

Map Methodology and Database Codebook

Version 2
August 2017

Eshhad: Center for the Protection of Minorities



Photo Credit: Jonathan Rashad, originally published on June 9, 2017 as part of a [photo essay](#) titled, “Photo Essay: Families of the Christians Killed by ISIS in Minya.”

إشهاد. ESHHAD.

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1. INTRODUCTION

1.1 Eshhad

Eshhad is an online platform that aggregates and collates publicly available information on sectarianism in Egypt, Iraq, and Syria. After data is collected, verified, and placed in the Eshhad Database (“[Database](#)”), the data is displayed on the Eshhad Map (“[Map](#)”) to illustrate and map out the frequency of incidents.

The nonprofit’s main objective is to document reports of sectarian attacks against religious and ethnic minorities in the Middle East. Eshhad envisions a world where all people can freely believe and practice their faith and cultural traditions with the protection and security of their government who enshrines core fundamental rights; who prohibits discrimination based on ethnicity, religion, or culture; and who provides fair rule of law for their citizens. Eshhad aims to accomplish its vision through data-driven research, impacting individual lives through litigation, and shaping policy regarding the protection of minorities in the Middle East.

For four years Eshhad focused primarily on Egypt but is now expanding to Iraq and Syria. The long-term vision is to expand to include sectarianism against all marginalized groups in Egypt and the region as a whole.

For more information about Eshhad, please visit the website at eshhad.org.

1.2 Defining Sectarianism

For documentation purposes, Eshhad aggregates and collates data on events or incidents that may qualify as sectarianism and violence against ethnic and religious minorities in Egypt, Iraq and Syria. When researchers and investigators are not present at the incident to document and verify all alleged facts, it can be difficult to discern the intent of each incident. For this reason, Eshhad does not mandate intent as a necessary element to the data collection and definition of sectarianism. Monitoring and collecting a wide range of incidents provides a context into areas where sectarian violence thrives. A broader scope also allows observers to understand the history of the village or area in which the events occur, and ultimately has the potential to identify areas of concern.

Eshhad defines *sectarianism* as actions that are motivated— in whole or in part— or colored by bigotry, discrimination, or hatred by reason of the identity of the individual or group, whether religious, ethnic, or another defining feature, by state or non-state actors.¹ For the last four years, Eshhad has only documented actions motivated by religious animus in Egypt, with the view of expanding documentation to include incidents targeting ethnic and cultural minorities in the future.

Although Eshhad often refers to the targeting of minority groups, there are instances where religiously, ethnically, or culturally motivated violence or discrimination can be directed against majority groups. When relevant, Eshhad includes these types of incidents as part of its mandate as well.

For more information about Eshhad, its initial phases, and its findings over the past four years, including a 2015 [Project Introduction](#) when Eshhad was incubated with the Tahrir Institute for Middle East Policy and its subsequent publications, please refer to the website at eshhad.org.

¹ While aware that many local groups in Egypt define sectarianism as only inclusive of religious violence, Eshhad chooses to broadly define it while also limiting the functional scope of documentation. For example, the Egyptian Initiative for Personal Rights (EIPR) defines sectarian violence as, “any use of violence, regardless of degree or type, by an individual or group affiliated with one religion against an individual or group not affiliated with that religion, or against their property or houses of worship, if religious affiliation was one of the motives of violence or a factor in the escalation of violence, or if such violence included attacks on religious practices, places of worship or religious symbols.” (*Two Years of Sectarian Violence: What happened? Where do we begin? An Analytical Study of Jan 2008 -Jan 2010*, EIPR, April 2010, <https://eipr.org/en/publications/two-years-sectarian-violence-what-happened-where-do-we-begin-analytical-study-jan-2008>).

2. MAP METHODOLOGY

2.1 Introduction

The Eshhad Map is a geographic representation of the data that Eshhad collects on sectarian incidents in Egypt. This is the same data that is publicly accessible in the Eshhad Database; it is represented in a different, more interactive format.

