

Chapter 1 : Islam: The Next American Religion? - Beliefnet

The next chapter details projections by religious group, with separate sections on Christians, Muslims, the religiously unaffiliated, Hindus, Buddhists, adherents of folk or traditional religions, members of "other religions" (consolidated into a single group) and Jews.

Academic study of new religious movements "Three basic questions have been paramount in orienting theory and research on NRMs: Less controversial NRMs tend to be the subject of less scholarly research. Gordon Melton argued that, "new religious movements" should be defined by the way dominant religious and secular forces within a given society treat them. According to him, NRMs constituted "those religious groups that have been found, from the perspective of the dominant religious community and in the West that is almost always a form of Christianity, to be not just different, but unacceptably different. Public fears around Satanism, in particular, came to be known as a distinct phenomenon, the "Satanic Panic. Richardson, Timothy Miller and Catherine Wessinger argued that the term "cult" had become too laden with negative connotations, and "advocated dropping its use in academia. These include "alternative religious movements" Miller, "emergent religions" Ellwood and "marginal religious movements" Harper and Le Beau. Christian countercult movement, Anti-cult movement, and Cult There has been opposition to NRMs throughout their history. It is closely associated with evangelical Christianity. Anti-cult movement[edit] "The s and s saw the emergence of a number of highly visible new religious movements Real or serious religions, it was felt, should appear in recognizable institutionalized forms, be suitably ancient, and "above all" advocate relatively familiar theological notions and modes of conduct. Most new religions failed to comply with such standards. It also encourages members of these groups to leave them, and at times seeking to restrict their freedom of movement. Lifton to apply to the methods employed by Chinese to convert captured U. For instance, in the late s a man in Dublin, Ireland was given a three-year suspended sentence for falsely claiming that he had been drugged, kidnapped, and held captive by members of ISKCON. New religious movements and cults in popular culture New religious movements and cults have appeared as themes or subjects in literature and popular culture, while notable representatives of such groups have produced a large body of literary works. Beginning in the s authors in the English-speaking world began introducing members of "cults" as antagonists. Satanists, sects of the Mormon movement, and Thuggees were popular choices. In the Twentieth century concern for the rights and feelings of religious minorities led authors to most often invent fictional cults for their villains to be members of. Tabloid articles have repeatedly combined the word "cult" with other terms to make their coverage more sensational, thus referring to various new religions as a "sex cult", "evil cult", or "suicide cult".

Chapter 2 : Jainism - Wikipedia

Here we assume that "next" means a religion with worldwide acceptance which suppresses or subsumes current beliefs and practices. After all, new religions are created all the time.

The Next American Religion? But what religion fits our current zeitgeist? The answer may be Islam. Americans tend to think of their country as, at the very least, a nominally Christian nation. Islam is the third-largest and fastest growing religious community in the United States. This is not just because of immigration. Statistics like these imply some basic agreement between core American values and the beliefs that Muslims hold. Americans who make the effort to look beyond popular stereotypes to learn the truth of Islam are surprised to find themselves on familiar ground. Is America a Muslim nation? Here are seven reasons the answer may be yes. Muslims worship the same God as Jews and Christians. They also revere the same prophets as Judaism and Christianity, from Abraham, the first monotheist, to Moses, the law giver and messenger of God, to Jesus--not leaving out Noah, Job, or Isaiah along the way. The concept of a Judeo-Christian tradition only came to the fore in the s in America. Now, as a nation, we may be transcending it, turning to a more inclusive "Abrahamic" view. In January, President Bush grouped mosques with churches and synagogues in his inaugural address. Islam is democratic in spirit. Islam advocates the right to vote and educate yourself and pursue a profession. In mosques, there is no particular priestly hierarchy. With Islam, each individual is responsible for the condition of her or his own soul. Everyone stands equal before God. Americans, who mostly associate Islamic government with a handful of tyrants, may find this independent spirit surprising, supposing that Muslims are somehow predisposed to passive submission. Nothing could be further from the truth. The dictators reigning today in the Middle East are not the result of Islamic principles. They are more a result of global economics and the aftermath of European colonialism. Meanwhile, like everyone else, average Muslims the world over want a larger say in what goes on in the countries where they live. Those in America may actually succeed in it. In this way, America is closer in spirit to Islam than many Arab countries. Islam contains an attractive mystical tradition. Mysticism is grounded in the individual search for God. Where better to do that than in America, land of individualists and spiritual seekers? And who might better benefit than Americans from the centuries-long tradition of teachers and students that characterize Islam. Even book packagers are now rushing him into print to meet and profit from mainstream demand for this visionary. This is a concrete poetry of ecstasy, where physical reality and the longing for God are joined by flashes of metaphor and insight that continue to speak across the centuries. From New York to California, the only houses of worship that are routinely integrated today are the approximately 4, Muslim mosques. That is because Islam is predicated on a level playing field, especially when it comes to standing before God. Islam is often viewed as an aggressive faith because of the concept of jihad, but this is actually a misunderstood term. Because Muslims believe that God wants a just world, they tend to be activists, and they emphasize that people are equal before God. These are two reasons why African Americans have been drawn in such large numbers to Islam. They now comprise about one-third of all Muslims in America. Meanwhile, this egalitarian streak also plays itself out in relations between the sexes. Muslims conduct a monthlong fast during the holy month of Ramadan, a practice that many Americans admire and even seek to emulate. I happened to spend quite a bit of time with a non-Muslim friend during Ramadan this year. After a month of being exposed to a practice that brings some annual control to human consumption, my friend let me know, in January, that he was "doing a little Ramadan" of his own. I asked what he meant. Muslims also observe dietary laws that restrict the kind of meat they can eat. These laws require that the permitted, or halal, meat is prepared in a manner that emphasizes cleanliness and a humane treatment of animals. These laws ride on the same trends that have made organic foods so popular.

