

Codebook for the Accommodation of Islam (AOI) Data Set

v. 1

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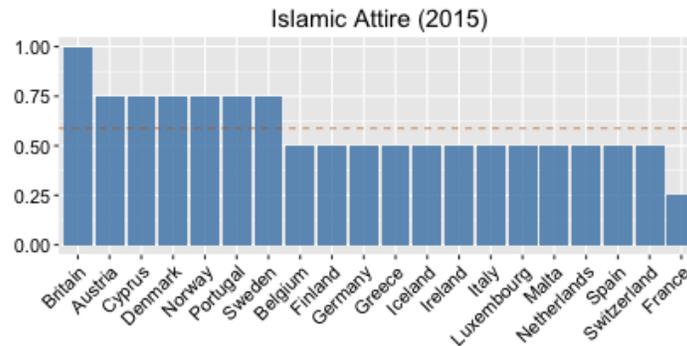
For updates:

<http://www.serdarkaya.com/data.php>

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1. Islamic attire (attire2015)



1.00: There are no legal restrictions on Islamic attire, and public institutions accommodate Muslim individuals with religious attire; and anti-discrimination laws effectively protect Muslims against unfair practices.

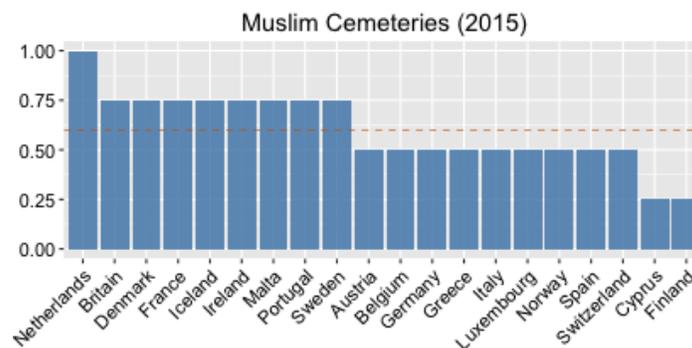
0.75: There are no legal restrictions on Islamic attire, and few schools or government offices restrict its use; and anti-discrimination laws are not always effective to protect Muslims against unfair practices.

0.50: There are no specific legal restrictions on Islamic attire, but many schools and government offices restrict its use, while many others do not.

0.25: Legal restrictions on Islamic attire exist in most schools and government offices.

0.00: Legal restrictions on Islamic attire exist in most realms of social life.

2. Cemeteries (cem2015)



1.00: Almost all municipalities with Muslim presence have Muslim cemeteries or sections, and the laws allow the observance of all Islamic burial rituals and traditions.

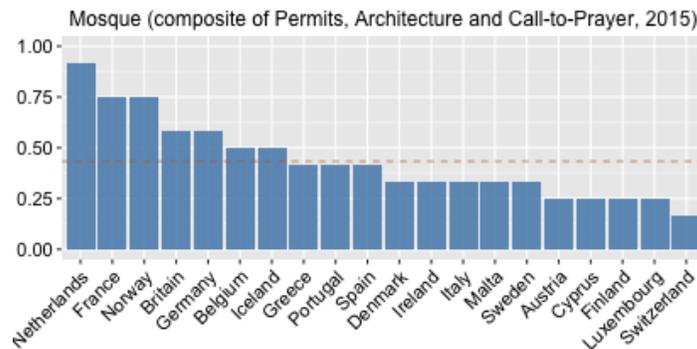
0.75: Most municipalities with Muslim presence have Muslim cemeteries or sections, and the laws allow the observance of most Islamic burial rituals and traditions.

0.50: Many municipalities with Muslim presence have Muslim cemeteries or sections, while many others do not; and the laws regarding the observance of Islamic burial rituals and traditions vary accordingly.

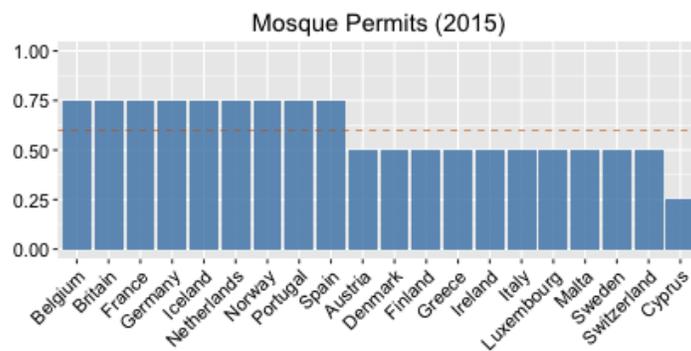
0.25: Some municipalities with Muslim presence have Muslim cemeteries or sections, and the laws allow the observance of some Islamic burial rituals and traditions.