The Eshhad Map allows users to visualize the location of incidents of a sectarian nature; filter events by incident type, time range, and location; and highlight trends depicting the reality on the ground.

At present, the map, like the database, contains incidents of a sectarian nature in Egypt beginning from January 2011 to the present. Initially, Eshhad only collected data beginning in August 2013, however, Eshhad is in the process of expanding its data to include the years 2011 to 2013 as well as a wider geographic scope—including Iraq and Syria.

The Eshhad Map is a live project that incorporates events as they are recorded and represents data gathered from domestic and international media sources, domestic and international non-governmental organizations and human rights entities, and on-the-ground reports. It was created to provide journalists, researchers, analysts, and policymakers with an opportunity to visualize the data and highlight geographic trends that may not otherwise be immediately obvious.

2.2 Map Interface

The Eshhad Map is composed of primarily two layers, including the base map from Stamen, Toner Lite, which is produced by OpenStreetMap data first, and second, the geocoded incidents that are recorded in the Eshhad Database. The map displays geocoded markers to indicate individual incident reports, allowing users to isolate an incident and review its particular *External Notes* (See Database Codebook 3.4.13), *Date of Incident* (See Database Codebook 3.4.1), and *Incident Type* (See Map Methodology 2.2.2 and Database Codebook 3.4.6).

2.2.1 Target Type

After an incident is identified, it is classified and coded from a set of several target types. Each incident is then displayed on the Eshhad Map following a particular color-code as displayed on the “Target Type” filter bar at the top of the map.

2.2.2 Incident Type

When an event can be classified under more than one incident type, the Eshhad Database coder will use discretion to code each incident under the appropriate “Incident Type” and will also record a “Secondary Incident Type” in the next column of the database if necessary. If filtered by

the incident type, the map will reflect all incident types, whether in the primary or secondary columns. It is important to note that numbers for incident types and statistics reflected on the Eshhad website and publications also take into account the secondary incident type while not affecting the total number of incidents overall.

For more detailed internal definitions for each incident type and how incidents are categorized under each “Incident Type,” refer to section 3.4.6 of the Database Codebook.

2.2.3 Map Filters

The filters on the Eshhad Map allow the user to control the data that is displayed. By selecting what data the user wants to view, different patterns of violence can visually be expressed or manipulated on the map. To complement this feature, Eshhad researchers have also provided statistics on the [website](#) in the form of reports that show a variety of perspectives and conclusions that can be drawn from the data provided in the Eshhad Database. Commentary and analysis on the Eshhad website often relies on these data in addition to expert opinions on the ground.

The map filters provide the user with the ability to sort by target types, target groups, and incident types, in addition to time range and location filters. Locations are filtered by provinces. More detailed location information is provided in the Eshhad Database.

The current set of Eshhad’s data (including data that has been coded but not published) begins in January 2011 and is kept up to date within a seven-day margin from the incident’s occurrence. Initially, Eshhad began coding in August 2013 and now is currently expanding the dataset to cover the January 2011–August 2013 time period. As the team expands the dataset and gathers prior data, the time range selectors will, accordingly, expand.

2.2.4 Total Counts

Total Counts are the total numbers of recorded incidents from January 2011 until present. Total Counts will only reflect the numbers that are documented on the Eshhad Map. The number is located on the timeline slider at the bottom of the map.

3. DATABASE CODEBOOK

3.1 Introduction

The Eshhad Database is the central location where all data is stored and recorded. Recorded incidents include those that are clearly sectarian in nature as well as those that have the potential to turn sectarian in the future; consequently, the data may include criminal activities or security concerns that, in some cases, are not overtly sectarian in nature but can become sectarian when others get involved on account of religious identity or divides.

Eshhad relies on a number of available sources to inform its dataset, including Arabic and English news sites and on-the-ground reporting and verification of particular cases conducted by international and domestic non-governmental organizations and human rights groups. Due to security concerns, not all incidents are uploaded onto the public database; at times, names of victims may also be omitted.

