



PRACTICAL GUIDE TO DEALING WITH RELIGIOUS QUESTIONS

WITHIN THE TOTAL GROUP

For employees
and managers

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*Note that in the event of discrepancies between the original French text of this Guide
and the translated document, the French text takes precedence.
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PRACTICAL GUIDE **TO DEALING WITH RELIGIOUS QUESTIONS**

**WITHIN
THE** TOTAL GROUP

For employees
and managers

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PREFACE

This Guide seeks to provide practical answers to questions raised by employees on matters of religious expression at work, while promoting respect for differences and tolerance for each others' beliefs.

This is a document that Total is publishing for the first time in its history, for three reasons.

Firstly, this Guide comes as a follow on to the recently announced Group Values, particularly Respect for Each Other, which explicitly justifies taking into consideration and fully treating this question.

Secondly, as an international Group with a presence in 130 countries, Total is home to many beliefs and is seeking to lead the way in terms of diversity.

Finally, employees are increasingly faced with the question of religious expressions at work, and senior executives and managers often find themselves at a loss over how to provide satisfactory responses. Given that the questions and answers related to religious expression concern everybody, this Guide is specifically designed for both managers and employees.

Total decided to address matters of religion at work by establishing a multi- and cross-disciplinary work group and consulting with a large number of in-house and external experts.

Seeking to provide concrete responses to questions raised by employees, this Guide also draws on experiences from affiliates across various countries. The real life examples demonstrate that by respecting our values, fostering dialogue and listening to each other, solutions suited to different local contexts can always be found.

Finally, this Guide is also intended to be educational given that acceptance of differences does require an understanding of them. Everyone, regardless of their convictions or beliefs, can refer to this Guide for information and clarifications of key concepts related to matters of religion. The information contained herein is by no means exhaustive, nor of course is it intended to be prescriptive.



RESPECT FOR EACH OTHER

Religion influences the way of life in the various countries where we have a presence – even though faith is first and foremost a private matter – and many related questions are being raised, particularly given the heightened tensions currently being experienced around the world.

With a presence in 130 countries and a workforce of some 96,000, it is our duty to foster behavior that makes each and every person feel that they are welcome and an integral part of the organisation. Diversity involves everyone.

In line with our Code of Conduct, we promote Respect for Each Other, a Value that lies at the heart of “living together” at Total, by rejecting all forms of discrimination whether based on origin, gender, sexual orientation, disability, age or membership of a political, labour, or religious organisation.

Respect for Each Other forms the core of the exemplary behaviour expected of a major global company.

This Guide is therefore intended to raise awareness among our employees and managers, while providing them with the tools to better understand religion in their daily activities. It draws on both academia and real life experiences in some of our affiliates.

In accordance with our Values and Code of Conduct, the following actions will help us to lay the foundations for success in our activities:

1. **Listening and dialogue**, so that the teams actively seek solutions to overcome any difficulty, while ensuring people's Safety, which is a Group Value.
2. **Respect for human rights**, to which we are unwaveringly committed, notably equality between men and women.
3. **Respect for diversity**, including religious beliefs, and rejection of any behaviour involving discrimination, proselytising, or that undermines the proper functioning of the business.

It goes without saying that I am counting on each and every one of you to respect the Values embodied in our Code of Conduct, and I urge managers to fostering a climate of trust based on listening and dialogue, enabling employees to ask questions and speak freely about their concerns.

We will therefore be able to help fight prejudice and live and work better together.

PATRICK POUYANNÉ

Chairman and Chief Executive Officer



INTRODUCTION

HOW AND WHY TO USE THIS GUIDE AND THESE RESOURCES

“Managerial modelling that understands and takes into account differences among cultures, genders, nationalities [...] should create a flexible and open work environment favourable to diverse approaches and viewpoints across different areas.” (From the Group’s Roadmap on diversity).

Interviews carried out on these subjects with representatives of the Group’s Human Resources (HR) Departments show that listening to each other helps to solve problems in general.

This **Internal Guide for our employees** is intended to provide information and analytical tools that should allow them to:

- **Comprehend** diversity and the particularities of legal and religious systems around the world
- **Understand** different religious practices around the world
- **Answer** questions from our employees to help them deal with religious issues during their activities.

In keeping with our Value of Respect for Each Other and our Code of Conduct, information on the religious affiliations of our employees is not collected by the Group, unless applicable local laws provide otherwise.

This Guide is also intended to answer the many questions about religion posed by our employees to their local managers, the Group’s Ethics Committee, or during Business Ethics Days. It is likewise intended to standardise certain practices in this respect in order to minimise variations in responses due to individual managers’ preconceptions and the potential for internal misunderstandings concerning this matter.

The case studies presented in this Guide do not cover all the situations that employees may encounter; Management, Human Resources representatives, the Department of Diversity, and the Human Rights Service are available for advice or questions on topics related to religion. Employees may also seek advice from the Ethics Committee at any time: ethics@total.com.



DIVERSITY AND RELIGIONS

DIVERSITY

Diversity means the variety of human profiles that comprise society in terms of criteria such as geographic origin, socio-cultural or religious affiliation, age, gender, physical appearance, disability, and sexual orientation.

Total considers Respect for Each Other a key Value, and therefore values diversity, while combating discrimination and prejudice. Although religious faith is a personal matter, religious issues influence the way we live in society, making it necessary to determine the boundaries that should apply in daily life.

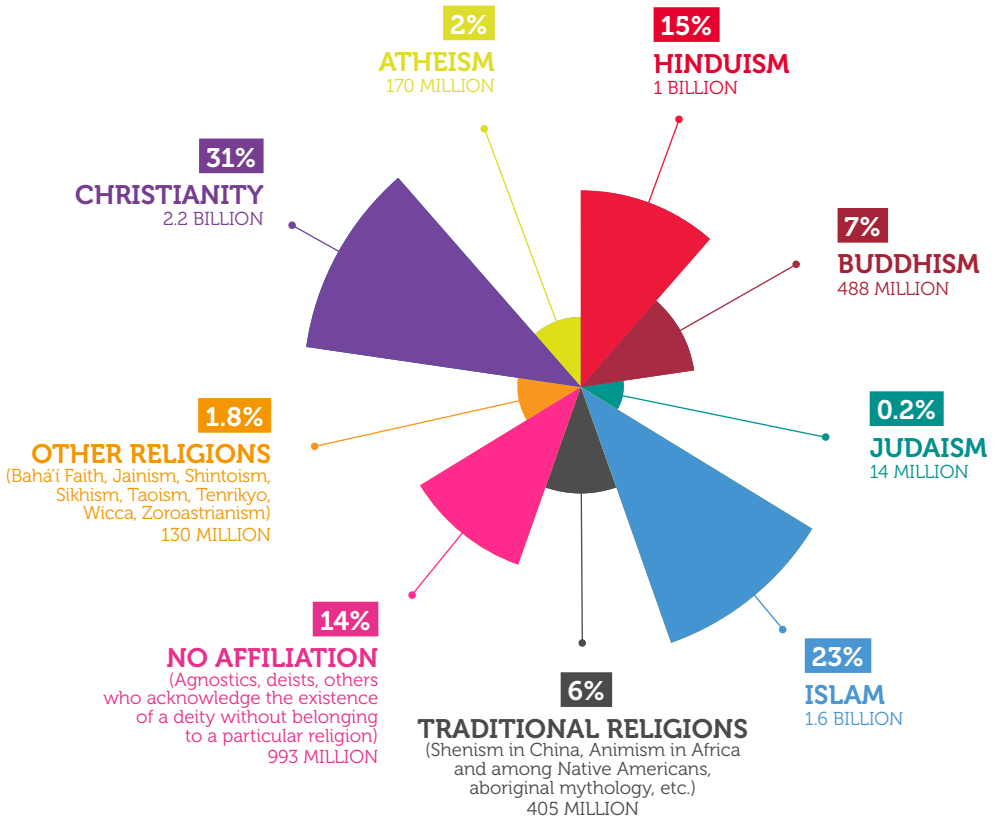
There are as many standards and norms as there are types of diversity (social, cultural, linguistic, ethnic, etc.). Thus, a cultural or religious practice specific to a country may be acceptable to local employees, but be perceived as exclusionary by others.

Culture, customs, practices, and even rituals express individual and group diversity, and should be taken into consideration as a factor in the success of our local activities, within the framework of our Code of Conduct.

RELIGIONS AROUND THE WORLD

Eight out of ten people around the world identify as religious (see the table below). Given our presence on every continent, this fact is a crucial consideration for us.

In 2017, three-quarters of all believers live in a country where their belief represents the majority religion. In keeping with our Code of Conduct, we are very serious about ensuring that all our employees, both those in the minority one-fourth and those in the majority, do not suffer discrimination of any kind.



Source: The Future Of World Religions: Population Growth Projections, 2010-2050, Pew Research Center

BRANCHES OF CHRISTIANITY:

- **Catholicism includes the Roman church** (mainly in Central and Southern Europe and the Mediterranean, Africa, South and North America) **and Eastern Catholic churches** (Eastern Europe, Eastern Mediterranean).
- **Orthodoxy includes the “two-council” churches** (mainly in Iraq, Iran, and India), **the “three-council” churches** (mostly in Egypt, Armenia, Syria, and Ethiopia) and **the “seven-council” churches** (mainly in Eastern Europe and Northern Asia).
- **Protestantism** (widespread in Northern Europe, North America, and South Africa), **includes Anglicanism** (Great Britain) **and Evangelicalism** (mostly in Asia, Africa, North and South America, and also a growing trend in Europe).

BRANCHES OF ISLAM:

- **Sunni Islam.** Grom a word meaning “path”. Called the *ahl ul-sunna wa-l-jamâ’ah* [people of the Sunna and consensus], Sunnis follow Muhammad and his companions. Upon the death of Muhammad in 632, they recognised Abu Bakr (companion of the Prophet) as the legitimately elected successor. There is no centralised clergy in Sunni Islam. This is the majority branch of Islam.
 - **Shia Islam** (Twelvers). Shia literally means “disciple” or “follower”. Shiites also follow Muhammad, believing that he designated Ali (his cousin and son-in-law) as his successor. They consider twelve imams descended from the family of Muhammad to be spiritual guides who draw their authority from Allah. Shia Islam is found mainly in Iran, Iraq and Bahrain, where it is the majority religious sect. There are likewise significant numbers of Shiites in Lebanon.
- Zaidism.** Found mostly in Yemen, has eight million adherents. This branch rejects the idea of divine designation of the imam and his infallibility.
- **Ibadism.** Found in Oman, Zanzibar, Libya, Algeria, and Tunisia, this branch of five million believers holds that a leader’s qualities of leadership are more important than genealogy or ethnicity.

NB: See the Appendix for further information



PRINCIPLES AND PRACTICAL ADVICE FOR MANAGERS AND EMPLOYEES

REMINDER OF GROUP PRINCIPLES

VALUES AND CODE OF CONDUCT

The Code of Conduct serves as a common point of reference for our employees, clients, partners, and suppliers. Available in twenty languages, it spells out the principles to be implemented in order to show respect for our Values on a day-to-day basis, and presents our commitments and expectations vis-à-vis each of our stakeholders.

Any violation of these principles may lead to internal and/or legal sanctions, in accordance with applicable law, our activities, and Group regulations.

“ Our Values are the strengths we build on to become the best Responsible Energy Major: Safety, Respect for Each Other, Pioneer Spirit, Stand Together, and Performance-Minded. ”

ONE TOTAL, OUR VALUES

HUMAN RIGHTS GUIDE

As noted in the Code of Conduct, respect for human rights is one of the Total Group's principles.

Intended mainly for employees of the Group, the Human Rights Guide facilitates understanding and application of Total's overall approach to this issue. This Guide supplements the Group's Code of Conduct and suggests responses to questions and concerns raised by any stakeholders with respect to human rights.

It particularly emphasises the right to freedom of opinion and expression, as well as every person's right to freedom of thought, conscience, and religion.

“ By virtue of internationally recognized Human Rights standards, every individual has the right to freedom of opinion and expression. The right to freedom of opinion guarantees that no one should be discriminated against due to his/her opinions. ”

“ Any restrictions on cultural or religious practices in the workplace must be applied in a non-discriminatory manner; it should also be reasonable (e.g., necessary for the safety of employees or the operations of the company) and should not be used in order to attempt to restrict certain beliefs or viewpoints over others. ”



GENERAL REMARKS

- Freedom of religious belief is a right, the expression of which can be circumscribed by clear criteria, such as safety, health, and operational imperatives, as well as respect for dignity. Any decision in this respect must nevertheless be justified by the nature of the task to be accomplished, and be proportional to the desired aim.
- Proselytising behaviour, as well as incitement of hatred, are prohibited. All types of prompting to join a religion by an employee are considered to constitute proselytising. Categorising religions or beliefs in terms of their value, dignity, or truth can contribute to a sense of some religions being better than others and that it would be better to convert. This type of proselytising behaviour has no place in the Group.
- Managers should not evaluate the reasonableness of religious practices per se, nor engage on a religious level when discussing the relevance of certain restrictions. Only compatibility with the smooth running of the company should be taken into account. The reasons behind requests for holidays or changes do not in principle need to be aired or shared with the rest of the team.