Chapter 3 : Another Terrible Court Decision In Europe: Insulting A Religion Is Not Free Speech | Techdirt

Leftism is the religion that says that Activists are called to save the victims of the world by politics. That is to say, by force. That is to say, by force. I say it is a false religion.

Share via Email How many believers are there around the world? If you think religion belongs to the past and we live in a new age of reason, you need to check out the facts: Members of this demographic are generally younger and produce more children than those who have no religious affiliation, so the world is getting more religious, not less – although there are significant geographical variations. According to figures, Christians form the biggest religious group by some margin, with 2. Next come Muslims 1. There are 14m Jews in the world, about 0. Science and religion But the third biggest category is missing from the above list. Almost all religions have subdivisions. Christians can be Roman Catholic the biggest group with almost 1. Hinduism has four main groups: Vaishnavism, Shaivism, Shaktism and Smartism. Jews can be Orthodox or ultra-Orthodox, Conservative, Reform or belong to smaller groups. Geography is important in religion. Asia-Pacific is the most populous region in the world, and also the most religious. Three-quarters of religious people live in a country where they form a majority of the population; the remaining quarter live as religious minorities. Three-quarters of Muslims live in Muslim-majority countries. Among the religiously unaffiliated, seven out of 10 live in countries where they are in the majority, including China, the Czech Republic and North Korea. There are seven countries where Buddhists form the majority of the population: Which religions are growing, and where? The median age of the global population is Two religions have a median age below that: Muslims 23 and Hindus Other main religions have an older median age: Christians, 30; Buddhists, 34 and Jews, The religiously unaffiliated come in at Islam is the fastest-growing religion in the world – more than twice as fast as the overall global population. But proportionately, these religious groupings will be smaller than now because their growth is lower than the increase in the overall global population. Muslim women have an average of 2. And while Christian women have an overall birth rate of 2. There are reckoned to be another million Catholics. In contrast, Christianity is in decline in Western Europe. In Ireland, traditionally a staunchly Catholic country, the proportion of people identifying with Catholicism fell from Those with no religious affiliation increased to 9. Seven in 10 people under the age of 44 said they were non-religious; the only age group in which the majority are religiously affiliated is the overs. What about theocratic states? The Islamic Republic of Iran is probably the one that springs to mind first. Until the revolution, the country was ruled by the Shah, or monarch. But the leader of the new state was the Ayatollah Ruhollah Khomeini, who implemented a political system based on Islamic beliefs and appointed the heads of the judiciary, military and media. He was succeeded in by Ayatollah Ali Khamenei. There is an elected president, currently Hassan Rouhani, who is considered a moderate, reformist figure. Iran is one of only two countries in the world that reserves seats in its legislature for religious clerics the other is the UK. Twenty-seven countries enshrine Islam as their state religion. The only Christian theocracy is Vatican City, the tiny but powerful centre of Roman Catholicism, where the Pope is the supreme power and heads the executive, legislative and judicial branches of the Vatican government. Religious literacy box Thirteen countries including nine in Europe designate Christianity or a particular Christian denomination as their state religion. Twenty-one bishops sit in the House of Lords by right. However the government is secular. In, more than countries and territories have no official or preferred religion. What religions are oldest and are there any new ones? The oldest religion in the world is considered to be Hinduism, which dates back to about 7, BCE. Then along came Christianity, followed about years later by Islam. Some might argue that the newest religion is no religion, although non-believers have been around as long as humans. But periodically new religious movements spring up, such as Kopimism, an internet religion, the Church of the Flying Spaghetti Monster or Pastafarianism officially recognised by the New Zealand government but not the Dutch, and Terasem, a transreligion that believes death is optional and God is technological. In, the Temple of the Jedi Order, members of which follow the tenets of the faith central to the Star Wars films, failed in its effort to be recognised as a religious organisation under UK charity law. In the last two censuses, Jedi has been the most popular alternative religion with more than, people 0. By,