0.00: Muslim cemeteries or sections do not exist, and the laws do not allow the observance of Islamic burial rituals and traditions.

3. Mosques (composite of three variables, mosque2015)



a. Permits (permit2015)



1.00: Obtaining a permit for a mosque is rarely or never more difficult than obtaining one for a church.

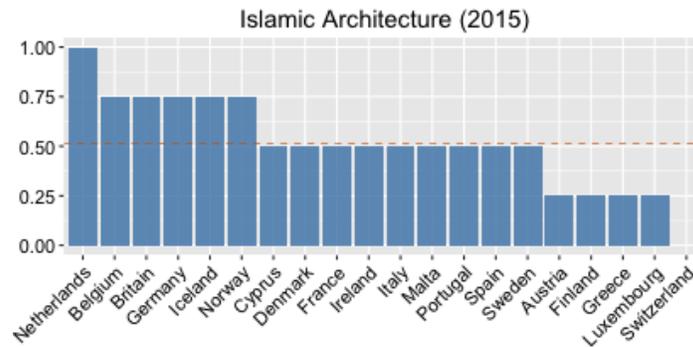
0.75: Obtaining a mosque permit is in some cases more difficult than obtaining one for a church.

0.50: Obtaining a mosque permit is in many cases more difficult than obtaining one for a church.

0.25: Obtaining a mosque permit is in most cases more difficult than obtaining one for a church.

0.00: Obtaining a permit for a mosque is almost never possible.

b. Architecture (archi2015)



1.00: There are little or no restrictions on Islamic architecture.

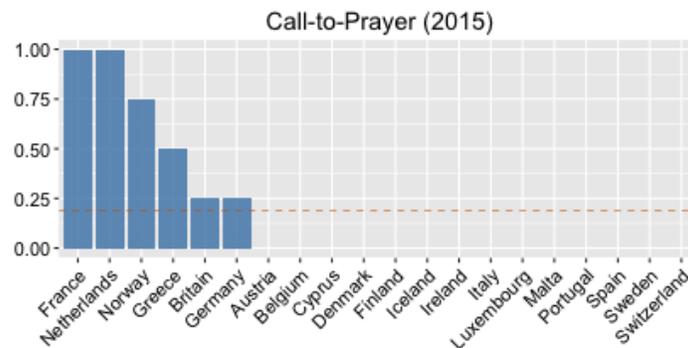
0.75: Restrictions on Islamic architecture exist in some municipalities, but are not very common.

0.50: Restrictions on Islamic architecture exist in many municipalities.

0.25: Restrictions on Islamic architecture exist in most municipalities.

0.00: There is a ban on certain elements of Islamic architecture.

c. Call-to-Prayer (adhan2015)



1.00: The call-to-prayer is permitted, albeit with reasonable zone, volume and time limitations, or the call-to-prayer is subject to similar sets of rules and regulations as church bells.

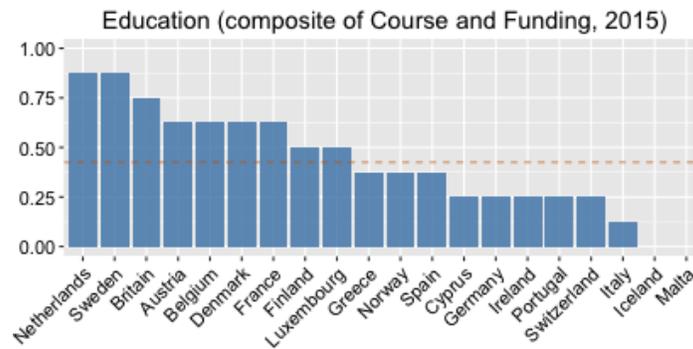
0.75: The call-to-prayer is permitted in most municipalities, albeit with reasonable zone, volume and time limitations, but they are not as widely accommodated in the country as church bells.

0.50: The call-to-prayer is permitted in many municipalities, albeit with reasonable zone, volume and time limitations, and prohibited in many others, and they are not as widely accommodated in the country as church bells.