AVAILABLE TRAINING

Specific training programmes at the branch or Group level may allow employees and managers to acquire knowledge, interpersonal skills and expertise, and learn the ‘art of living’ (“active coexistence rather than passive cohabitation”) through, for example, training in cultural issues, religions and religious practices, and methods such as Non-violent communication. For further information, please contact your representatives from the Human Resources and Training departments, the Group’s Diversity Department, or the Ethics Committee.



PRACTICAL ADVICE FOR GROUP EMPLOYEES

1. **Favour** dialogue and goodwill towards other employees and managers.
2. **Respect** the beliefs of others, including those of co-religionists who may hold different points of view and take different positions.
3. **Learn** about local practices in order to be familiar with customs and the laws in effect before making any requests to management.
4. **Give** managers enough advance notice of requests for leave-time to allow them to make decisions. The grounds for requests, whether religious or not, do not need to be disclosed to managers; such requests will be dealt with impartially.
5. **Know and understand** the regulations of the Code of Conduct, especially the criteria that may justify any restriction placed by managers on the expression of religious beliefs.
6. **Suggest** solutions to line management that are appropriate to the situation and compatible with the smooth operation of the business unit.



LOCAL APPROACHES AND ADVICE FOR MANAGERS

A series of discussions and interviews **with Group managers** was carried out with the help of experts in a large number of countries in which we operate. This revealed that overall, the following six areas are those most affected by religious questions within the Group:

1. **Organisation of working hours and holidays**
2. **Community dining and food**
3. **Availability of rest or prayer rooms**
4. **Relationships between male and female colleagues**
5. **Dress and behaviour**
6. **Hiring**

Options that can be adapted to the context are suggested for each of these topics.

As mentioned above, the representatives of local Human Resources departments and the Ethics Committee are available for advice to employees and managers whenever needed.



Several factors, such as compliance with the law and the smooth operation of activities, health and safety standards, technical and material resources, and existing local cultural needs and customs, must be taken into consideration in all scenarios. Since every situation is unique, managers should decide in situ on the appropriate changes, preferably after discussion with employees.

ORGANISATION OF WORKING HOURS AND HOLIDAYS

Requests for changes to working hours or holidays due to religious celebrations can be addressed by managers in the same fashion as other requests, regardless of the reason. Depending on the context, the particular cultural and religious expectations of employees can be considered and prioritised in order to keep the business unit operating more smoothly.



POSSIBLE OPTIONS

1. If employee requests contravene safety conditions, or if they interfere with, or disrupt, work activities in any way, such requests cannot be granted.
2. When applicable legislation and regulations in the specific country require changes to be made to the working hours or holidays for adherents of a dominant religion, in line with our Code of Conduct, similar requests by employees practising other religions may also be taken into consideration, where possible.
3. If there is no such legal requirement, managers may freely authorise adherents to take days off, subject to the number of days accrued (for holidays), and to the limits of normal break times (for prayers).



EXPERIENCES FROM THE FIELD

Some of the Group business units, especially those located in the various African and Asian countries, have adapted to religious holidays accompanied by periods of fasting that can last from several days to several weeks. Certain dietary restrictions can make physical activity difficult, so some flexibility in terms of hours can be agreed through discussion in order to ensure the best working conditions for employees. 🌟



NB: See the Appendix for the principal religious holidays of various faiths.

COMMUNITY DINING AND FOOD

Meal times can also be times of sharing for a business unit's teams. A variety of dishes, with and without meat (or with separate meats and side dishes) can be provided to accommodate as many employees as possible.

Unless required to do so by law, having company catering services (provided on a regular basis or at special events such as buffets, cocktail parties, working lunches and dinners) that respect everyone's practices does not necessarily entail supplying foods recognised, blessed, or approved by any specific religious authorities (Kosher or Halal, for example). There are alternative ways of offering meals to suit everyone (see below).

Menus can also be adapted to known food allergies or intolerances (gluten, etc.) as well as to personal preferences (vegetarianism, etc.).

For safety reasons, consumption of alcohol is prohibited in the workplace.



POSSIBLE OPTIONS

1. Aside from customary menus, a selection of vegetarian dishes — whenever possible — could be a solution that addresses the needs of many people, regardless of the type of restriction (religious, personal, food intolerance, etc.).
2. Should the business unit be required to supply food that respects the rules of the majority religion, make sure that it is likewise possible to respect other employees' dietary customs. For example, during fasting periods in countries where public places and restaurants close at lunchtime, set aside a dining space for employees who do not fast.



EXPERIENCES FROM THE FIELD

Many business units on several continents across the Group offer a choice of menu, and ensure that there is a vegetarian alternative when the meal is meat- or seafood-based. This is a way of the Group addressing diet considerations, both for employees who are religious and for those who have food intolerances.

Other business units for whom this practice is not possible have made available a refrigerator where employees can store their individual meals at their request. ✨

NB: See the Appendix for the principal food restrictions of various faiths.

AVAILABILITY OF REST OR PRAYER ROOMS

Employees are free to indulge in personal activities during breaks. They can use this pause to rest, read, or pray, so long as they do not interfere with the smooth operation of the company and its shared spaces.



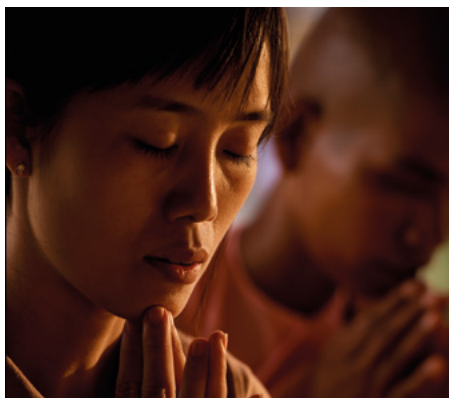
POSSIBLE OPTIONS

1. One option could consist of permanently setting aside a room for silence and prayer, to be used at scheduled times during the day (Cf. Organisation of working hours and holidays). However, be careful this space does not become “sacred” to avoid the risk of clashes with adherents of other religions or beliefs.
2. Depending on the circumstances, an alternative option could be to designate a meeting room or an office as a “flexible” space for prayer or rest, but if (and only if) this space is not already in use for company activities. Likewise, be careful to not display religious symbols in this space.
3. Subject to applicable law, a third option could be to provide the address of the nearest places of worship.



EXPERIENCES FROM THE FIELD

Depending on the site, local restrictions, and pace of work, certain business units based in Africa, Asia, and in the Americas have been able to adapt breaks to the needs of their employees. As a result, some business units have allowed employees to use unoccupied meeting rooms or offices during their breaks for personal and spiritual purposes. When used judiciously and made available to all regardless of their beliefs, these premises have fulfilled pressing local needs. 🌟



NB: See the Appendix for the principal practices and prayers of various faiths.

RELATIONSHIPS BETWEEN MALE AND FEMALE COLLEAGUES

The rituals of courtesy and social interaction vary from one region of the world to another and from one belief to another. In keeping with our Code of Conduct, it is important to be aware of the diversity of cultural and religious practices and to put them in context. Even though many types of behaviour exhibited by men towards women and vice-versa are attributed to religion, these behaviours are in fact inherited from traditions or ancient religions. Consequently, it is difficult to make a clear distinction between what arises from religious observance and what harks back to inherited traditions passed down from generation to generation. It is therefore important to keep things in perspective and not attribute issues solely to the dominance of religion in public and private space.



POSSIBLE OPTIONS

Modes of interaction and greetings between men and women differ across in various cultures. Remember that observance of the principle of equality between men and women is fundamental in our business units. In keeping with the principles of our Code of Conduct, certain local cultural or religious practices may nonetheless be taken into consideration under specific circumstances (see the example in the box opposite).



EXPERIENCES FROM THE FIELD

At one of our business units in Africa, a small group of men from a local community greet their female colleagues with a hand over their heart instead of a handshake. This situation has been discussed with management. It has been shown that this distinctive feature, linked to the cultural and religious patterns of this community, is not perceived as discriminatory by female employees. This type of behaviour has thus been accepted, especially given that these men have no problem working under the leadership of women, and given that this alternative form of greeting is acceptable. ✨

CLOTHING AND BEHAVIOUR

The use of certain clothing, hairstyles, or particular symbols in relation with a religious practice, such as the veil, the turban, or the kippah, is not itself considered as proselytising behaviour (i.e. seeking to convince someone else to adopt one's own beliefs) in some countries. Therefore, it has not generally been prohibited, unless it contravenes health and safety rules and the principles of the Code of Conduct, or interferes with the smooth operation of activities at the Group business units.

In such situations, such clothing items can represent a religious obligation, a tradition, or an individual's personal interpretation of religious dogma.



POSSIBLE OPTIONS

1. If there are no laws applicable to the matter, the most common option is to not restrict the usage of religious symbols or clothing within the Group. This option is subject to compatibility with safety and security rules, any uniforms or dress codes appropriate to the job, and the local context.
2. Nonetheless, the wearing of religious symbols may be restricted if they contribute to active proselytising as referred to in the note opposite.
3. Furthermore, certain additional criteria may justify restrictions on religious expression: health, smooth operation of activities, and the Group's economic and financial interests, in addition to compliance with the employment contract and the project.



EXPERIENCES FROM THE FIELD

At one of our business units in a country in the Americas, fire safety restrictions prohibited a female employee from wearing a type of dress prescribed by her religion. In conjunction with management, a sensible solution was found that complied with legal norms in effect, our safety standards, and local technical constraints: a replacement garment acceptable to our female employee was approved. ✨

Proselytising: *The visible wearing of religious symbols may be passive. By contrast, overzealously encouraging employees and stakeholders to adopt one's own faith, manifestations that infringe on the rights and liberties of others, and provocation, are not in keeping with our Code of Conduct and are prohibited. In the same vein and in accordance with applicable law, however, managers should not authorise some religious symbols while prohibiting others, so as to avoid creating feelings of discrimination or misunderstanding among employees. It should be possible to resolve difficult situations by referring to local laws, the rules of procedures (Règlement Intérieur) of the Group business units, or employment contracts.*

NB: See the Appendix for the principal dress modes of various faiths.

HIRING PROCEDURE

In accordance with our values, and within the framework of applicable law, the Group rejects all forms of discrimination in hiring. Persons in charge of hiring must:

- **Ensure** that employment advertisements do not contain any direct or indirect references to candidates' religious beliefs.
- **Collect** information solely for the purposes of evaluating the capability of candidates for the position offered (in terms of schedules, mobility, etc.), avoiding any questions about religious beliefs.
- **Apply** the same objective criteria to all candidates, whether or not they display religious symbols.



RELIGIOUS RADICALISATION

Some speech or attitudes with respect to religion may go to extremes and thus lead to situations of considerable violence.

There is no dearth of examples highlighting the particularly dramatic nature of all forms of expression of violent radicalisation, up to and including acts of terrorism.

In these very extreme cases, the switch to action can be swift and unexpected. Only the intervention of specialised forces can halt this type of criminal action once it has begun. Nonetheless, specific protective measures, such as those outlined in the Group's security programmes, have been put in place to mitigate its effects.

In day-to-day terms, preventive action at an early stage of any evidence of violent radicalisation can also be taken by paying attention to human behaviour. Without stigmatising our employees, and in keeping with our Code of Conduct and applicable law, this involves noticing abnormal situations and immediately reporting them so that they can be analysed and handled by management, the Human Resources Department, and the Group's Security Department.

This requires everyone (work colleagues, local management, etc.) to work towards the general good and be aware that certain signs call for a response. These signs vary according to circumstances and should be analysed within the local context. This approach also calls for an attitude of openness and attention to others, in order to perceive situations in which people are cut off and/or psychologically and socially vulnerable.

For any questions about these subjects, contact the Department of Human Resources and the Group's Security Department, or the relevant human resources and security departments of your business unit.

APPENDICES

The following data is provided merely as a guide, based on historical and sociological references (see the bibliography) to help employees and managers better understand differences and respect the beliefs of every person.

This information carries no theological implications, nor is it intended to be universal in scope.

The principal religions below are listed in alphabetical order.

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OVERVIEW OF RELIGIONS AND BELIEFS

This section attempts to provide managers with key information allowing them to have a better understanding of different religions, the practices they entail, and their possible impact on the Group. Cultural origin and the degree of observance may lead to variations in some of the items presented below. In practical terms, current religious beliefs and practices often vary depending on the individual, their life experience, and the circumstances. **It is therefore important to not pigeonhole employees and to avoid stereotypes.**

CORE DOGMA IN VARIOUS RELIGIONS

BRIEF OVERVIEW

	Revealed religions and “religions of the book”	Non-revealed religions	Monotheistic religions	Polytheistic religions
Buddhism		✓		
Christianity	✓		✓	
Hinduism	✓ ¹			✓ ²
Islam	✓		✓	
Judaism	✓		✓	
Sikhism		✓	✓	

¹ Vedic scriptures are considered *śruti*, literally: “that which has been heard,” so they can be considered as revealed.

² While Hinduism recognizes many gods (polytheism), these can also be considered as an expression of the one absolute (monotheism).

COMPARATIVE TABLE

Buddhism

EmergEd in India
in the 5th century B.C.

Founder(s)³: Buddhism was founded by Prince Siddhartha Gautama after he achieved supreme spiritual “Enlightenment” and became the “Enlightened One” (Buddha)

God(s): There is no eternal, personal, creator God. Buddha is nonetheless venerated almost as a god in certain branches of Buddhism.