The data that Eshhad collects helps to illustrate and visualize certain realities that are not fully evident through traditional journalism and other reporting mechanisms. Eshhad relies on the data to produce minority profile briefs and issue briefs, as well as various other reports that provide trend analysis and recommendations, both policy and legal. In doing so, Eshhad serves as a platform that provides researchers, policymakers, academics, and journalists with data that is crucial to addressing issues of security, rule of law, and freedoms of religion and thought. Obstacles to the gathering and dissemination of information have only become greater with ongoing conflicts in the Middle East and an increasing crackdown on human rights defenders. Consequently, the need for a comprehensive database is of growing importance. Eshhad aims to fill an information gap and provide a clearer picture of ethnic, cultural, and religious discrimination and violence through this project.

3.2 Data Parameters

3.2.1 Time Range

The Eshhad Database began tracking and documenting sectarian-related events beginning on August 14, 2013. While not presuming to be fully comprehensive, the database continues to undergo constant updates and maintains information up to the present day.

Project administrators are expanding the dataset to include data beginning with the [bombing](#) at the Coptic Orthodox Church of Saint Mark and Pope Peter on January 1, 2011 until August 2013. A future phase will include events prior to 2011.

3.2.2 Locations

Until further notice, Eshhad publicly displays data on incidents occurring in Egypt, Iraq, and Syria. In a few exceptional cases, Eshhad researchers have included incidents targeting Egyptian minority groups in neighboring countries, like Libya.

While Eshhad monitors incidents in the entire region, it is currently not comprehensively or publicly displaying this data.

3.3 Data Sources and Verification

3.3.1 Data Sources

Eshhad gathers data collected from domestic and international media outlets, social media sources, domestic and international non-governmental organizations and human rights entities, collaboration with peer organizations, and direct victim witness reports. Published incident reports reference at least one source in the source columns in the Eshhad Database; when possible, multiple sources will be provided. When security is a concern for certain populations or individuals, information that is gathered will not be made public.

3.3.2 Collection Process

(1) Data Collection and Entry <i>Pre-Vetted Database</i>	Eshhad coders and researchers collect data from a variety of sources including: <ul style="list-style-type: none">- Domestic and international media;- Social media sources;- Domestic and international non-governmental organizations and human rights entities;- Collaboration with peer organizations;
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	<ul style="list-style-type: none"> - Direct victim witness reports. <p>The data is placed into a <i>pre-vetted database</i> before being placed in the main Eshhad Database.</p>
(2) Data Review Database	<p>Data in the <i>pre-vetted database</i> is reviewed by Eshhad staff. The data is checked for accuracy and source reliability, and whether other independent sources are available to corroborate the report.</p> <p>The information recorded for each incident is an aggregate of all sources based on the discretion of the researchers. Not all information provided in each resource or website is used in the Eshhad incident record and external notes.</p> <p>Any external submissions from members of the public are also reviewed at this stage and included in the main database if the information can be corroborated.</p>
(3) Data Mapping and Sharing	<p>A second data coder inserts location latitude and longitude and reviews the record once more for accuracy. The incident is then uploaded publicly onto the Eshhad Database and the Eshhad Map.</p>
(4) Data Revamp	<p>When necessary, information in the database will be edited or changed if new information is released, inaccuracies are found, or a general revision of the information is necessary.</p>
(5) Data Analysis and Reporting	<p>Through reports, issue briefs, minority profile briefs, and analysis that Eshhad produces, the data is analyzed for trends and patterns.</p>

3.3.3 Verification and Reliability Process

Eshhad does not claim to fully verify each incident independent of the source that is cited in the Eshhad Database. However, throughout the data collection process (see section 3.3.2), researchers and coders start the process with a set of predetermined sources that Eshhad considers reliable and legitimate. When some sources are not independently reliable, coders obtain a second source. If the only source available cannot be verified—or, at minimum, relied upon—the incident is not made public or placed on the Eshhad Map.

Factors that coders look for in a reliable source include:

- Reputable domestic or international news outlets;
- Reputable domestic or international non-governmental organizations; and
- Research conducted directly by coders, researchers, or those in a trusted network.