numbers had dropped sharply, but there were still , people who told the government they were Jedi Knights. Does religion have an impact on the world? Of course – there are huge consequences to religious belief and practice. Firstly, countless wars and conflicts have had an overt or covert religious dimension throughout history right up to the present day. Donald Trump won the presidential election with the overwhelming support of white evangelical Christians. Legislators in Argentina recently voted against legalising abortion under pressure from Catholic bishops and the pope. There are millions of people of faith across the world engaging in social action projects to help the poor and marginalised. More prejudice and persecution. Followers of most major religions report increasing hostility and, in many cases, violence. Christians have been largely driven out of the Middle East, with some calling it a new genocide. Meanwhile antisemitism and Islamophobia are rising in Europe. One of the biggest upheavals on the religious landscape in the next few years is likely to be the death or, possibly, retirement of Pope Francis, who is 81 and has a number of health issues. His efforts to reform the Vatican and the church have led to a significant backlash by conservative forces, who are organising against his papacy and preparing for the moment when the post becomes vacant.

Chapter 4 : Religion: why faith is becoming more and more popular | News | The Guardian

The next category is people who practise folk or traditional religions; there are m of them, or 6% of the global total. Adherents of lesser-practised religions, including Sikhism, Baha'i and.

As a woman of Jewish heritage and faith, I sometimes wonder what the rise of AI will mean for world religion in particular. Though the percentage is surely shrinking, 84 percent of people identified with a religion as of a Pew study called The Global Religious Landscape. From Galileo to Darwin, discoveries and scientific breakthroughs regarding our planet and universe have challenged religious texts and interpretations throughout history. And yet, religious institutions have persisted. My son has written about the way in which AI will elevate cultural institutions like museums by making them more engaging, educational, and interactive. The same could be true for religious services and place of worship, which have a reputation for stuffy services, inaccessible traditions, and a lack of innovation. AI technology could, for instance, create virtual biblical figures with which people could speak with and learn from. Would the religions of the world attempt to convert robots to Christianity, Judaism or other faiths? Theologians and futurists alike are divided on this front, but most agree that even robots must be programmed with some sense of morality. One point of religion is to better ourselves as humans, and AI, regardless of sentience, could also be a tool to help us do just that. Advanced AI algorithms already help spread news of charity to expand the reach of prayer and giving habits through social media. Whether AI is bringing a sacred text to life, spreading the word, modeling godly behavior or helping those in need, as a tool it could enhance the best qualities religion has to offer. AI becomes a religion If AI does reach the level of super-intelligence, some say the possibility for idolatry would be great. Some predict that by the s, an AI god will not only have emerged, but have written its own bible and be worshipped by many. Will humans be inclined to worship our AI overlords? Or worship some form of AI, whether or not it exerts control over humanity? Besides WoF, belief in the coming singularity is also regarded as a religion known as Singularitarianism. The singularity refers to a point in time in which machines become so intelligent, human beings can no longer keep up. Because it is predicated on faith, one might say that belief in this future marks a striking commonality with religion as we know it. The worship of an existing AI would be different because there would be material proof of its existence. In this way, the idea of tangible AI overlords is still outside our comprehension. Would an AI be able to prove or disprove the existence of a god entirely? Or, as in the Tower of Babel story, would the creation of AI constitute a tower tall enough to reach heaven , causing chaos and abandonment by whatever creator made us? We cannot, however, assume that this will be the case. As such we should all take an active interest in when and how AI is created in regards to the aspects of society we cherish most. This way, our robot overlords may not be overlords, but they will be welcome.