Prophet(s): Buddhism has no prophet.

Belief(s): This doctrine rests on the idea that suffering is an inseparable part of existence, with the purpose being to end the cycle of reincarnation by bringing an end to desire and illusions.

Scripture(s): Buddhism has no scriptures as such, but Buddhists nonetheless rely on various sutras or books written 3 to 4 centuries after the death of Buddha as a compilation of his words.

Christianity

EmergEd in the 1st
century in what was
then Palestine.

Founder(s)³: The religious movement inspired by Jesus Christ developed within Judaism before separating from it.

The apostles (Peter and Paul) are the founders of Christianity as a distinct religion.

God(s): Christians believe in one triune God.

Prophet(s): The prophets of the Old Testament, as well as St. John the Baptist, are the prophets of Christianity who announce the coming of the Saviour.

Belief(s): For Christians, God became incarnate in Jesus Christ, who was born of the Virgin Mary. Christians believe in the resurrection and ascension of Jesus, who died on the cross. These events are commemorated by the principal Christian feast days.

Scripture(s): The Christian Bible consists of the Old Testament (which essentially corresponds to the Hebrew Bible) and the New Testament (regarding the life of Jesus and the teachings of his first disciples).

³ Theological founders who inspired the religion in question may not necessarily have instituted it as a system, historically speaking.

Hinduism

Emerged between 1500 and 600 B.C. in India.

Founder(s)³: Hinduism has no known founder. In the early 19th century, Westerners began to use the name to designate the set of beliefs held by the people of India.

God(s): Hindus worship many gods, beginning with Brahma (the origin of all things), Shiva (who destroys in order to rebuild), and Vishnu (protector of life and humanity).

Prophet(s): Hinduism has no prophet, but it does have many holy sages, some of these heroes being more mythical than others, and sometimes deified (Rama, Krishna, etc.).

Belief(s): Hindus consider time to be cyclical. They believe in reincarnation and seek to attain release through various practices such as yoga.

Scripture(s): Hinduism rests on the four "Veda", laws according to which creative energy created the earth: Rigveda, Atharvaveda, Yajurveda, and Samaveda.

Islam

Emerged in the 7th century in Arabia

Founder(s)³: Muhammad is considered the principal Prophet and the messenger of Allah.

God(s): Muslims believe in a single God (Tawhid).

Prophet(s): Islam, which recognizes the Biblical patriarchs and prophets (Jewish and Christian, including Moses and Jesus), considers Muhammad to be the last and principal Prophet. The prophets' mission is to pass on the Word of God.

Belief(s): The Muslim faith rests on six pillars⁴: the oneness of God, the angels, the scriptures, the prophets, the final day of judgment, and fate.

Scripture(s): The Quran is the sacred book of Islam. (Cf. the section on the "sacred" nature of religious "books" p34).

Compiled in the 9th century, the Hadiths (traditions, often sayings attributed to Muhammad and his companions) are an important source.

⁴ The six pillars of the faith constitute the dogma ('aqidah), i.e. the constituents of the Muslim faith. They are different from the five pillars of the Muslim faith listed below.

Judaism

Emerged in the 10th century B.C. in Judea-Samaria, then known as the Kingdom of Judah and the Kingdom of Israel (Eretz Canaan or Eretz Israel).

Founder(s)³: From a theological point of view, Judaism was established by the patriarchs: Abraham, Isaac, and Jacob. It is based on the teachings of Moses. In Jewish tradition, King David may be considered the founder of Judaism as an established religion.

God(s): Jews believe in one, unitary God.

Prophet(s): Abraham, Isaac, and Jacob are the patriarchs of Judaism, with Moses, Isaiah, Jeremiah, Ezekiel, Elijah, Samuel, and Daniel being the principal prophets.

Belief(s): Judaism relates the stories of covenants God made with the patriarchs and their descendants, and the revelations they contain. The Jewish faith is based on a belief in the coming of a Messiah.

Scripture(s): The Hebrew Bible is the Jewish scripture. It consists of the Torah, which comprises Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

The Talmud (composed between the 2nd and 6th centuries A.D.) is one of the basic texts of Rabbinical Judaism and the basis of its Halakhah (Law).

Sikhism

Emerged in northern India in the 16th century.

Founder(s)³: Guru Nanak is the founder of Sikhism.

God(s): Sikhs believe in one God.

Prophet(s): Sikhs recognise eleven spiritual teachers or “gurus”: ten who actually existed and an eleventh who embodies, in the form of their scripture, the souls of the preceding ten.

Belief(s): A blend of Hinduism (from which it borrowed the notions of karma and rebirth) and Islam, Sikhism holds that all religions can lead to God.

Scripture(s): The Sikh scriptures “Sri Guru Granth Sahib” are presented in the form of a collection of mystical hymns. They are considered to be the eternal guru.

THE "SACRED" NATURE OF RELIGIOUS "BOOKS"

The Quran, from the Arabic "recitation", is **Islam's** sacred book. Considered to be the word of God in its entirety, Muslims believe it was dictated by the angel Gabriel to Muhammad in revelations spaced out over some twenty years. Composed of 114 units of unequal length called "surahs", it was passed on orally and recorded in various media before being written down at the request of the third caliph, Uthman. The majority of scholars agree that it is forbidden to touch the Quran in a "state of impurity", without having undergone ritual ablutions. Muslims may deem it shocking, and even offensive, to see the sacred book placed in what is considered an impure spot.

In **Judaism**, the scrolls of the Torah must not come into contact with bare hands. This explains the reader's use of a pointer (yad) during worship in the synagogue. When not in use, the scrolls are hidden behind a curtain, indicating their sacred nature.

In **Sikhism**, the Guru Granth Sahib (sacred book) is also worshipped, since it is considered to be the "eleventh guru". It is placed on an altar and believers bow before it.

In other religions, particularly in **Christianity**, the Bible as an object does not have the same significance and theological status: Christianity does not see itself as a religion of the Book, but of a Person who is the Christ, the "Word made flesh". Nonetheless, believers can be offended by a lack of respect for certain objects used in worship or prayer.



THE PRACTICE OF PRAYER IN DIFFERENT RELIGIONS

Some of our employees pray, and may wish to do so several times during their working hours.

Buddhism The **Buddhist** religion may take the form of meditation (silent or otherwise), recitations of the teachings of Buddha (“*sutras*”), or sacred phrases (“*mantras*”). These prayers can be said for oneself (to strengthen the spirit and to facilitate attainment of Enlightenment), or for others (to help them achieve the same).

Christianity **Christian** prayer is performed alone or in groups, anywhere and at any time. The “Lord’s Prayer” is a prayer common to all Christians. Recorded in the Gospels of Matthew and Luke, the prayer was taught by Jesus to his first disciples. In Catholic and Orthodox churches, saints are also invoked as intercessors before God. Protestants favour a spontaneous form of prayer as a human response to the Word of God. The most significant time of the week for Christians is the mass (for Catholics and Orthodox) or worship service (for Protestants) on Sunday. Certain Catholics may go to mass on weekdays as well. Christians may perform prayers throughout the day, particularly in convents or monasteries, as shown below:

PRAYER	TIME OF DAY
Matins	Between midnight and daybreak
Lauds	Dawn
Terce, Sext, None	Noon
Vespers	Sunset
Compline	After sunset

Hinduism **Hindu** worship or “puja” consists of a series of daily obligations marked by invocations and various ritual gestures (offerings, prostrations, etc.). Part of worship takes place in the temple, where adherents can bring offerings and address prayers to a divinity of their choice.

Islam In **Islam**, there are five daily prayers, called salah. Two additional prayers are optional (or “supererogatory”). Prayer times change every day, since they depend on the position of the sun. Before praying, the faithful perform ablutions, i.e. they wash their faces, hands, and feet in clean water. Each prayer lasts some 5 minutes and is performed facing Mecca. Prayer begins with the recitation of the first surah of the Quran (Sūrat al-Fātiḥah) and ends with the prayer called Tashahhud. Surahs are read between the two. The Friday prayer at the mosque is in addition to the five daily prayers. Under certain circumstances (travel, transportation, work projects, etc.) the prayers may be combined (Zuhr and Asr, for example) or made up for later.

PRAYER	TIME OF DAY
Fajr	Dawn
Zuhr	Midday
Asr	Mid-afternoon
Maghrib	Sunset
Isha	Night time

THE 5 PILLARS OF ISLAM

Muslim observance rests on the 5 pillars or obligations imposed on every believer. The **Shahada** (statement of faith) by which the believer attests that there is no other God but God alone and that Muhammad is his messenger, **salah** (prayer), **zakat** (alms-giving or religious tax in proportion to one’s resources), **fasting during the month of Ramadan** (more details p40), and finally the **hajj** (pilgrimage to Mecca, to be performed at least once in a lifetime if the believer can afford it).

Judaism The following three prayers may be performed daily by observant **Jewish** men:

PRAYER	INSPIRED BY	TIME OF DAY
Shacharit	Abraham	Morning
Mincha	Isaac	Afternoon
Maariv	Jacob	Night

On feast days, the number of prayers increases to four (five for Yom Kippur). Observant Jewish women may pray at least once a day.

Sikhism An observant **Sikh** prays three times a day: early in the morning, in the evening, and before going to bed. He/she goes to the temple (gurdwara) as often as possible to join in group prayer. Each prayer session is preceded by a meal.



DIFFERENT RELIGIOUS FEASTS

Employees may wish to request days off on religious feast days. Except for Easter, Christian feast days fall essentially on the same date every year. The same does not apply to other religions, which use different calendar systems.

Buddhism

Practising Buddhists celebrate the main events of the life of Buddha. They also commemorate the death of the great masters. In Theravada Buddhism, the community gathers at every full moon. However, the 4th month of the lunar year (Vesak) is the most important: it commemorates the birth, enlightenment, and death of Buddha.



Christianity

Catholic, Protestant, and Orthodox Christians do not all celebrate all the same feast days.

FEAST DAY	Catholic	Orthodox	Protestant
EPIPHANY – 6 January (or the second Sunday after Christmas in countries where the day is not a holiday) Arrival of the Magi in Bethlehem to adore the Christ child.	✓	✓	
GOOD FRIDAY – 3 days before Easter Death of Jesus Christ.	✓	✓	✓
EASTER – First Sunday after the first full moon after 21 March⁵ Resurrection of Jesus Christ.	✓	✓	✓
ASCENSION – 40 days after Easter Elevation of Jesus to the right hand of God.	✓	✓	✓
PENTECOST or WHITSUN – 50 days after Easter Descent of the Holy Spirit upon the first disciples.	✓	✓	✓
ASSUMPTION or DORMITION (Orthodox) – 15 August Ascension of Mary to heaven.	✓	✓	
ALL SAINTS' DAY – 1 November Feast of all known and unknown saints.	✓	Celebrated on the first Sunday after Pentecost	Celebrated by certain churches
CHRISTMAS – 25 December for Roman Catholics and Protestants and 7 January for Orthodox and Eastern Catholic churches Birth of Jesus in Bethlehem.	✓	✓	✓

⁵ Depending on the different liturgical calendars used, the date of Orthodox Easter may be different from that celebrated by Catholics and Protestants.

Hinduism

Practising Hindus have as many feast days as they have gods. However, the principal feast days are Makarsankranti (winter solstice), Maha Shivaratri (night devoted to Shiva), Holi (spring festival of colours), Rama Navami (birthday of Rama), Janmashtami (birth of Krishna), Ganesh Chaturthi (feast of Ganesh), Navaratri/Duga Puja/Dussehra (commemoration of Rama's battle with the Demon King), and Diwali (festival of lights).

Islam

Since Islam uses the lunar calendar, the dates of feast days change every year with respect to the Gregorian calendar.

FASTING IN ISLAM

In addition to the month of Ramadan, Muslims may fast on other occasions: the day of 'Arafah, the day of Ashura, for six days during the month of Shawwāl, the first fifteen days of Sha'ban, the first ten days of Dhu al-hijja, during the month of Muharram, and the days of the full moon, or even every Monday and Thursday.