When there is a conflict of information between different sources, the more conservative number (or more measured account, if the disputed data is qualitative) is taken if both sources are trusted equally. Ultimately, Eshhad reports details or facts from the most trusted source.

3.4 Incident Report Details

This section describes and details the information that comprises each incident, including information that is publically available on the database, as well as information that Eshhad does not make public on the Eshhad Database or Eshhad Map.

3.4.1 Incident Dates

Columns B, C, and D of the database provide the start date of the incident, the end date of the incident, and the date on which the incident was recorded by Eshhad coders. If an incident only occurred on one day, the start date and end date will be the same. A coder will list “ongoing” in the end date if the incident is still occurring. Columns E and F provide the month and year of the incident for analysis purposes.

3.4.2 Incident Description

Column G of the database provides a brief description and title of the incident.

3.4.3 Victim Name

When the name of a victim has been made public through social media or traditional media sources, Eshhad will record and publicly display the victim’s name in Column H. When information is directly sent to Eshhad from firsthand sources or the victim him/herself, coders will privately log the victim and/or family member names, while maintaining full anonymity on the public database. Unless the victim and/or family members expressly give consent for information to be publicly recorded and displayed, Eshhad will maintain anonymity.

3.4.4 Target Group and Denomination

In Column I, Eshhad publicly displays groups that are targeted in each incident in the “*Target Group*” column per the following categories:

Ahmadi	Multiple
Alawite	Non-Religious
Assyrian	Nubian
Bahá'í	Quranist
Chaldean	Shabak
Christian	Shi'a
Circassian	Sufi
Druze	Sunni
Ismaili	Syriac
Kaka'i	Turkmen
Kurdish	Yazidi
Mandaean	

Within the Christian category, there are a wide variety of denominations that coders list in Column J. This information is for research purposes and is not displayed publicly.

Anglican	The category “Anglican” includes Episcopalian.
Catholic	The category “Catholic” includes Roman Catholic, Coptic Catholic, Latin, Armenian, Chaldean, Greek, Melkite, and Syrian.
Protestant	The category “Protestant” includes Apostolic Grace, Baptists, Brethren, Church of Christ, Church of God, Christian Model Church, Faith Church, Gospel Missionary, Open Century, Methodist, Message Church of Holland, Pentecostal, Presbyterians, and Revival of Holiness.
Coptic Orthodox	Since this is the largest denomination in Egypt, this category is always listed alone.
Orthodox	The category “Orthodox” includes Greek Orthodox, Syrian Orthodox, and the Armenian Apostolic Church.

The category “Non-Religious” includes Atheists and Humanists or any other groups that do not subscribe to a known or recognized religion.

3.4.5 Perpetrator 1 and 2

In Column K, perpetrators are listed as either “State Actor” or “Non-State Actor.” If the perpetrator is known and clearly identified by the source, coders will use Column L to list the individual and/or entity who perpetrated the attack. When the perpetrator is not known, the coder will use the category “Unknown.”

Additionally, “Unknown” is used when a perpetrator is assumed to be a member of a group

without adequate substantiation. For example, during the widespread attacks on churches on August 14, 2013, many news sites listed the Muslim Brotherhood as the perpetrators of most attacks. Although it is commonly believed among human rights researchers in Egypt that many of the perpetrators were, in fact, members of the Muslim Brotherhood, the overarching societal bias against the Brotherhood and the political context at the time make factual accuracy difficult to obtain. In such instances, Eshhad codes the perpetrator as “Unknown.”

3.4.6 Incident Type 1 and 2

Incident types are stored in Columns M and N and are used to color-code data and place it on the Eshhad Map. Definitions are provided for each incident type.

When an event can be classified as more than one incident type, the database coder will use discretion to input the “Primary Incident Type” and will also record a “Secondary Incident Type” if necessary. The decision to code an incident type in a particular way is left to the discretion of the coder based on the information provided.