Chapter 5 : Vox Popoli: The next religion

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The American 1st Amendment creates extremely strong protections for all sorts of expression -- including insulting or offending expression. Europe has always been a bit more willing to shove various exceptions into the right of freedom of expression, while mostly paying lip service to the concept. Article 10 of the Human Rights Act says that you have the right to your own opinions and the freedom to share them without government interference but, in practice, Europe has always been much quicker in brushing that aside in order to engage in all sorts of censorship from prior restraint to rewriting history. The case, which was originally brought in Austria, involved a woman who hosted an event where she made a bunch of silly and misleading claims about Muslims and the Prophet Muhammad, in particular, claiming that because one of his marriages was to a very young girl, there was an implication that he was a pedophile and further, strongly implying that other Muslims sought to emulate Muhammad. But to claim its a human rights violation? Multiple lower courts found that such comments could not be permitted, and it finally went up to the European Court of Human Rights, where much of the discussion centered around what the court believed was a clash, of sorts, between freedom to express opinions and freedom to manifest religion. And, the court comes down in this with an argument that would be laughed out of any US court, in that it sets up a "balancing" test. Stevens , the Supreme Court explicitly rejected any sort of balancing test: The Amendment itself reflects a judgment by the American people that the benefits of its restrictions on the Government outweigh the costs. And, while Europeans may argue, this is madness. It is exceptionally dangerous to free speech. And the court states this right after noting that freedom of expression should allow for offensive, shocking and disturbing comments from non-believers about a religion: The Court reiterates the fundamental principles underlying its judgments relating to Article 9 of the Convention, irrespective of whether they do so as members of a religious majority or a minority, therefore cannot expect to be exempt from criticism. They must tolerate and accept the denial by others of their religious beliefs and even the propagation by others of doctrines hostile to their faith So, while that sounds reasonable, in the very next paragraph the court pulls out a "however The Court reiterates that a religious group must tolerate the denial by others of their religious beliefs and even the propagation by others of doctrines hostile to their faith, as long as the statements at issue do not incite hatred or religious intolerance. Article of the Criminal Code see paragraph 24 above in fact does not incriminate all behaviour that is likely to hurt religious feelings or amounts to blasphemy, but additionally requires that the circumstances of such behaviour were able to arouse justified indignation, therefore aiming at the protection of religious peace and tolerance. The Court endorses this assessment. And what if I were to join a religion focused on worshiping free speech -- and declared that this ridiculous ruling harmed my religious feelings by suggesting such worship was not only misplaced, but illegal? Would I then be able to claim the Court itself had violated my apparent rights to not have my religious feelings offended?

Chapter 6 : How will AI affect my faith and religion in general?

The Next Religion. It's time for all of the high-representatives, from all major religions in the World, to come out on some balcony and call it.