FEAST DAY	PRACTICE/TRADITION
MUHARRAM The first month of the Muslim calendar; considered the most important of the four holy months.	Muslims are encouraged to fast often.
RAMADAN The month of Ramadan is one of the four holy months. Muhammad received his first revelation of the Quran during this month. Fasting is intended to give Muslims an understanding of renunciation and poverty.	Muslims fast from dawn to dusk, abstaining from all food and drink, as well as from smoking, sexual relations, and losing their temper. Muslims are likewise encouraged to read the entire Quran during the holy month.
LAYLAT AL-QADR - Night of the revelation of the Quran. - Muhammad's night-time journey to the al-Aqsa Mosque in Jerusalem.	This holy night is a time for invocations, prayer, and reciting the Quran.
EID AL-FITR Eid al-fitr marks the end of Ramadan.	This is a very festive time marked by the exchange of gifts among families as well as by the obligatory giving of Zakat al-Fitr, a special Ramadan tax.
EID AL-ADHA or EID AL-KABIR Eid al-Adha commemorates the sacrifice of Abraham's son.	It is customary to sacrifice a sheep.
ASHURA Ashura , which marks the liberation from Egypt by Moses, the end of the flood, and the repentance of Adam, is a secondary feast day for Sunni Muslims. For Shiites, it has a completely different meaning, since it commemorates the assassination of the Prophet's grandson, Imam Hussein, who is considered his spiritual heir.	Fasting for Sunnis. Pilgrimage for Shiites.
MAWLID Mawlid or mulud celebrates the birth of the Prophet. Very common in the Maghreb (Northwest Africa), this feast day is sometimes banned or virtually forgotten among certain Muslim groups (notably the Salafists), the birthday of the Prophet not being considered a religious feast day.	Family meal

Judaism

FEAST DAY	PRACTICE/TRADITION
ROSH HASHANAH – 2 days in September-October The creation of Adam.	Beginning of 10 days of penitence.
YOM KIPPUR – 10 days after Rosh Hashanah Atonement.	Day dedicated to prayer at the synagogue from morning to evening. From sunset to the following day one hour after the stars come out, it is forbidden to eat, drink, have sex, and wear leather soles.
SUKHOT – In October, 5 days after Yom Kippur The frailty of the human condition and the constancy of divine protection in remembrance of the Exodus.	Believers are expected to live or at least eat meals in a sukkah, a kind of decorated hut.
PESACH (PASSOVER) – March/April The exodus from Egypt.	The first two evenings of the celebration are devoted to an important feast, when the narrative of the liberation of the Hebrews from slavery in ancient Egypt is read and chanted in a precise order.
SHAVUOT – Seven weeks after Passover The giving of the Torah on Mt. Sinai.	It is customary to study the Torah throughout the night.
HANUKKAH – November/December The victory of Judas Maccabeus over the Greek oppressors who sought to forbid the Jewish faith in Israel.	Lighting of the Hanukkah menorah (nine-branched candelabra), eating doughnuts fried in oil.
TISHA B'AV – July/August The destruction of the first two temples in Jerusalem, some 600 years apart, along with various disasters suffered by the people.	Meat, wine, and music are progressively forbidden over a period of three weeks.
PURIM – February/March Deliverance of the Hebrew people from Haman thanks to the intervention of Queen Esther.	Purim is divided into two periods: a day of fasting and a day of feasting.

SHABBAT (SABBATH)

Once a week, this day recalls the creation narrative. This day of rest and prayer follows six days of work, as in the narrative of creation in Genesis. From dusk on Friday, when candles are lit, to sunset on Saturday, practising Jews are forbidden from engaging in any sort of work (including making a fire or switching on electricity), thus freeing them from material considerations to focus on spiritual matters.

Sikhism

Like Muslims, the Sikhs use a lunar calendar. The dates of yearly feast days differ from those of the solar calendar. One of the most important events for Sikhs is Vaisakhi day, the harvest festival that announces the return of spring. Sikhs also celebrate the birth and death of the ten gurus.



DIETARY PRACTICES AND RESTRICTIONS

Some of our employees cannot eat certain foods because they are forbidden to do so by their religion. The matter of food restrictions can arise during communal dining, as well as during business lunches and dinners.

	Buddhism	Christianity	Hinduism
Pork	Prohibited		Prohibited
Other meats	Prohibited		Prohibited
Fish			Prohibited
Shellfish and other seafood			
Eggs			Prohibited
Dairy products			
Alcohol	Prohibited		Prohibited

Even if they are nominally members of a certain religion, the degree to which believers follow the rules of their faith varies. So, for instance, not all Hindus or all Buddhists are strictly vegetarian, or always vegetarian. It should not simply be assumed that an employee will follow a certain rule or practice merely because he or she is presumed to be of a certain faith.

Islam	Judaism	Sikhism	
Prohibited	Prohibited	Prohibited	Pork
Prohibited unless halal	Only ruminants with cloven hoofs are permitted, which excludes rabbits, horsemeat, and pork.	Prohibited	Other meats
Fish without scales are, in principle, prohibited for Hanafi Muslims (Asia, Jordan, Egypt, Turkey only).	Only fish with scales and fins are permitted (eel, angler fish, and rays are prohibited)	Prohibited	Fish
Shellfish are prohibited for Hanafi Muslims (Asia, Jordan, Egypt, Turkey only).	Prohibited	Prohibited	Shellfish and other seafood
	Allowed if there is no blood	Prohibited	Eggs
	Allowed if not combined with meat products		Dairy products
Prohibited	Allowed if Kosher	Prohibited	Alcohol

CAN MUSLIMS EAT KOSHER? YES.

Judaism has numerous food restrictions. There are particular prohibitions on eating blood and impure animals (non-ruminant quadrupeds without cloven hooves, and fish without scales or fins).

Ritual slaughter follows very strict rules, comparable to those of Muslim slaughter: the carotid, jugular, trachea, and oesophagus of the animal must be quickly cut with a smooth blade. The animal must then be hung head down to let the blood run out. Jewish rules for slaughter and preparation of foods may be considered to be the strictest; Muslims may eat Kosher products if they invoke the name of Allah to render them halal (permitted). The reverse is not true.



DRESS

Certain religions or cultural/religious traditions can require their followers to adopt certain clothing. Depending on their degree of acceptance of these traditions, the branch of faith, and the interpretation of norms, the way adherents apply the rules may differ.

WHAT ARE THE CUSTOMS AND NORMS?

Islam

In **Islam**, Muslim men and women must be modest in behaviour and dress. This idea of modesty is what is often used to justify the wearing of the veil by some Muslim women, along with concepts of morality, custom, protection, religious duty, and others.

Judaism

In **Judaism**, both men and women are expected to observe modesty, called “Tzniut”. In the belief that the divine presence is to be found above their heads, men, for example, wear the kippah as a sign of humility but also of reverent fear. Orthodox women cover their hair with a wig for modesty’s sake.

Sikhism

Sikh men vow to wear the “5 Ks”, five visible symbols whose names begin with the letter K:

- *Kesh*, which represents uncut hair (associated with life force) and the beard (courage, virility, wisdom). This explains why men wear the “Dastar” or turban.
- *Kangha*, a wooden comb that secures the hair under the turban.
- *Kachera*, baggy trousers gathered at the knee.
- *Kara*, a bracelet symbolising humility.
- *Kirpan*, a small dagger that recalls the persecution suffered by the Sikhs and the need to defend freedom of conscience against the tide of obscurantism.

MOURNING AND CONDOLENCES

The death of a loved one is always painful. The guidance below will allow managers to take into account this difficult period for employees when needed.

Buddhism Mourning lasts 49 days after a death.

Christianity A wake lasts 3 days.

Hinduism Mourning lasts 13 days after the cremation.

Islam According to Muslim cultural traditions, a 40-day mourning period is generally observed for the death of a close relation or friend. A statutory mourning period of 4 months and 10 days is imposed on a widow following the death of her husband.

Judaism Mourning lasts up to 30 days and is divided into several stages. During the first seven days of mourning, a person does not go out and does not work.

Sikhism The official mourning period lasts ten days.

FUNERAL RITES AND BURIALS

Funeral practices in all cultures represent a rite of passage and are often extremely codified. Many beliefs hold that damaging a grave could disturb the deceased in the afterlife. There are differences between religious funeral rites (in certain religions, only burial is permitted; in others, by contrast, cremation is performed after a certain period).

TYPES OF SPIRITUALITY

(FAITH, DEISM, AGNOSTICISM, ATHEISM)

Globalisation, the progressive secularisation of many societies, and the questioning of established dogma have considerably shifted the world's religious landscape. Atheism and agnosticism predominate in some countries. It is worth clarifying some key types of belief:

Faith: From the Latin *fides* (“have faith” or “to trust”), faith is the act of humans voluntarily submitting to God, accepting and holding as true realities that are invisible. It should also be noted that some facts and actual events are reflected in religious texts.

Deism: Deists believe in the existence of God as the origin of all things. God may be attained through human reason and contemplated in nature or human beings. Such knowledge is not viewed as being dependent on revelation or scriptures.

Agnosticism: Agnostic comes from the ancient Greek *agnōstos*, meaning “ignorant, unknown”. Agnostics do not take a view on the existence of God since they are not able to prove the latter's existence or non-existence. According to this philosophical point of view, the divine cannot be grasped by the human spirit and God is unknowable. There is thus no point in worshipping God. Nonetheless, the issue of God may be very present in the life of an agnostic as an open question.

Atheism: *Atheos* comes from ancient Greek, meaning literally “without God”. Atheists do not believe in the existence of God.

SECULARISM

Secularisation is not the end of religion, but rather designates the process of privatisation and individualisation of faith. Religion may be present and influential in a secular society, but it is not the sole determining factor in social or political order. Secularisation should not be confused with atheism or agnosticism.

POLITICAL SYSTEMS AND RELIGIOUS FREEDOM

In the countries listed below where the Group has a presence, different political and legal systems govern the relations between the State and religions.

In some systems, there are strong links between public authority and religion: national constitutions recognize so-called State religions: these may sometimes be the only ones allowed. In practice, the constitutional principle that determines a State religion may have limited scope, particularly if accompanied by the principle of freedom of conscience.

In the majority of countries around the world, political and spiritual powers are separate. This separation may be laid down in the Constitution or be the result of a state of affairs such as is to be found in Germany, where only the neutrality of the State is recognised in supreme law. This secularism does not necessarily mean that the states in question do not celebrate the feast days of the historically dominant religion or cease to make reference to a deity in the functions of the nation, or cease to officially recognise various religions.

Some divergence between the constitutional texts and the de facto practices of the State may occur. **Regulation of religious diversity by the State is in a state of constant change and cannot be understood without looking at it from a historical perspective.**



NORTH AFRICA

ALGERIA

Reference text⁶:
Constitution of 1996

Relationship between religion and the State: Article 2: “Islam is the religion of the State.”

Religious freedom: Article 42: “Freedom of conscience and opinion are inviolable.
Free exercise of religion is guaranteed under the law.”

EGYPT

Reference text⁶:
Constitution of 2014

Relationship between religion and the State: Article 2: “Islam is the religion of the State [...]. The principles of Islamic Sharia are the main source of legislation.”

Religious freedom: Article 64: “Freedom of belief is absolute. The freedom of practising religious rituals and establishing worship places for the followers of Abrahamic religions is a right regulated by Law.”

LIBYA

Reference text⁶:
Constitution of 2011

Relationship between religion and the State: Article 1: “Islam shall be its religion and Islamic Shari’a shall be the main source of legislation.”

Religious freedom: Article 1: “The State shall guarantee freedom for non-Muslims to practice their religious rites.”

MAURITANIA

Reference text⁶:
Constitution of 1991

Relationship between religion and the State: Article 5: “Islam is the religion of the people and of the State.”

Religious freedom: No provision in the Constitution.

MOROCCO

Reference text⁶:
Constitution of 2011

Relationship between religion and the State: Article 3: “Islam is the religion of the State...”

Religious freedom: Article 3: “... which guarantees to all the freedom of religious worship.”

⁶ Excerpts from the texts are provided here for informational purposes only, subject to modification or abrogation of the original text. Only texts currently in effect and in the country's official language are legally valid.

TUNISIA

Reference text⁶:

Constitution of 2014

Relationship between religion and the State: Article 1: “Tunisia is a free, independent, sovereign state; its religion is Islam.”

Religious freedom: Article 6: “The state is the guardian of religion. It guarantees freedom of conscience and belief, the free exercise of religious practices and the neutrality of mosques and places of worship from all partisan appropriation.

The state undertakes to disseminate the values of moderation and tolerance and the protection of the sacred, and the prohibition of all violations thereof. It undertakes equally to prohibit and fight against calls for Takfir and the incitement of violence and hatred.”



SUB-SAHARAN AFRICA

ANGOLA

Reference text⁶:
Constitution of 2010

Relationship between religion and the State: There is no mention of God in the Constitution, which proclaims Angola to be a secular State.

Religious freedom: The Constitution of 2010 recognises and respects different religious faiths, and protects churches and sects as well as their places of worship.

Angola recognises religions with at least 100,000 adherents living in at least 12 of the country's 18 provinces.

BOTSWANA

Reference text⁶:
Constitution of 1966

Relationship between religion and the State: The Constitution makes no mention of God.

Religious freedom: Article 11 enshrines freedom of conscience.

BURKINA FASO

Reference text⁶:
Constitution of 1991

Relationship between religion and the State: The Constitution makes no mention of God. Article 80 provides that "The Senators representing the customary and religious authorities, the workers, the employers and the Burkinabe abroad are designated by their respective structures."

Religious freedom: Article 7 enshrines "The freedom of belief, of non-belief, of conscience, of religious opinion, [of] philosophy, of exercise of belief, the freedom of assembly, the free practice of custom as well as the freedom of procession and of demonstration, are guaranteed by this Constitution, under reserve of respect for the law..."

CAMEROON

Reference text⁶:
Constitution of 1972

Relationship between religion and the State: The Constitution makes no mention of God. The preamble states: "The State shall be secular. The neutrality and independence of the State in respect of all religions shall be guaranteed"

Religious freedom: Preamble: "freedom of religion and worship shall be guaranteed".

CENTRAL AFRICAN REPUBLIC

Reference text⁶:
Constitution of 2015

Relationship between religion and the State: Article 18: “The Central African Republic is a State of law, sovereign, indivisible, secular and democratic.”

Religious freedom: Article 8: “The freedom of conscience, of assembly, [and] of the freedom of religious worship are guaranteed to all within the conditions established by the law. Any form of religious fundamentalism and intolerance is prohibited.”