By definition, some incident types are inherently more inclusive of several actions than others. For example, “mobbing” is used as the primary incident type when groups of people surround a house of worship, an individual, or personal property with the intent of harming the person or the property. Naturally, while physical injury to the individual and/or damage to the property may ensue thereafter, the incident will be recorded as mobbing. In cases like this, coders will only document a secondary incident type if it is clear from the information provided that the purpose or intent included the secondary action that occurred.

Incident types are defined as follows:

Incident Type	Definition
Abduction/Disappearance	The category “Abduction/Disappearance” includes kidnappings, forced disappearances, and the disappearances of persons without an identified motive.
Arson/Burning	The category “Arson/Burning” includes the deliberate burning of a target type, except against individuals. “Burning Alive” is used when the action is against individuals, as defined below.
Attempted Attack	The category “Attempted Attack” includes unsuccessful or incomplete efforts to commit any of the attacks or incidents otherwise mentioned here.
Assault	The category “Assault” includes a physical attack committed against a person. This category includes beatings or other forms of mental or physical abuse.

Beheading	The category “Beheading” includes the act of cutting off a person’s head in an execution.
Blasphemy	The category “Blasphemy” includes the use of a criminal charge against an individual for insulting a religion.
Bombing	The category “Bombing” includes the causing of an explosion due to an incendiary device. “Bombing” also includes the use of smoke, gas, or other destructive substances that cause an explosive effect.
Burning Alive	The category “Burning Alive” includes the setting on fire of any persons fatally or non-fatally.
Clashes	The category “Clashes” includes violent confrontations between people or groups of people. This includes clashes with police or other security forces.
Criminal Investigation	The category “Criminal Investigation” includes police or state action to carry out formal inquiries in response to a criminal event.
Demolition	The category “Demolition” includes knocking down, destroying, flattening, or tearing down a building or wall belonging to a targeted individual or organization.
Detention/Arrest	The category “Detention/Arrest” includes formal government-sponsored arrest as well as extrajudicial arrest and detention.
Discrimination	The category “Discrimination” includes the unjust or prejudicial treatment of persons based on their religion, ethnicity, or culture. “Discrimination” can be committed by both private entities and the state.
Displacement	The category “Displacement” includes forced migration, forced removal, and removal that becomes inevitable due to surrounding circumstances.
Execution	The category “Execution” includes the carrying out of a legal or extrajudicial death sentence against a person.
Forced Conversion	The category “Forced Conversion” includes the conversion of an individual out of his/her religion to another under the threat of force or violence.
Forced Marriage	The category “Forced Marriage” includes the marriage of an individual under the threat of force or violence, motivated in whole or in part by sectarian intent.

Forced Taking	The category “Forced Taking” includes theft of property, including the displacement of persons from their land for economic purposes, motivated in whole or in part by sectarian intent.
Government Action	The category “Government Action” includes state-sponsored actions that have sectarian implications or effects.
House Arrest	The category “House Arrest” includes the forced confinement of a person to his/her home.
Incitement	The category “Incitement” includes the provocation of unlawful behavior. “Incitement” can occur in person, via broadcast media, and via traditional or social media sources.
Judicial Verdict	The category “Judicial Verdict” includes the issuing of a judicial sentence that has sectarian implications or effects.
Killing	This generic category “Killing” is used when the source does not clearly indicate how the person was killed.
Legal Action	The category “Legal Action” includes the issuing and ratification of laws or decrees that have sectarian implications or effects.
Looting/Destruction of Property	The category “Looting/Destruction of Property” includes breaking and entering, raids, and acts of vandalism.
Mobbing	The category “Mobbing” includes the crowding around a building to commit an attack or create a sense of fear. “Mobbing” also includes the sieging of a building.
Police Action	The category “Police Action” includes any measures taken by police officers with sectarian implications or effects.
Prevention of Renovation	The category “Prevention of Renovation” includes the efforts of private actors or security forces to prevent the renovation or reconstruction of a building.
Protection Money	The category “Protection Money” includes forcing a person to pay protection money (also known as <i>jizya</i>) to a non-state actor to ensure his/her safety.
Rhetoric	The category “Rhetoric” includes statements made by influential figures, including television personalities, religious leaders, or government officials that place non-Sunni Muslims in a bad light without explicitly inciting violence or other criminal acts.