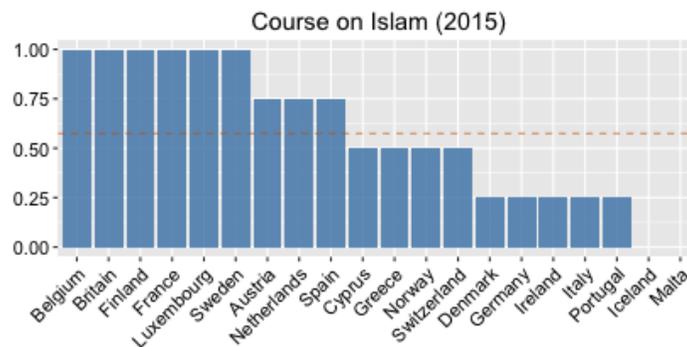
0.25: The call-to-prayer is permitted in few municipalities, albeit with reasonable zone, volume and time limitations, and they are far from being widely accommodated in the country as church bells.

0.00: The call-to-prayer is never or almost never allowed, and no similar restrictions are imposed on church bells.

4. Education (composite of two variables, edu2015)



a. Course on Islam in Public Schools (course2015)



1.00: Public schools almost never leave Muslim students in a position to either take a course on Christianity or request exemption. They offer several denominational courses, a non-denominational

course, or leave religious education to parochial institutions.

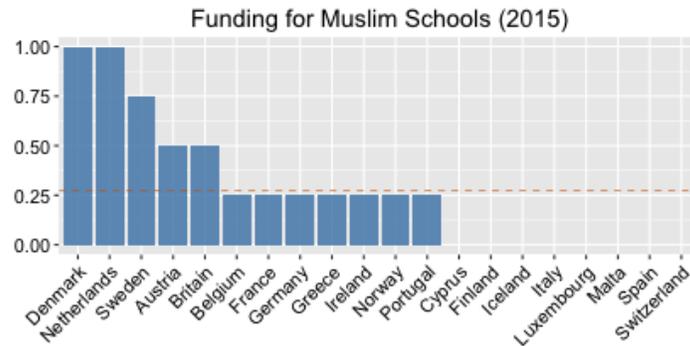
0.75: Most public schools that offer a denominational religion course on the majority religion offer a course on Islam as well, if they have Muslim students.

0.50: Many public schools that offer a denominational religion course on the majority religion offer a course on Islam as well, if they have Muslim students.

0.25: Few public schools that offer a denominational religion course on the majority religion offer a course on Islam as well, when they have Muslim students.

0.00: Public schools almost never offer a course on Islam, and the existing religion courses focus primarily on Christianity, leaving Muslim students in a position to either take a course on Christianity or request exemption.

b. State Funding for Schools Owned by Islamic Institutions (funding2015)



1.00: The state funds both Christian and Islamic schools to similar extents.

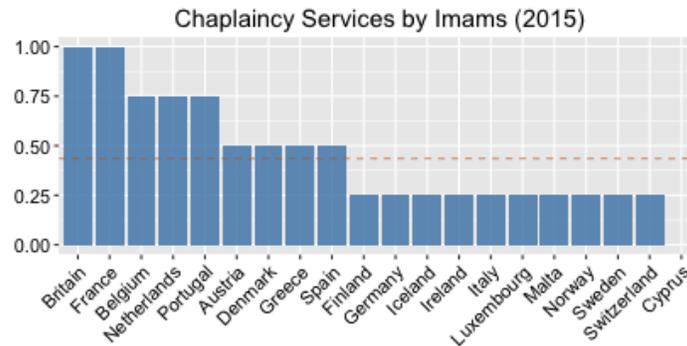
0.75: The state funds Islamic schools generously, but not as generously as it funds Christian schools.

0.50: The state funds Islamic schools, but poorly in comparison to Christian schools.

0.25: The state funds Islamic schools, but very poorly in comparison to Christian schools.

0.00: The state almost exclusively funds Christian schools.

5. Chaplaincy (chap2015)



1.00: All clergy members have equal access to public institutions, and enjoy about the same level of privileges and state support, regardless of their religious affiliation.