CHAD

Reference text⁶:
Constitution of 1996

Relationship between religion and the State: There is no mention of God in the Constitution; Article 1 states: “Chad is a sovereign Republic, independent, secular, social, one and indivisible, founded on the principles of democracy, the rule of law and of justice. It has affirmed the separation of the religions and of the State.”

Religious freedom: Article 14: “The State assures to all equality before the law without distinction of origin, of race, of sex, of religion, of political opinion or of social position.”

CONGO

Reference text⁶:
Constitution of 2015

Relationship between religion and the State: The Constitution makes no mention of God. The preamble states: “The Congolese people understands the need to preserve peace and stability, and the unitary nature, secular character, and indivisibility of the State, along with national unity and social cohesion.”

Religious freedom: Article 24: “Freedom of religion and conscience are guaranteed.”

CONGO (DEMOCRATIC REPUBLIC OF THE CONGO)

Reference text⁶:
Constitution of 2006

Relationship between religion and the State: There is no reference to God in the Constitution. Article 1: “The Democratic Republic of the Congo is, within its borders of 30 June 1960, a State based on the rule of law, independent, sovereign, united and indivisible, social, democratic and secular.”

Religious freedom: Article 22: “All persons have the right to freedom of thought, conscience and religion.
All persons have the right to express their religion or their convictions, alone or together with others, both in public and in private, by worship, teaching, practices, carrying out of rites and a religious way of living, subject to respect for the law, public order, morality and the rights of others.”

CÔTE D'IVOIRE

Reference text⁶:
Constitution of 2016

Relationship between religion and the State: The Constitution makes no mention of God. The preamble affirms the “secularity of the State”.

Religious freedom: Article 4: “No one shall be favoured or discriminated against for reasons of [...] religion or belief.”

EQUATORIAL GUINEA

Reference text⁶:
Constitution of 1991

Relationship between religion and the State: The preamble to the Constitution mentions the “Obligations [of the people] to God”. The Roman Catholic and Reformed churches enjoy favoured status. A Concordat was signed with the Vatican.

Religious freedom: Article 13 guarantees “freedom of religion and worship”.

ETHIOPIA

Reference text⁶:
Constitution of 1995

Relationship between religion and the State: The Constitution makes no mention of God.

Article 11: “State and religion are separate. There shall be no state religion.”

Religious freedom: Article 27: “Everyone has the right to freedom of thought, conscience and religion.”

GABON

Reference text⁶:
Constitution of 1991

Relationship between religion and the State: The preamble to the Constitution holds that “the people of Gabon are aware of their obligations to God”.

Nonetheless, Article 2 states that: “Gabon is an indivisible, secular, democratic and social Republic. It affirms the separation of State and religions and recognizes all beliefs, as long as they respect for public order.”

Religious freedom: Article 1: “The freedom of conscience, thought, opinion, expression, communication, the free practice of religion, are guaranteed to all, under the reservation of respect of public order.”

GHANA

Reference text⁶:
Constitution of 1992

Relationship between religion and the State: The Constitution makes no mention of God.

Religious freedom: Article 21-1-C: “Freedom to practice any religion and to manifest such practice.”

GUINEA CONAKRY

Reference text⁶:
Constitution of 2010

Relationship between religion and the State: The Constitution makes no mention of God.

Article 1: “Guinea is a unitary republic, indivisible, secular, democratic and social.”

Religious freedom: Article 1-2: “Guinea ensures the equality before the law of all citizens without distinction of origin, of race, of ethnicity, of sex, of religion, and of opinion. It respects all beliefs.”



KENYA

Reference text⁶:

Constitution of 2010

Relationship between religion and the State: The preamble to the Constitution recognises “the supremacy of the Almighty God of all creation”.

Article 8: “There shall be no State religion.”

Religious freedom: Article 32: “Every person has the right to freedom of conscience, religion, thought, belief and opinion.”

LESOTHO

Reference text⁶:

Constitution of 1993

Relationship between religion and the State: There is no mention of God in the Constitution, except for the royal oath: “In the presence of Almighty God and in the full realisation of the responsibilities and duties of the high office of King [...] So Help me God.”

Religious freedom: Article 13: “Freedom of thought and religion, freedom to change religions or beliefs, and freedom, individually or collectively, in public or private, to express and disseminate one’s religion or beliefs through worship, teaching, practice, and observance.”

LIBERIA

Reference text⁶:

Constitution of 1986

Relationship between religion and the State: The Constitution expresses the “gratitude [of the people] to God”.

Article 14: “Consistent with the principle of separation of religion and state, the Republic shall establish no state religion.”

Religious freedom: Article 14: “All persons shall be entitled to freedom of thought, conscience and religion.”

MADAGASCAR

Reference text⁶:

Constitution of 2010

Relationship between religion and the State: The Constitution affirms “belief in Andriamanitra Andriananahary” (God Almighty).

Nonetheless, Article 2 states: “The State affirms its neutrality concerning the different religions.

The secularism of the Republic is based on the principle of the separation of the affairs of the State and of the religious institutions and of their representatives”.

Religious freedom: Article 10 guarantees freedom of religion for all.

MALAWI

Reference text⁶:
Constitution of 1994

Relationship between religion and the State: Article 12: “All legal and political authority of the State derives from the people of Malawi.” There is a mention of God (optional) during the Presidential oath: “I do solemnly swear that I will well and truly perform the functions [...]. So help me God.”

Religious freedom: Article 33: “Every person has the right to freedom of conscience, religion, belief, and thought, and to academic freedom.”

MALI

Reference text⁶:
Constitution of 1992

Relationship between religion and the State: According to the Constitution, the sovereign people of Mali “solemnly undertake to defend the republican and secular form of the state”. However, the President of Mali must take an oath “before God”.

Religious freedom: Article 4: “Every person shall have the right to freedom of thought, conscience, religion, cult, opinion, expression and creation within the law.”

MAURITIUS

Reference text⁶:
Constitution of 1968

Relationship between religion and the State: There is no mention of God in the Constitution. Mention of God (optional) in the various oaths and oaths of allegiance: “[...]. So help me God.”

Religious freedom: Article 11: “no person shall be hindered in the enjoyment of his freedom of conscience, (...) that freedom includes freedom of thought and of religion, freedom to change his religion or belief, and freedom, either alone or in community with others and both in public and in private, to manifest and propagate his religion or belief in worship, teaching, practice and observance.”

MOZAMBIQUE

Reference text⁶:
Constitution of 2004

Relationship between religion and the State: The Constitution makes no mention of God. Article 12: “The lay nature of the State rests on the separation between the State and religious denominations.”

Religious freedom: Article 54 of the Constitution guarantees freedom to practice or not a religion.

NAMIBIA

Reference text⁶:
Constitution of 1990

Relationship between religion and the State: According to the Constitution, the oath taken by the President and the ministers invokes “so help me, God”.

Religious freedom: Article 19: “Every person shall be entitled to enjoy, practise, profess, maintain and promote any culture, language, tradition or religion.”

NIGER

Reference text⁶:
Constitution of 2010

Relationship between religion and the State: Article 3 enshrines the “separation of the State and religion”. Nonetheless, according to the Constitution, the President takes an oath “before God”.

Religious freedom: Article 8: “The Republic respects and protects all religious beliefs.”



NIGERIA

Reference text⁶:
Constitution of 1999

Relationship between religion and the State: The Constitution mentions a “sovereign nation under God”. Nonetheless, Article 10 states that “the Government of the Federation or of a State shall not adopt any religion as State Religion”.

Religious freedom: Article 38: “Every person shall be entitled to freedom of thought, conscience and religion, including freedom to change his religion or belief.”

SENEGAL

Reference text⁶:
Constitution of 2001

Relationship between religion and the State: Article 1: “The Republic of Senegal is secular, democratic and social.” However, according to the Constitution, the President takes the oath “before God”.

Religious freedom: Article 1 enshrines “respect for all beliefs.”

SIERRA LEONE

Reference text⁶:
Constitution of 1991

Relationship between religion and the State: Article 3: “Sovereignty belongs to the people of Sierra Leone from whom Government through this Constitution derives all its powers, authority and legitimacy.”

There is no mention of God in the Constitution, except for an (optional) mention in the principal oaths: “I do hereby (in the name of God swear) (solemnly affirm) that I will [...] (So help me God)”.

Religious freedom: Article 24: “no person shall be hindered in the enjoyment of his freedom of conscience.”

SOUTH AFRICA

Reference text⁶:
Constitution of 1996

Relationship between religion and the State: Preamble: “May God Protect Our People.”

Religious freedom: Freedom from discrimination and the right to practise one’s religion freely are guaranteed.

SWAZILAND

Reference text⁶:
Constitution of 2005

Relationship between religion and the State: The Constitution notes “submission to God Almighty”.

Religious freedom: Article 23 enshrines freedom of thought, conscience, and belief.

TANZANIA

Reference text⁶:

Constitution of 1977

Relationship between religion and the State: The Constitution makes no mention of God.

Religious freedom: Article 19 guarantees freedom of religion, including the right to change religions.

TOGO

Reference text⁶:

Constitution of 1992

Relationship between religion and the State: Article 1: “The Togolese Republic is a State of law, secular, democratic and social. It is one and Indivisible.”

Nevertheless, the Constitution places the Togolese people “under the protection of God”.

Religious freedom: Article 2: The Republic “respects all political and philosophical opinions, as well as all religious beliefs.”

UGANDA

Reference text⁶:

Constitution of 1995

Relationship between religion and the State: The Constitution is dedicated “to God and the country”.

However, Article 7 of the Constitution provides that no religion shall be adopted as a State religion.

Religious freedom: Article 29 enshrines “freedom of thought, conscience, and belief”.

ZAMBIA

Reference text⁶:

Constitution of 1991

Relationship between religion and the State: Preamble: “We, the people of Zambia: acknowledge the supremacy of God Almighty; declare the Republic a Christian Nation.”

Religious freedom: Preamble: “uphold a person’s right to freedom of conscience, belief or religion.”

ZIMBABWE

Reference text⁶:

Constitution of 2013

Relationship between religion and the State: The Constitution mentions the “the supremacy of Almighty God, in whose hands our future lies”. The separation of powers is nonetheless set out in Article 3-2.

Religious freedom: Article 60: “Every person has the right to freedom of conscience.”

NORTH AND CENTRAL AMERICA

CANADA

Reference text⁶:
Constitutional laws
of 1867 and 1982.

Relationship between religion and the State: The preamble to the Constitution holds that “Canada was founded on principles that recognise the supremacy of God and the primacy of the law”. Legal precedent has established the separation of powers.

Religious freedom: Freedom of religion is guaranteed by the Canadian Charter of Rights and Freedoms, which constitutes the first part of the Constitution.

COSTA RICA

Reference text⁶:
Constitution of 1949

Relationship between religion and the State: Article 75: “The Roman Catholic Apostolic Religion is that of the State, which contributes to its maintenance.”

Article 28: “It is not possible, for clergymen or laymen to invoke religious motives or to make use of religious beliefs as [a] means to make political propaganda in any form.”

Religious freedom: Article 75: “[...] the free exercise in the Republic of other beliefs that do not oppose themselves to the universal morality or good customs.”

CUBA

Reference text⁶:
Constitution of 1976
(Rév. 2003)

Relationship between religion and the State: Article 8: “In the Republic of Cuba, religious institutions are separate from the State.”

Religious freedom: Article 55: “The State, which recognizes, respects and guarantees freedom of conscience and religion, simultaneously recognizes, respects, and guarantees the freedom of every citizen to change religious creeds, or not to have any; and to profess the religious worship of their choice, with respect for the law.”

DOMINICAN REPUBLIC

Reference text⁶:
Constitution of 2015

Relationship between religion and the State: The preamble to the Constitution invokes the name of God.

Article 32: “The national coat-of-arms bears the name of God and in the centre is a Bible open to the Gospel of John, chapter 8, verse 32, with a cross above it.”

Religious freedom: Article 45: “The State guarantees the freedom of conscience and religion, subject to the public order and respect to good customs.”

HAITI

Reference text⁶:

Constitution of 1987

Relationship between religion and the State: Article 30: “The law establishes the conditions for recognition and practice of religions and Faiths.”

Religious freedom: Article 30: “All religions and faiths shall be freely exercised. Everyone is entitled to profess his religion and practice his faith, provided the exercise of that right does not disturb law and order.”

JAMAICA

Reference text⁶:

Constitution of 1962

Relationship between religion and the State: According to the Constitution, the oaths taken by the President and the ministers invoke “so help me, God”.

Religious freedom: Article 21: “The said freedom includes freedom of thought and of religion, freedom to change his religion or belief, and freedom, either alone or in community with others, and both in public and in private, to manifest and propagate his religion or belief in worship, teaching, practice and observance.”

MEXICO

Reference text⁶:

Constitution of 1917

Relationship between religion and the State: The Constitution makes no mention of God. Article 130 notes the “historic principle of separation of Church and State”.

Religious freedom: The Constitution guarantees all persons the right to practice the religion of their choice.

PANAMA

Reference text⁶:

Constitution of 1972

Relationship between religion and the State: Article 35: “It is recognized that the Catholic religion is practiced by the majority of Panamanians.”

Religious freedom: Article 35: “All religions may be professed and all forms of worship practiced freely, without any other limitation than respect for Christian morality and public order.”