Rumor	The category “Rumor” includes the spreading of false statements that harm or tarnish the victim’s reputation.
Shelling/Mortar	The category “Shelling/Mortar” includes the use of explosive artillery projectiles or bombs.
Shooting	The category “Shooting” includes the killing or wounding of a victim with an arrow or gun.
Stabbing	The category “Stabbing” includes the killing or wounding of a victim by the thrusting of a knife or other pointed object or weapon.
Stoning	The category “Stoning” includes the killing or wounding of a victim by throwing stones, rocks, or pebbles at them.
Threat	The category “Threat” includes expressing an intent via actions or words to inflict pain, injury, damage, or other hostile action towards a person or group.
Torture	The category “torture” includes inflicting severe pain on a victim as punishment or to force them to commit an act.

3.4.7 Target Type

The “Target Type” in Column O codes each incident as an Educational Institution, Individual, Personal Property, Institution, or House of Worship. The types of targets are delineated as follows:

- Educational Institution
 - Schools
 - Nurseries
- Personal Property
 - Stores
 - Homes
 - Boats
 - Land
- Institution
 - Religious Nonprofits
 - Orphanages
 - The Bible Societies

3.4.8 Target Category

The “Target Category” in Column P codes each incident as Religious, Cultural, or Ethnic.

3.4.9 Numbers of Dead, Injured, Missing Persons, Arrested/Detained

For each incident record, the numbers of dead, injured, abducted and disappeared, and the arrested and detained are recorded in Column Q, R, S, and T. When numbers of the dead and injured are not specifically listed in reports, the coder will list either “few” or “many” depending on each incident.

“Death” is a violent act occurring between two or more individuals or parties of different religious, ethnic, or cultural backgrounds or beliefs that results in the death of an individual from any of the involved parties. This can include stoning to death, beheading, shooting, burning alive, killing, or fatal injuries.

“Injury” is a violent act that occurs between two or more individuals or parties of different religious, ethnic, or cultural backgrounds or beliefs that results in the injury of an individual. Injury can be caused by a host of actions including, but not limited to, beating, sexual or physical abuse, non-fatal torture, or general violence that results in the injury of individual(s).

Without on-the-ground research and investigation, it is often difficult to determine whether a specific incident can be recorded as *abduction* or *disappearance*. Abductions are considered kidnappings with criminal purposes, sometimes encouraged or driven by sectarian motives. Often times, organizations and victim families report all missing persons as abductions. At times, however, some Christian females voluntarily leave or disappear for the purpose of divorce, conversion, or eloping with a Muslim male. For this reason, Eshhad codes all such incidents as “Abducted/Disappeared.”

The category “Arrested/Detained” includes individuals arbitrarily or legally detained by the state, as well as individuals detained by other citizens or figures of power. This category also includes house arrests.

3.4.10 Locations

Coders document and publish the precise location of an incident in Columns U and V when 1) the information is available online, and 2) when publishing precise locations is not a security risk for any of the individuals or properties involved. When security is an issue, a more generic location is chosen and designated under “standard coordinates.” The Eshhad Database indicates which locations are standard coordinates and which are actual coordinates in Column W. Coders will aim to be as precise as possible; if the precise location is unknown, coders will try to locate a street name or specific landmark close to the location of the incident. When no actual location can be determined or made public, standard coordinates are chosen based on the most specific information available. For example, some incidents will be recorded in a specific village. In such cases, coders will identify a set of coordinates for the village to broadly and visually represent where the incident occurred.

Locations in the database are coded by Country (Column AA), Province (commonly known as a governorate – Column Z), District (equivalent to the Arabic word “*Markaz*” or “*Qism*” – Column Y), and Town/Village/City or Other identifying geographic factors (Column X).

