murad Code”), April 13, 2022, 6, sec. 4.10, https://static1.squarespace.com/static/6717fdd74a84f2359cae63f0/t/675736b29106e116e14a22ab/1733768882351/20413_Murad_Code_EN.pdf.

⁴⁷ Murad Code Project, *The Murad Code*, 3, sec. 1.5.

**Restricting
Release of
Sensitive
Information** ⁴⁸

Information and evidence implicating minors or sexual violence are anonymized or fully withheld, and only non-identifying information is usually eligible for release. CoptWatch handles such sensitive material through a defined chain of custody, considering the highest level of protection for the implicated survivors.

**Prior Informed
Consent** ⁴⁹

Where information is directly collected from survivors, witnesses, or family members, CoptWatch requires informed consent prior to collecting, preserving, publishing, or using personally identifying information. After acquiring prior informed consent, CoptWatch may still withhold certain information if the team cannot mitigate potential risks.

⁴⁸ Office of the UN High Commissioner for Human Rights, “Basic Principles of Human Rights Monitoring,” 6.

⁴⁹ Office of the UN High Commissioner for Human Rights, “Basic Principles of Human Rights Monitoring,” 7.

3.5. Corrections and Version Control Policy

CoptWatch is a living project that relies on constant review, corrections, and improvements to reflect the best and latest information available. Corrections and updates apply both to the individual case level and the methodological level. At the case level, coders can apply topographical, formatting, or factual corrections as well as redactions based on the most recent information. Each case presents the dates when an event was first recorded and when it was last updated to maintain transparent version control for each entry.

On the methodological level, the CoptWatch team plans to conduct periodical reviews to the project's scope, units, parameters, definitions, and conceptual framework based on the latest academic and quantitative research available, including analytical findings drawn from this project. A full, updated version of this document will be released whenever there are any major methodological reviews.

Affected persons, survivors, family members, witnesses, researchers, journalists, civil society organizations, and other credible sources are all welcome to submit any corrections to coptwatch@copticsolidarity.org. The senior review team assesses all correction requests in accordance with the same investigative and ethical standards applied to initial entries. CoptWatch may anonymize or withhold corrections pending a survivor-centered risk assessment.

3.6. Methodological Limitations

CoptWatch is designed to identify and analyze patterns of anti-Coptic hostilities reflecting available sources, the reporting environment in and regarding Egypt, and the aforementioned ethical and safety considerations.

For instance, Phase I of this project relies primarily on open-source and secondary documentation. This approach capitalizes on the best alternative methods in triangulating available information in the face of a highly repressive reporting environment in Egypt and the limited opportunity for field investigations. However, this method may create visibility and source availability limitations. Incidents covered by major news outlets may be easier to document than cases from rural areas or ones involving stigma or a fear of retaliation. Hence, the absence of a case from CoptWatch should not be interpreted as evidence of non-occurrence. Similarly, CoptWatch does not promote its findings as final legal evidence due to limitations on independent corroboration. The project relies on its proactive corrections policy to ensure that all information presented reflects the latest available research transparently.

DATABASE CODEBOOK

To ensure the replicability of the methodology, the following codebook presents all the queries entered for a case according to the data model. Each query displays the definition, data type, possible values, and requirement status for each entry.

4.1. Event Queries

4.1.1. CASE ID

Definition: unique identifier of a Coptophobic event in CoptWatch's database

Type: string

Values: YY###

Requirement: required

4.1.2. EVENT TITLE

Definition: a brief 5-10 word phrase/title to identify the event and its act(s) and the target or perpetrator (if relevant)

Type: text

Values: N/A

Requirement: required

4.1.3. EVENT SUMMARY

Definition: a 5-10 sentence brief description of the event's details according to the available sources

Type: text

Values: N/A

Requirement: required

4.1.4. EVENT START DATE

Definition: the date when the event's first act began

Type: date

Values: MM/DD/YYYY
unknown

Requirement: required; if known

4.1.5. EVENT END DATE

Definition: the date when the event's last act ended

Type: date

Values: MM/DD/YYYY
unknown

Requirement: required; if known

4.1.6. GOVERNORATE

Definition: the Egyptian governorate where the act(s) occurred

Type: categorical

Values:

Alexandria	Damietta	Matrouh	Qena
Aswan	Faiyum	Minya	Red Sea

Asyut	Gharbia	Monufia	Sharqia
Beheira	Giza	New Valley	Sohag
Beni Suef	Ismailia	North Sinai	South Sinai
Cairo	Kafr El Sheikh	Port Said	Suez
Dakahlia	Luxor	Qalyubia	unknown

Requirement: required, if known

4.1.7. DISTRICT/TOWN/VILLAGE

Definition: specific sub-governorate location according to the best available information

Type: text

Values: N/A

Requirement: optional

4.1.8. EVENT STATUS

Definition: whether the event's act(s) are still actively occurring or harming the victim

Type: categorical

Values: ongoing

closed

under review

unknown

Requirement: required; if known

4.2. Manifestation & Act Queries

4.2.1. PRIMARY MANIFESTATION

Definition: the dominant underlying theme of the anti-Coptic hostility

Type: categorical

Values: Discrimination

Coercion or Interference with freedom of religion or belief

Hostile Discourse & Incitement

Violence

Requirement: required

4.2.2. ACT

Definition: a single action, or the non-performance of expected/required action, in an event

Type: categorical

Values:

Discrimination	Coercion/Interference with FoRB	Hostile Discourse & Incitement	Violence
workplace discrimination	forced conversion	incitement	assault
discriminatory administrative decision	forced marriage with religious coercion	anti-Coptic rhetoric	arson/burning
education discrimination	church closure	rumor	bombing
unequal law enforcement	church construction/repair obstruction		looting/property destruction
discriminatory legal/judicial action	worship/religious obstruction		mob attack
	blasphemy charges		threat
			torture/cruel treatment
			sexual violence
			abduction
			disappearance
			arbitrary arrest/detention
			forced displacement
			killing

Requirement: required

4.2.3. ESCALATION

Definition: a derived sub-record for any second or subsequent acts within a single event

Type: categorical

Values: (same as “ACT”)

Requirement: optional

4.3. Target/Victim Queries

4.3.1. TARGET/VICTIM TYPE

Definition: identifies the scale of the affected target/victim

Type: categorical

Values: individual
communal
institutional
property
multiple

Requirement: required

4.3.2. NAME/CODE/PSEUDONYM

Definition: the individual victim's name when available and safe to publish. Names of minors or persons affected in sensitive cases are usually anonymized

Type: text

Values: N/A

Requirement: required; when safe

4.3.3. SEX/GENDER

Definition: indicates the individual victim's gender, or "multiple" when the target is a group

Type: categorical

Values: male
female
multiple
unknown
N/A

Requirement: required; if known

4.3.4. AGE

Definition: the specific age of the victim(s), or "multiple" when the target is a group

Type: integer

Values: ##
unknown
N/A

Requirement: required; if known

4.3.5. AGE GROUP

Definition: identifies broad age brackets to complement "AGE"

Type: categorical

Values: 0-17
18-24
25-49
50-64
65+
multiple
unknown
N/A

Requirement: required; if known

4.3.6. DENOMINATION/AFFILIATION

Definition: the victim(s)'s religious affiliation within the Coptic community

Type: categorical

Values: Coptic Orthodox
Coptic Protestant
Coptic Catholic
secular/non-religious
other
unknown
N/A

Requirement: required; if known

4.3.7. NUMBER OF DEAD

Definition: confirmed deaths directly resulting from the event, including ones occurring at the scene or later from wounds sustained

Type: integer

Values: ###
unknown

Requirement: required; if known

4.3.8. NUMBER OF INJURED

Definition: number of individuals who suffered wounds or other harms that may have required medical attention

Type: integer

Values: ###
unknown

Requirement: required; if known

4.3.9. NUMBER OF ABDUCTED/DISAPPEARED

Definition: number of victim(s) forcibly taken by non-state actors or ones whose whereabouts are unknown. These two terms are grouped because both refer to a victim whose location is unknown to the family or legal representatives

Type: integer

Values: ###
unknown

Requirement: required; if known

4.3.10. NUMBER OF ARRESTED/DETAINED

Definition: number of persons taken into custody by state actors (regardless of due process status)

Type: integer

Values: ###
unknown

Requirement: required; if known

4.4. Perpetrator Queries

4.4.1. PERPETRATOR TYPE

Definition: general categories defining the perpetrator of the implicated event

Type: categorical

Values: state actor

non-state actor

both

unknown

Requirement: required; if known

4.4.2. NUMBER OF PERPETRATORS INVOLVED

Definition: indicate whether an individual, a specific number, or an estimated reported number of perpetrators committed the act(s)

Type: integer

Values: ###

unknown

Requirement: required; if known

4.4.3. STATE INVOLVEMENT

Definition: whether an agency or institution of the Egyptian state was involved in the event as a perpetrator, enabler, or complicit party

Type: categorical

Values: yes

no

unknown

Requirement: required; if known

4.5. Intervention/Response Queries

4.5.1. COURT OR POLICE REPORTS/DOCUMENTS

Definition: identify the details of a police report or a legal proceeding, notably the serial number of the report(s) and where they were filed

Type: text

Values: N/A

unknown

Requirement: required; if known

4.5.2. RECONCILIATION COUNCIL

Definition: whether a customary reconciliation session was facilitated in relation to the event and when and where it happened

Type: categorical

Values: yes

no

unknown

N/A

Requirement: required; if known

4.6. Source & Administrative Queries

4.6.1. SOURCE(S) URL

Definition: the original or archived link of a digital source

Type: URL

Values: N/A

Requirement: required; if safe

4.6.2. SOURCE ID

Definition: unique identifier of a documented source

Type: string

Values: “CASE ID”-##

Requirement: required

4.6.3. DATE RECORDED

Definition: the date when the case was corroborated and investigated

Type: date

Values: MM/DD/YYYY

Requirement: required

4.6.4. LAST UPDATED

Definition: the date when the latest corrections or updates are incorporated into the case

Type: date

Values: MM/DD/YYYY

Requirement: required

4.6.5. PUBLIC RELEASE STATUS

Definition: identify the case’s release condition and whether information is withheld partially or wholly

Type: categorical

Values: public
anonymized
withheld

Requirement: required

4.6.6. INTERNAL NOTES

Definition: any internally withheld event information that cannot be released for privacy or safety reasons

Type: text

Values: N/A

Requirement: optional; not public

4.6.7. ATTACHMENT(S)

Definition: downloaded screenshots, pictures, and videos of multimedia evidence or sources

Type: multimedia – JPG, PNG, MP3, MP4

Values: N/A

Requirement: optional

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