PUERTO RICO

Reference text⁶:

Constitution of 1952

Relationship between religion and the State: “God Almighty” is mentioned in the preamble to the Constitution, which enshrines “the complete separation of Church and State”.

Religious freedom: “Freedom of worship” is confirmed in Section 3 of the Constitution.

UNITED STATES OF AMERICA

Reference text⁶:
Constitution of 1787

Relationship between religion and the State: The first amendment sets forth that “Congress shall make no law respecting an establishment [...] of religion”.

But the so-called civil religion includes certain elements common to all denominations of monotheistic religions and therefore shared by the vast majority of the population. It is a part of American political life; moreover, the national motto *E pluribus unum* (From many, one) was replaced in 1956 by “In God We Trust”. Likewise, political speeches are often punctuated by phrases such as: “May God Bless you and the United States of America.”

Religious freedom: The first amendment sets forth that “Congress shall make no law [...] prohibiting the free exercise of religion.”



SOUTH AMERICA

ARGENTINA

Reference text⁶:
Constitution of 1994

Relationship between religion and the State: The preamble to the Constitution makes reference to “the protection of God, who is the fount of all reason and justice”. Similarly, Article 2 states that “the Federal government supports the apostolic Roman Catholic religion”.

Religious freedom: Article 20: “Foreigners [...] practice freely their religion.”

BOLIVIA

Reference text⁶:
Constitution of 2009

Relationship between religion and the State: The Constitution makes no mention of God, but Article 99 states: “The cultural richness [...] that arises from religious worship and folklore is the cultural heritage of the Bolivian people, in accordance with the law”.

Religious freedom: Article 4: The State “respects and guarantees freedom of religion and spiritual beliefs according to their worldview”.

BRAZIL

Reference text⁶:
Constitution of 1988

Relationship between religion and the State: “The protection of God” is invoked in the preamble to the Constitution.

Religious freedom: Article 5-6: “Freedom of conscience and of belief is inviolable, the free exercise of religious cults being ensured and, under the terms of the law, the protection of places of worship and their rites being guaranteed.”

CHILE

Reference text⁶:
Constitution of 1980

Relationship between religion and the State: The Constitution makes no mention of God.

Religious freedom: Article 19-6 protects “freedom of conscience, the expression of all beliefs and the free exercise of all religions which are not contrary to morals, good customs or public order”.

COLOMBIA

Reference text⁶:
Constitution of 1991

Relationship between religion and the State: Article 68: “In state institutions, no person may be obliged to receive religious instruction.”

Religious freedom: Article 19: “Freedom of religion is guaranteed. Every individual has the right to freely profess his/her religion and to disseminate it individually or collectively. All religious faiths and churches are equally free before the law.”

PERU

Reference text⁶:
Constitution of 1993

Relationship between religion and the State: Article 50: “Within an independent and autonomous system, the State recognizes the Catholic Church as an important element in the historical, cultural, and moral formation of Peru, and lends the church its cooperation.”

Religious freedom: Article 2.3: “Every person has the right to [...] freedom of conscience and religion, in an individual or collective manner.”

URUGUAY

Reference text⁶:
Constitution of 1967

Relationship between religion and the State: There is no mention of God in the Constitution, which sets forth that “the State does not support any particular religion”.

Religious freedom: The State “permits the free exercise of all religions”.

VENEZUELA

Reference text⁶:
Constitution of 1999

Relationship between religion and the State: The preamble to the Constitution states that “the people of Venezuela invoke the protection of God”.

Article 59 states that: “The autonomy and independence of religious confessions and churches is likewise guaranteed, subject only to such limitations as may derive from this Constitution and the law”.

Religious freedom: Article 59: “The State guarantees the freedom of cult and religion”.



ASIA

AZERBAIJAN

Reference text⁶:

Constitution of 1995

Relationship between religion and the State: The Constitution makes no mention of God.

Religious freedom: Since 2009, non-registered religions have been prohibited by law.

BANGLADESH

Reference text⁶:

Constitution of 1972

Relationship between religion and the State: Article 2: “The state religion of the Republic is Islam [...]”

Religious freedom: Article 2: “[...] but the State shall ensure equal status and equal right in the practice of the Hindu, Buddhist, Christian and other religions.”

BRUNEI

Reference text⁶:

Constitution of 2008

Relationship between religion and the State: Part II, Article 3: “The official religion of Brunei Darussalam shall be the Islamic Religion.”

Interpretation [S 32/04; S 65/04]: “‘Muslim Religion’ means the Muslim Religion according to the Shafeite sect of that religion.”

Religious freedom: Part II, Article 3: “Provided that all other religions may be practised in peace and harmony by the persons professing them.”

CAMBODIA

Reference text⁶:

Constitution of 1993

Relationship between religion and the State: Article 43: “Buddhism is the State religion.”

Religious freedom: Article 43: “Freedom of belief and religious practice shall be guaranteed by the State on the condition that such freedom does not affect other beliefs and religions or violate public order and security.”

CHINA

Reference text⁶:

Constitution of 1982

Relationship between religion and the State: The Constitution makes no mention of God.

Religious freedom: Article 36-1: “Citizens of the People’s Republic of China enjoy freedom of religious belief.”

Article 36-4: “Religious bodies and religious affairs are not subject to any foreign domination.”

FIJI

Reference text⁶:
Constitution of 2013

Relationship between religion and the State: Article 5: “Although religion and the State are separate, the people of the Fiji Islands acknowledge that worship and reverence of God are the source of good government and leadership.”

Religious freedom: Article 6: “All persons have the right to practise their religion freely and to retain their language, culture and traditions.”

INDIA

Reference text⁶:
Constitution of 1959

Relationship between religion and the State: The oaths taken by the President and other State officials invoke the name of God.

Religious freedom: The Constitution affirms: “all persons are equally entitled to freedom of conscience and the right freely to profess, practise and propagate religion”.

INDONESIA

Reference text⁶:
Constitution of 1945

Relationship between religion and the Stat: The preamble says that the Constitution is “based on faith in one God”.

Religious freedom: Islam, Catholicism, Protestantism, Buddhism, Hinduism, and Confucianism are the six officially recognised religions.



JAPAN

Reference text⁶:
Constitution of 1946

Relationship between religion and the State: Article 20: “No religious organization shall receive any privileges from the State, nor exercise any political authority.”

Religious freedom: Article 20: “Freedom of religion is guaranteed to all.”

KAZAKHSTAN

Reference text⁶:
Constitution of 1995

Relationship between religion and the State: The Constitution makes no mention of God.

Religious freedom: “No one shall be subject to any discrimination for reasons of origin, social, property status, occupation, sex, race, nationality, language, attitude towards religion, convictions, place of residence or any other circumstances.”
Non-authorized religions are nonetheless prohibited by law.

MALAYSIA

Reference text⁶:
Constitution of 1957

Relationship between religion and the State: Article 3: “Islam is the religion of the Federation.”

Religious freedom: Article 3: “[...] other religions may be practised in peace and harmony in any part of the Federation.”
Article 11-1: “Every person has the right to profess and practice his religion and, subject to Clause (4), to propagate it.”
Article 11-4: “Federal law may control or restrict the propagation of any religious doctrine or belief among persons professing the religion of Islam.”

MYANMAR

Reference text⁶:
Constitution of 2008

Relationship between religion and the State: The Constitution makes no mention of God. However, “the Union recognises the special position of Buddhism as the faith professed by the great majority of citizens of the Union”.

Religious freedom: Article 34: “Every citizen is equally entitled to freedom of conscience and the right to freely profess and practise religion subject to public order, morality or health and to the other provisions of this Constitution.”

PAKISTAN

Reference text⁶:
Constitution of 1973

Relationship between religion and the State: Article 2: “Islam shall be the State religion of Pakistan.”

Religious freedom: Article 20: “every citizen shall have the right to profess, practise and propagate his religion.”

PHILIPPINES

Reference text⁶:

Constitution of 1987

Relationship between religion and the State: The Constitution “implores the aid of Almighty God”.

Religious freedom: Article 3-5: “No law shall be made respecting an establishment of religion, or prohibiting the free exercise thereof. The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed. No religious test shall be required for the exercise of civil or political rights.”

SINGAPORE

Reference text⁶:

Constitution of 1965

Relationship between religion and the State: The Constitution makes no mention of God. Singapore officially recognises ten religious communities.

Religious freedom: Article 15: “Every person has the right to profess and practise his religion and to propagate it.”

SOUTH KOREA

Reference text⁶:

Constitution of 1948

Relationship between religion and the State: There is no mention of God in the Constitution, which sets forth in Article 20-2 that no State religion shall be recognised. There is separation of Church and State.

Religious freedom: Article 20-1: “All citizens shall enjoy freedom of religion.”

TAIWAN

Reference text⁶:

Constitution of 1946

Relationship between religion and the State: The Constitution makes no mention of God.

Religious freedom: Article 13: “The people shall have freedom of religious belief.”

TAJIKISTAN

Reference text⁶:

Constitution of 1994

Relationship between religion and the State: The Constitution makes no mention of God. In accordance with the law, religions under presidential protection are governed by the State Committee for Religious Affairs.

Religious freedom: Article 26: “Everyone shall have the right freely to determine his position toward religion, to profess any religion individually or jointly with others or not to profess any and to take part in religious customs and ceremonies.”

THAILAND

Reference text⁶:

Constitution of 2016

Relationship between religion and the State: Article 7: “The King is a Buddhist and Upholder of religions.”

Religious freedom: Article 31: “A person shall enjoy full liberty to profess a religion, a religious denomination or creed, and observe religious precepts or commandments or exercise a form of worship in accordance with his belief; provided that it is not contrary to his civic duties, public order or good morals.”

TURKEY

Reference text⁶:

Constitution of 1982

Relationship between religion and the State: The Constitution makes no mention of God. Secularity (*laiklik* in Turkish, a term taken from French) is one of the bases of the Kemalist Republic, first set forth in the constitutional revision of 1937 (applied to the Constitution of 1924) and later to that of 1980.

Religious freedom: Article 15 protects “freedom of religion, conscience, and thought”.

VIETNAM

Reference text⁶:

Constitution of 2013

Relationship between religion and the State: The Constitution makes no mention of God.

Article 2: “The Socialist Republic of Vietnam is a socialist rule of law State of the People, by the People and for the People.”

Religious freedom: Article 24: “Everyone shall enjoy freedom of belief and religion; he or she can follow any religion or follow none. All religions are equal before the law.”



MIDDLE EAST

IRAN**Reference text⁶:**

Constitution of 1979

Relationship between religion and the State: The basic Iranian law of 1979 laid the foundation for the implementation of a theocracy based on a “government of learned men”, (i.e., religious “sages”). While the citizens of Iran elect the President of the Republic, as well as the members of Parliament and those of “the Assembly of experts”, a deliberative body composed of religious dignitaries, the mainstay of the system is nonetheless the “Revolutionary Guide (*Rahbar-e enqelāb*)”, a religious figure who determines the limits on political pluralism. The country’s highest legal authority, the “Guide” likewise oversees the execution of the regime’s policies, the naming of heads of the armed forces, the directors of state media, etc.

Religious freedom: Article 26: “The formation of [...] religious societies, whether Islamic or pertaining to one of the recognized religious minorities, is permitted provided they do not violate the principles of independence, freedom, national unity, the criteria of Islam, or the basis of the Islamic republic.”

IRAQ**Reference text⁶:**

Constitution of 2005

Relationship between religion and the State: Article 2: “Islam is the official religion of the State and is a foundation source of legislation.”

Religious freedom: Article 2: “This Constitution guarantees [...] the full religious rights to freedom of religious belief and practice of all individuals such as Christians, Yazidis, and Mandeans Sabians.”

JORDAN**Reference text⁶:**

Constitution of 1952

Relationship between religion and the State: Article 2: “Islam is the religion of the State.”

Religious freedom: Article 14: “The State shall safeguard the free exercise of all forms of worship and religious rites in accordance with the customs observed in the Kingdom, unless such is inconsistent with public order or morality.”

KUWAIT

Reference text⁶:
Constitution of 1962

Relationship between religion and the State: Preamble: "In the name of Allah, the Compassionate, the Merciful."
Article 2: "The religion of the State is Islam and Islamic Law shall be a main source of legislation."

Religious freedom: Article 35: "Freedom of belief is unrestricted. The State shall protect freedom in the observance of religious rites established by custom, provided such observance does not conflict with morals or disturb public order."

LEBANON

Reference text⁶:
Constitution of 1926

Relationship between religion and the State: Since 1990, the preamble to the Constitution has stated that "The abolition of political confessionalism shall be a basic national goal and shall be achieved according to a staged plan".
Community parity has become a constitutional tradition to the point where, in practice, the Presidency of the Republic goes to a Maronite Christian, the Presidency of the Council of Ministers to a Sunni Muslim, and the Presidency of Parliament to a Shiite Muslim.

Religious freedom: Article 9: "There shall be absolute freedom of conscience. The state in rendering homage to the God Almighty shall respect all religions and creeds and shall guarantee, under its protection the free exercise of all religious rites provided that public order is not disturbed."

OMAN

Reference text⁶:
Constitution of 1996

Relationship between religion and the State: Article 1: "The Sultanate of Oman is an Arab, Islamic, and independent State."
Article 2: "The religion of the State is Islam and Islamic Sharia is the basis for legislation."