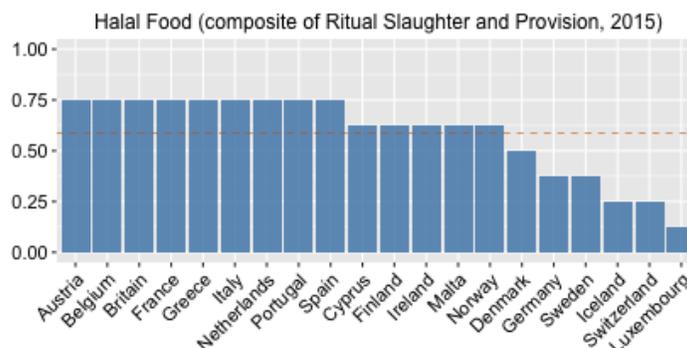
0.75: The members of the Muslim clergy are able to counsel the patients in hospitals, soldiers in the military, and/or inmates in prisons; and they enjoy most but not all of the privileges that their Christian counterparts have in regard to access to facilities or state support.

0.50: The members of the Muslim clergy are able to counsel the patients in hospitals, soldiers in the military, and/or inmates in prisons; but they enjoy some of the privileges that their Christian counterparts have in regard to access to facilities or state support.

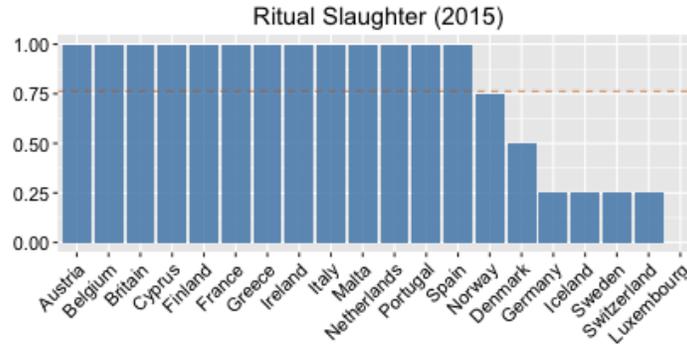
0.25: The members of the Muslim clergy are able to counsel the patients in hospitals, soldiers in the military, and/or inmates in prisons; but they enjoy very little of the privileges that their Christian counterparts have in regard to access to facilities or state support.

0.00: Unlike their Christian counterparts, the members of the Muslim clergy are not able to counsel patients in hospitals, soldiers in the military, and/or inmates in prisons; and they enjoy almost none of the privileges that their Christian counterparts have in regard to access to facilities or state support.

6. Halal Food (composite of two variables, halal2015)



a. Ritual Slaughter (sla2015)



1.00: Ritual slaughter is legal.

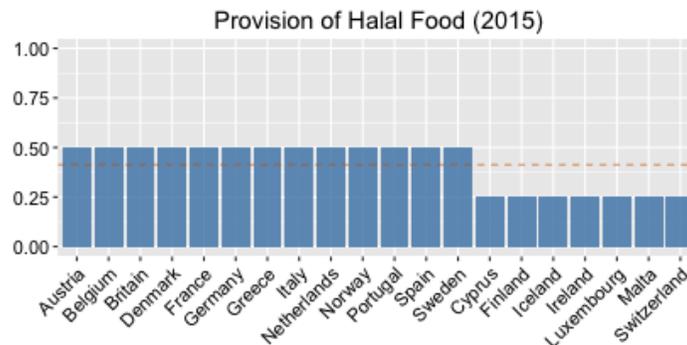
0.75: Ritual slaughter is either legal with some conditions, or illegal with workable exceptions.

0.50: Ritual slaughter is either legal with strict conditions, or illegal with few exceptions.

0.25: Ritual slaughter is either legal with very strict conditions, or illegal with very few exceptions.

0.00: Ritual slaughter is illegal, and almost no exceptions are made.

b. Provision (prov2015)



1.00: Halal food options are available in almost all school cafeterias, hospitals, prisons, and supermarkets/restaurants.

0.75: Halal food options are available in most school cafeterias, hospitals, prisons, and supermarkets/restaurants.

0.50: Halal food options are available in many school cafeterias, hospitals, prisons, and

supermarkets/restaurants, and unavailable in many others.

0.25: Halal food options are available in few school cafeterias, hospitals, prisons, and supermarkets/restaurants.

0.00: Halal food options are almost never available in school cafeterias, hospitals, prisons, and supermarkets/restaurants.

7. Overall Index Score (composite of six variables, aoi2015)