3.4.11 Court and Police Reports

If, in any specific incident, a police report is filed or there is case number before a court, the numbers are listed in Column AB.

3.4.12 Reconciliation Councils

Column AC is used to indicate when a reconciliation council is used, in particular in Egypt but also if relevant elsewhere.

3.4.13 External and Internal Notes

For each incident record, noted in Column AD, Eshhad provides a short summary of what happened, including as many details of the incident as possible. Information in this section may include an anecdotal representation of the date, the incident type, the name of the target or the target type (when the name is not available or is not being made public), as well as the location, and details regarding what happened.

If new information is made public, a coder will update the record by including the new information at the end of the notes as marked with the words: “UPDATE [Date].”

Information in the External Notes includes the most relevant and reliable information obtained through the sources available to Eshhad coders.

Internal Notes in Column AE includes information that is not made public but may be of internal relevance for future updates and research purposes. This might include a victim’s name, the names of lawyers and activists who may be available for comment or verification, and other information that coders keep to communicate internally.

3.4.14 Entered, Reviewed, Uploaded, and Revamped Signatures

For each step taken in the data collection process as highlighted in section 3.3.2 of this Codebook, the coder, researcher, or staff member will electronically initial and sign their name to the Eshhad Database. These columns (AF, AG, AH, and AI) are not made public.

3.4.15 Attachments

Should there be any photos or videos that are relevant to the incident, coders will store those pictures in Column AJ.

3.4.16 Sources

Links to external sources are provided in Columns AK through AV.

3.5 Translation and Transliterations

When possible, the English translation is provided for church names or other targets, while transliterations are used for location names. When the English translation for a church name or target does not provide a correct representation of what was targeted, then coders will use an English transliteration. For example, there are some smaller residential neighborhoods or areas that do not translate well into English. In these cases, coders will keep a transliteration (*Ezba* or *Nazla*) instead of translating it to a hamlet or farm since neither English translation captures what these words actually mean.

Below are a few transliterations and translations that are commonly used throughout the database:

St.	St. is a literal translation of “Mar” that are commonly used prefixes to many church names. Eshhad coders use the word St., not Saint, “Mar,” or “Mary.”
George	<p>Many church names include the Arabic equivalent of the name George. The Eshhad Database translates church names to “St. George” and does not transliterate it to “Mar Gerges” or any other transliteration form.</p> <p>However, individuals or victims’ names are not translated, rather transliterated to Gerges. Other spelling forms, including Guirguis, are not used, even though they are commonly seen in other sources.</p>
al-	<p>When transliterating an Arabic name into English that begins with a determiner “the,” Eshhad transliterates it to “Al-” or “al-.” Although commonly used in other sources, Eshhad does not use El or any other transliteration.</p> <p>“Al-” is used for the beginning of sentences while “al-” is used for all other instances.</p>
Ezba/Ezbet	<p><i>Ezba</i> is the Arabic word meaning farm. However, the local understanding of an <i>ezba</i> is a smaller residential neighborhood that may or may not be located within a city or village. Many of these <i>ezbas</i> are named after individuals, presumably named after the original landlord who began building it.</p> <p><i>Ezba</i> is spelled “Ezbet” when it is pronounced that way in Arabic as</p>

	part of an <i>idafa</i> genitive construct (e.g., “Ezbet al-Hagana”).
	<i>Nazla</i> is a word that is commonly used as part of the name of a residential neighborhood, similar to <i>ezba</i> .
Nazla/Nazlet	<i>Nazla</i> is also spelled “ <i>Nazlet</i> ” when it is pronounced that way in Arabic.

3.6 Data Sharing and Publishing

Portions of data on the Eshhad Database are available for public viewing on the Eshhad website. Any reference to or republication of the database or other related documents must cite Eshhad. Any requests for information related to the database can be submitted to Eshhad and will be considered on a case-by-case basis.

3.7 Project Contributors and Contact Information

Any inquiries or requests regarding the project and data should be submitted to Eshhad (admin@eshhad.org).