Religious freedom: Article 28: "The freedom to practice religious rites according to recognised customs is protected, provided it does not violate the public order or contradict morals."

QATAR

Reference text⁶:
Constitution of 2004

Relationship between religion and the State: Article 1: "Its religion is Islam and Shari'a law shall be a main source of its legislations."

Religious freedom: Article 50: "Freedom to practice religious rites shall be guaranteed to all persons in accordance with the law and the requirements of the maintenance of public order and morality."

SAUDI ARABIA

Reference text⁶:
Loi fondamentale
de 1992

Relationship between religion and the State: Article 1: “The Kingdom of Saudi Arabia is a sovereign Arab Islamic State. Its religion is Islam. Its constitution is Almighty God’s Book, The Holy Quran, and the Sunna (Tradition) of the Prophet.”

Religious freedom: No provision in the Constitution.

UNITED ARAB EMIRATES

Reference text⁶:
Constitution of 1971

Relationship between religion and the State: Article 7: “Islam shall be the official religion of the Union. The Islamic Shari’ah shall be a principal source of legislation in the Union.”

Religious freedom: Article 25: “Freedom to exercise religious worship is guaranteed in accordance with the generally-accepted traditions provided that such freedom is consistent with the public policy or does not violate the public morals.”



EUROPE

AUSTRIA

Reference text⁶:
Constitution of 1920

Relationship between religion and the State: The Constitution makes no mention of God. Austria recognises religious groups with a history of 20 years in the country and with a membership equal to at least 0.2% of the population.

Religious freedom: Article 7: “Privileges based upon birth, sex, estate, class or religion are excluded.”

BELGIUM

Reference text⁶:
Constitution of 1831

Relationship between religion and the State: The Constitution makes no mention of God. Belgium finances recognised religions.

Religious freedom: Article 11: “Enjoyment of the rights and freedoms recognised for Belgians must be provided without discrimination. To this end, laws and federal laws guarantee among others the rights and freedoms of ideological and philosophical minorities.”

BULGARIA

Reference text⁶:
Constitution of 1991

Relationship between religion and the State: The Constitution makes no mention of God.

Article 13-2: “Religious institutions shall be separate from the State.”
Article 13-3: “Eastern Orthodox Christianity shall be considered the traditional religion in the Republic of Bulgaria.”

Religious freedom: Article 13-1: “There is freedom of worship.”

CYPRUS

Reference text⁶:
Constitution of 1960

Relationship between religion and the State: Article 6: “Any individual or religious group [is] deemed to belong to either the Greek or Turkish community.”

Religious freedom: Article 18: “Every person is free and has the right to profess his faith and to manifest his religion or belief, in worship, teaching, practice or observance...”

CZECH REPUBLIC

Reference text⁶:
Constitution of 1992

Relationship between religion and the State: The Constitution makes no mention of God.

Religious freedom: The Charter of Human Rights and Fundamental Liberties guarantees freedom of religion.

DENMARK

Reference text⁶:

Constitution of 1953

Relationship between religion and the State: “The Evangelical Lutheran Church is the national Danish church and as such, enjoys State support.”

Religious freedom: Article 67: “Citizens shall be at liberty to form congregations for the worship of God in a manner which is in accordance with their convictions, provided that nothing contrary to good morals or public order shall be taught or done.”

FRANCE

Reference text⁶:

Constitution of 1958

Relationship between religion and the State: Article 1: “France shall be an indivisible, secular, democratic and social Republic.”

Religious freedom: Article 1: “[...] shall ensure the equality of all citizens before the law, without distinction of origin, race or religion. It shall respect all beliefs.”

The French secular system is non-typical. Aside from the separation of political and religious authority, it rests on three principles:

- **freedom to believe or not believe** in a religion and to change religions
- **equality among all citizens**, regardless of their beliefs
- **neutrality of the State and its agents**, who must not express their religious affiliations.

This last principle characterises “secularity” (*laïcité*) in France. It should be noted that this secularity refers to the State and its agents, not to the users of civil services. Employees of private enterprises that do not provide public services are therefore unaffected. Furthermore, this concept of “secularity” does not apply in Alsace-Moselle, a region of France still subject to a Concordat. French Guiana and the overseas collectivities also have their own systems.

GERMANY

Reference text⁶:

Basic law of 1949

Relationship between religion and the State: The preamble holds that the German people “are aware of their obligation to God and humanity”. In Germany, the different religions receive public funding proportional to the number of declared adherents. There is a religious tax.

Religious freedom: Article 4: “Freedom of belief and conscience and the freedom to profess religious and philosophical beliefs are inviolable.”

GREECE

Reference text⁶:

Constitution of 1975

Relationship between religion and the State: Article 3: “The prevailing religion in Greece is that of the Eastern Orthodox Church of Christ.”

Religious freedom: Article 13: “Freedom of religious conscience is inviolable.”

HUNGARY

Reference text⁶:

Constitution of 2011

Relationship between religion and the State: The Constitution begins with “God bless the Hungarian people!”. Christianity enjoys a special status; other religions may be recognised by Parliament.

Religious freedom: Article 7-1: “Everyone shall have the right to freedom of thought, conscience and religion.”

ITALY

Reference text⁶:

Constitution of 1947

Relationship between religion and the State: The Constitution makes no mention of God. A Concordat was signed with the Vatican in 1984.

Religious freedom: Article 8: “All religious denominations are equally free before the law. Denominations other than Catholicism have the right to self-organisation according to their own statutes, provided these do not conflict with Italian law.”

LITHUANIA

Reference text⁶:

Constitution of 1992

Relationship between religion and the State: The Constitution makes no mention of God. Religious groups present in the country for 300 years are recognised as “traditional” and enjoy certain legal privileges.

Religious freedom: Article 26-2: “Everyone shall have the right to freely choose any religion or belief and, either alone or with others, in private or in public, to profess his religion, to perform religious ceremonies, as well as to practise and teach his belief.”

LUXEMBOURG

Reference text⁶:
Constitution of 1868

Relationship between religion and the State: The Constitution makes no mention of God. An agreement states that public funds shall be granted to Christian and Jewish groups.

Religious freedom: Article 19: "Freedom of religion and of public worship, as well as the freedom to express one's religious opinions, are guaranteed, except for offenses committed in the exercise of such freedoms which are punishable."

MALTA

Reference text⁶:
Constitution of 1964

Relationship between religion and the State: Article 2: "The religion of Malta is the Roman Catholic Apostolic Religion."

Religious freedom: Article 40: "All persons in Malta shall have full freedom of conscience and enjoy the free exercise of their respective mode of religious worship."

NETHERLANDS

Reference text⁶:
Constitution of 1815

Relationship between religion and the State: According to the Constitution, the King and the ministers take an oath proclaiming "so help me, God".

Religious freedom: Article 6-1: "Everyone shall have the right to profess freely his religion or belief, either individually or in community with others, without prejudice to his responsibility under the law."

NORWAY

Reference text⁶:
Constitution of 1814

Relationship between religion and the State: Christianity ceased to be the State religion in 2012. Article 2 henceforth states that: "Our values will remain our Christian and humanist heritage". Article 4: "The King shall always profess the Evangelical Lutheran faith."

Religious freedom: Article 16: "All inhabitants of the Realm shall have the right to free exercise of their religion."

POLAND

Reference text⁶:
Constitution of 1997

Relationship between religion and the State: The Constitution addresses "both those who believe in God, the source of truth, justice, goodness, and beauty, as well as those who do not share this belief". Article 25-3: "The relationship between the State and churches and other religious organizations shall be based on the principle of respect for their autonomy and the mutual independence of each in its own sphere, as well as on the principle of cooperation for the individual and the common good."

Religious freedom: Article 53: "Freedom of conscience and religion shall be ensured to everyone."

PORTUGAL

Reference text⁶:

Constitution of 1976

Relationship between religion and the State: The Constitution makes no mention of God. Article 41.4: “Churches and other religious communities are separate from the state and are free to organise themselves and to exercise their functions and form of worship.” A Concordat was signed with the Vatican in 2004.

Religious freedom: Article 41.1: “The freedom of conscience, of religion and of form of worship is inviolable.”

ROMANIA

Reference text⁶:

Constitution of 1991

Relationship between religion and the State: According to the Constitution, the oath taken by the President proclaims “so help me, God”. In Romania there are three levels of recognition that garner certain privileges: “religious groups”, “local religious organisations”, and “central religious organisations”.

Religious freedom: Article 29: “Freedom of thought, opinion, and religious beliefs shall not be restricted in any form whatsoever.”

RUSSIA

Reference text⁶:

Constitution of 1993

Relationship between religion and the State: There is no reference to God in the Constitution, in which Article 14 states that “The Russian Federation is a secular state. No religion may be established as a state or obligatory one”.

Religious freedom: Article 19.2: “All forms of limitations of human rights on social, racial, national, linguistic or religious grounds shall be banned.”



SERBIA

Reference text⁶:
Constitution of 2006

Relationship between religion and the State: The Constitution makes no mention of God. Article 11: “The Republic of Serbia is a secular state. Churches and religious communities shall be separated from the state. No religion may be established as state or mandatory religion.”

Religious freedom: Article 43: “Freedom of thought, conscience, beliefs and religion shall be guaranteed, as well as the right to stand by one’s belief or religion or change them by choice.”

SLOVAKIA

Reference text⁶:
Constitution of 1992

Relationship between religion and the State: Article 1: “The Slovak Republic is a sovereign, democratic state governed by the rule of law. It is not bound to any ideology or religion.”

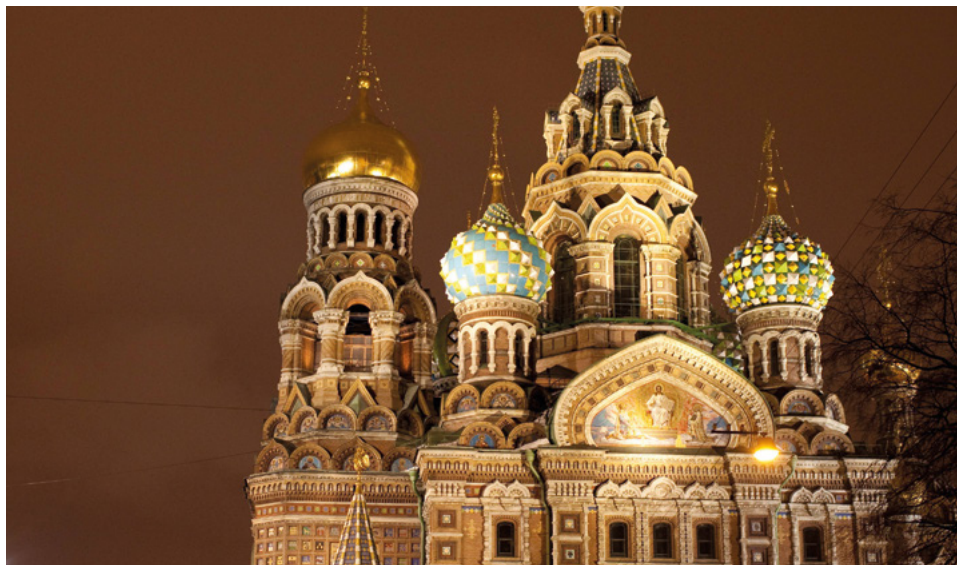
Religious freedom: Article 24: “Freedom of thought, conscience, religion and belief shall be guaranteed.”

SLOVENIA

Reference text⁶:
Constitution of 1991

Relationship between religion and the State: The Constitution makes no mention of God. Article 7: “The state and religious communities shall be separate.”

Religious freedom: Article 41: “Religious and other beliefs may be freely professed in private and public life.”



SPAIN

Reference text⁶:
Constitution of 1978

Relationship between religion and the State: Article 16-3: “No religion shall have a state character. The public authorities shall take into account the religious beliefs of Spanish society and shall consequently maintain appropriate cooperation relations with the Catholic Church and other confessions.”

Religious freedom: Article 16-1: “Freedom of ideology, religion and worship is guaranteed, to individuals and communities with no other restriction on their expression than may be necessary to maintain public order as protected by law.”

SWEDEN

Reference text⁶:
Fundamental laws
of 1810, 1949, 1974,
and 1991.

Relationship between religion and the State: The Constitution makes no mention of God.
45 religious groups, including the Church of Sweden, are officially recognised.

Religious freedom: Article 1-6 enshrines: “freedom of religion, i.e. the freedom to practice one’s religion, individually or collectively”.

SWITZERLAND

Reference text⁶:
Constitution of 1999

Relationship between religion and the State: The Constitution, drawn up “in the name of God Almighty”, delegates the issue of religion to the cantons.

Religious freedom: Article 15: “Freedom of conscience and belief is guaranteed.”

UKRAINE

Reference text⁶:
Constitution of 1996

Relationship between religion and the State: Article 35: “The Church and religious organisations in Ukraine shall be separated from the State, and school shall be separated from the Church. No religion shall be recognised by the State as mandatory.”

Religious freedom: Article 35: “Everyone shall have right to freedom of beliefs and religion.”

UNITED KINGDOM

Reference text⁶:
Unwritten
constitution.

Relationship between religion and the State: The preface to the “39 Articles” of 1563 describes: The Queen’s Majesty “Being by God’s Ordinance, according to Our just Title, Defender of the Faith and Supreme Governor of the Church”.

Religious freedom: “Freedom of religion and belief are respected.”

OCEANIA

AUSTRALIA

Reference text⁶:
Constitution of 1900

Relationship between religion and the State: The Constitution makes no mention of God.

Article 116: “The Federation shall not make any law for establishing any religion, or for imposing any religious observance [...]”

Religious freedom: Freedom of religion is guaranteed.

Article 116: “The Federation shall not make any law for [...] prohibiting the free exercise of any religion”.

PAPUA NEW GUINEA

Reference text⁶:
Constitution of 1975

Relationship between religion and the State: The Constitution places the people “in the hands of God”.

God must be invoked in every oath of allegiance.

Religious freedom: Article 45: “Every person has the right to freedom of conscience, thought and religion [...]”



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- United Nations – Human Rights – High Commission: <http://www.ohchr.org/Documents/Issues/Religion/A.69.261.pdf> (2014 Guide: “Tackling Religious Intolerance and Discrimination in the Workplace”).
- RFI: <http://www.rfi.fr/emission/religions-monde>
- UN Global Compact: <http://hrbdf.org/dilemmas/freedom-religion>



GLOSSARY

Agnosticism: A refusal to take sides in metaphysical debates on the existence of God.

All Saints' Day: In some Christian churches, the feast of all known and unknown saints.

Allah: God. This word is used by Muslims and Arabic-speaking Christians and Jews.

Apostasy: Voluntary renunciation of a religion in favour of another religion or no religion. Generally public.

Aqidah: Dogma, doctrine, belief. The *aqidah* in Islam rests on six pillars: the oneness of God, belief in angels, the books, the prophets, the Day of Judgment, and fate.

Ascension: For Christians, "The Ascension of the Lord" celebrates the return of Christ to heaven, in other words, the end of his tangible presence on earth.

Ashura: Islamic day of fasting with some similarities to the Jewish fast of Yom Kippur, on the tenth day of the seventh month. Shiites also consider it a special day on which the killing of Imam Husayn is commemorated.

Assumption: For some Christians, the elevation of the Virgin Mary to heaven after her death.

Atheism: Attitude held by a person who denies the existence of God; absence of religious belief.

Bhakti: In Hinduism, doctrine of deliverance through devotion to a chosen deity.

Bible: Collection of sacred texts for the Jewish (Tanakh) and Christian (Old and New Testaments) faiths.

Christ: Name given to Jesus of Nazareth by his disciples, who believed him to be the Messiah, the Anointed One of God, who died and rose again to save mankind.

Christmas: Festival celebrated by Christians on 25 December (or 7 January, in certain Orthodox churches), to commemorate the birth of Christ.

Concordat: Total or partial agreement between the Holy See and States with Roman Catholic populations on discipline and ecclesiastical organisation, excluding faith or dogma. In effect in France from 1801 to 1905, and still applicable today in Alsace-Moselle.

Council: A Council (or synod) is an assembly of bishops of the Catholic or Orthodox Churches. It determines doctrine, dogma, and church order. Orthodox churches are categorised by the number of historic Councils they have in common. Of these historic Ecumenical Councils, seven are generally considered to be foundational; some churches recognise fewer.

Creed: From the Latin "I believe"; refers to the proclamation of faith by Christians.

Dastar: Sikh turban.

Deism: Religious doctrine that rejects all forms of revelation and believes in God only as the origin of the world and in natural religion.

Dharma: In Hinduism, immutable law that governs the universe and maintains its harmony.

Easter: for Christians, the Passover feast coincides with the death and resurrection of Christ.

Eid al-Adha or Eid al-Kabir: On this feast day, Muslims remember Abraham's sacrifice and mark the end of the pilgrimage (hajj).

Eid al-Fitr or Eid as-Saghir: Muslims celebrate the end of the fasting month of Ramadan.

Enlightenment: State of perfect wisdom, the goal of the way of Buddha.

Epiphany: Revelation of Jesus to the Magi. Church feast day that commemorates this event.

Fajr (morning prayer in Islam): Dawn.

Feast of Weeks: For Jews, marks the giving of the Torah.

Freedom of religion: According to Article 18 of the Universal Declaration of Human Rights adopted and proclaimed by the General Assembly of the United Nations in its resolution 217 A (III) of 10 December 1948: "Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship, and observance."

Good Friday: For Christians, celebration of the Passion of Christ (Christ's sufferings after his arrest) and his death on the cross.

Hajj: Pilgrimage to Mecca, one of the five pillars of Islam.

Halal: Designates everything that is authorised or allowed in Islam. Opposite of the word 'haram'.

Hanukkah: Festival of Lights, celebrated by Jews with lights, accompanied by blessings, prayers, and readings from the Hebrew Bible, for eight days beginning on 25 Kislev (late December).

Iftar: Meal that breaks the Ramadan fast; "break-fast".

Imam: Person who leads prayer in Islam; literally, "he who is in front"; for Shiites, the successor to Muhammad, and the community's Spiritual Guide.

Isha: Night; prayer just after nightfall; the fifth prayer of the day in Islam.

Karma: Buddhist law under which all our actions have consequences for ourselves and for others.

Kashrut: Set of criteria that determine whether a foodstuff may be eaten or not in Judaism; set of laws that detail how to make foods suitable for consumption.

Kosher: From the Hebrew "acceptable"; used in various contexts among Jews, particularly in relation to food.

Mawlid: Festival during which Muslims commemorate the birth of Muhammad.

Mincha: Jewish afternoon prayer, inspired by the patriarch Isaac.

Passover: For Jews, Passover commemorates the crossing of the Red Sea by the Hebrews during their liberation from Egypt.

Pentecost: For Christians, commemorates the gift of the Holy Spirit to the apostles.

Priest: From the Greek "elder", designates a minister in certain religious groups. Used in particular to designate a person who has taken holy orders in the Catholic and Eastern churches.

Proselytising: Zealousness in recruiting believers, trying to impose one's own ideas.

Puja: In Hinduism, the ritual of offering flowers or food invoking a deity to indwell a representative image.

Purim: Jewish festival linked to recitation of the Book of Esther, celebrated on the 14th and 15th of the month of Adar (February-March). Accompanied by joyful costume parades.

Quran: Reading, recitation of the Word of God. Sacred book of the Muslims.

Rabbi: From the Hebrew "master"; designates a spiritual guide and minister of the Jewish religion.

Ramadan: Name of the ninth month of the Muslim calendar. This month commemorates the beginning of the revelation of the Quran to Muhammad and is marked by fasting.

Rosh Hashanah: Jewish New Year, 1st day of the month of Tishri, around September or October. Linked to the creation of the world, judgment on all humanity, and repentance.

Salah pl. salat: Prayer/prayers, the second of the five pillars of Islam.

Secularisation: the social process of weakening links between religion and civil society in its traditional forms; implies a re-configuration of religious institutions via the transfer of certain undertakings to the public domain.

Shabbat (Sabbath): From the Hebrew "to rest", designates the day of rest, given over to God, for Jews.

Shacharit: Jewish morning prayer, inspired by the patriarch Abraham.

Shahada: Witnessing, profession of faith (the first of the five pillars of Islam).

Sharia: In Islam, law, codes, and rules revealed by God to draw the believer closer to God.

Shia Islam: Minority branch of Islam that believes that the Prophet's rightful successor was Ali. Literally "partisans of Ali".

Sukkot: A seven-day festival that encourages Jews to live as holy a life as possible. Daily life unfolds in a temporary sukkah (hut) that recalls the flight from Egypt.

Sutra: The words of Buddha; literally "central theme".

Tallit: Priestly garment used by Jews.

Talmud: In Judaism, the Talmud (oral Law) is the main compilation of commentaries on the Torah (written Law).

Tantra: In Hinduism, the sacred texts, doctrines, rites, and initiation methods.

Tawhid: "oneness". The Islamic affirmation that God is one and that there are no others.

Tefillah: Personal, heart-felt Jewish prayer, one of the three acts that can lead to forgiveness of sins.

Teshuvah: In Judaism, the term means repentance, regret, the undertaking to not repeat a sin once committed. One of the three acts that can lead to forgiveness of sins.

Theocracy: Form of government in which power, considered to emanate from God, is exercised by persons invested with religious authority.

Theology: rational discourse about God.

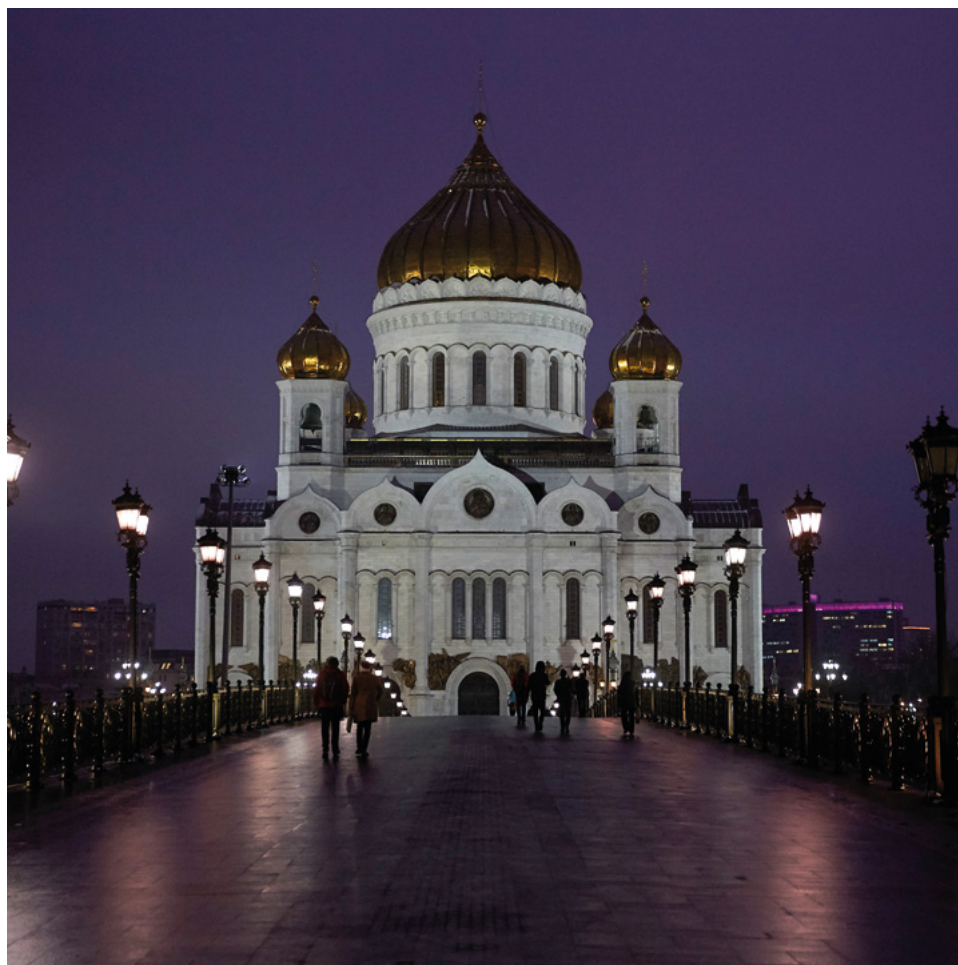
Torah: The first five books of the Hebrew Bible: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

Tzedakah: obligation in Judaism to perform an act of generosity; one of the three acts that can lead to forgiveness of sins.

Yahweh: In the Hebrew Bible, Yahweh is depicted as the God of the covenant with Israel.

Yom Kippur: Day of Atonement. For Jews, a day of convocation, fasting, and penitence intended to purify and obtain forgiveness.

Zakat: Religious tax, one of the five pillars of Islam. The zakat al-fitr is a form of obligatory alms given at the end of the month of Ramadan, before the celebration of the Eid al-fitr prayer.



CONTRIBUTORS

PREPARED WITH THE SUPPORT OF *CONVIVENCIA CONSEIL*:

- **Victor Grezes**
- **Samuel Grzybowski**
- **Anaïs Leleux**

SCIENTIFIC REVIEW:

- **Amélie Barras**, York University (Canada)
- **Margot Dizey**, National Centre for Scientific Research – CNRS (France)
- **Vincent Geisser**, National Centre for Scientific Research – CNRS (France)
- **Lloyd Lipset**, Shift, Centre for Expertise in Human Rights, based at Harvard, (États-Unis)
- **Oméro Marongiu-Perria**, PhD in sociology, specialist in Islam, Scientific Director of the European Center for Leadership and Entrepreneurship Education – ECLEE (France)
- **Emmanuel Pisani**, Director of the Institute of Science and Theology of Religions in Paris – ISTR (France)
- **John Tolan**, Professor of History at the University of Nantes, member of the Academia Europæa, co-director of the Institute of Religious Pluralism and Atheism (France)
- **Éric Vinson**, PhD in Political Science, Teacher of religious phenomena-secularism at the Paris Institute of Political Studies and the Catholic Institute of Paris – ICP (France)

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TOTAL SA

Registered Office:

2, place Jean Millier - La Défense 6

92400 Courbevoie - France

Tel.: +33 (0)1 47 44 45 46

Share Capital: 6 133 930 082.50 €

542 051 180 RCS Nanterre

www.total.com