The principle of ahimsa "non-violence" or "non-injury" is a fundamental tenet of Jainism. For example, they justified violence by monks to protect nuns. Reality can be experienced, but it is not possible to totally express it with language. Human attempts to communicate is Naya, explained as "partial expression of the truth". The Buddha taught the Middle Way, rejecting extremes of the answer "it is" or "it is not" to metaphysical questions. Aparigraha The third main principle in Jainism is aparigraha which means non-attachment to worldly possessions. For Jain laypersons, it recommends limited possession of property that has been honestly earned, and giving excess property to charity. Material possessions refer to various forms of property. Psychic possessions refer to emotions, likes and dislikes, and attachments of any form. In addition to the four passions of the mind, the remaining ten internal passions are: These are called anuvratas "small vows" for Jain laypersons, and mahavratas "great vows" for Jain mendicants. This vow is to always speak the truth. Neither lie, nor speak what is not true, and do not encourage others or approve anyone who speaks an untruth. A Jain layperson should not take anything that is not willingly given. Abstinence from sex and sensual pleasures is prescribed for Jain monks and nuns. This includes non-attachment to material and psychological possessions, avoiding craving and greed. Six outer and six inner practices are most common, and oft-repeated in later Jain texts. Jain vegetarianism and Fasting in Jainism The practice of non-violence towards all living beings has led to Jain culture being vegetarian. Devout Jains practice lacto-vegetarianism , that is eat no eggs, but accept dairy products if there is violence against animals during their production. Veganism is encouraged if there are concerns about animal welfare. Some religious fasts are observed as a group where Jain women bond socially and support each other. Jain nuns meditating, Right: According to Paul Dundas, this lack of meditative practices in early Jain texts may be because substantial portions of ancient Jain texts were lost. Anyone who considers his body or possessions as "I am this, this is mine" is on the wrong road, while one who meditates, thinking the antithesis and "I am not others, they are not mine, I am one knowledge" is on the right road to meditating on the "soul, the pure self". A Jina as deva is not an avatar incarnation in Jainism, but the highest state of omniscience that an ascetic tirthankara achieved. Some may light up a lamp with camphor and make auspicious marks with sandalwood paste. Devotees also recite Jain texts, particularly the life stories of the tirthankaras. Many of the major festivals in Jainism fall in and around the comasu Sanskrit: The comasu period allows the four orders of the Jain community to be together and participate in the festive remembrances. The most important annual Jain festival is called the Paryushana by Svetambaras and Dasa lakshana parva by the Digambaras. It is celebrated from the 12th day of waning moon in the traditional luni-solar month of Bhadrapada in the Indian calendar. This typically falls in August or September of the Gregorian calendar. The five vows are emphasized during this time. The festival is an occasion where Jains make active effort to stop cruelty towards other life forms, freeing animals in captivity and preventing slaughter of animals. All in this world are my friends, I have no enemies. Jains consider this as a day of atonement, granting forgiveness to others, seeking forgiveness from all living beings, physically or mentally asking for forgiveness and resolving to treat everyone in the world as friends. This means, "If I have offended you in any way, knowingly or unknowingly, in thought, word or action, then I seek your forgiveness. It is celebrated on the 13th day of the luni-solar month of Chaitra in the traditional Indian calendar. This typically falls in March or April of the Gregorian calendar. At his legendary birthplace of Kundagrama in Bihar , north of Patna, special events are held by Jains. Jain temples, homes, offices, and shops are decorated with lights and diyas "small oil lamps". The lights are symbolic of knowledge or removal of ignorance. Sweets are often distributed. The Jain new year starts right after Diwali. Other notable monastic orders include the Digambara Terapanth which emerged in the 17th century. In Tapa Gacch of the modern era, the ratio of sadhvis to sadhus nuns to monks is about 3. Women must gain karmic merit, to be reborn as man, and only then can they achieve spiritual liberation in the Digambara sect of Jainism. For example, the Jain and Hindu monastic

community has been traditionally more mobile and had an itinerant lifestyle, while Buddhist monks have favored belonging to a sangha monastery and staying in its premises. Monks of the Digambara "sky-clad" tradition do not wear clothes. Female monastics of the Digambara sect wear unstitched plain white sarees and are referred to as Aryikas. Sthulabhadra , a pupil of Acharya Bhadrabahu, stayed in Magadha. This council solidified the historic schism between these two major traditions of Jainism.

Chapter 7 : The Future of World Religions: Population Growth Projections, | Pew Research Center

Financial Times: "Just as divine authority was legitimised by religious mythologies, and human authority was legitimised by humanist ideologies, so high-tech gurus and Silicon Valley prophets are creating a new universal narrative that legitimises the authority of algorithms and Big Data.

April 2, The Future of World Religions: Over the next four decades, Christians will remain the largest religious group, but Islam will grow faster than any other major religion. If current trends continue, by 2050 the number of Muslims will nearly equal the number of Christians around the world. The global Buddhist population will be about the same size it was in 2010, while the Hindu and Jewish populations will be larger than they are today. India will retain a Hindu majority but also will have the largest Muslim population of any country in the world, surpassing Indonesia. In the United States, Christians will decline from more than three-quarters of the population in 2010 to two-thirds in 2050, and Judaism will no longer be the largest non-Christian religion. Muslims will be more numerous in the U.S. Four out of every 10 Christians in the world will live in sub-Saharan Africa. These are among the global religious trends highlighted in new demographic projections by the Pew Research Center. Islam was second, with 1.5 billion adherents in 2010. If current demographic trends continue, however, Islam will nearly catch up by the middle of the 21st century. As a result, according to the Pew Research Center projections, by 2050 there will be near parity between Muslims and Christians. The global Buddhist population is expected to be fairly stable because of low fertility rates and aging populations in countries such as China, Thailand and Japan. In 2010, censuses and surveys indicate, there were about 1.5 billion Buddhists. At the same time, however, the unaffiliated are expected to continue to increase as a share of the population in much of Europe and North America. As the example of the unaffiliated shows, there will be vivid geographic differences in patterns of religious growth in the coming decades. One of the main determinants of that future growth is where each group is geographically concentrated today. Religions with many adherents in developing countries where birth rates are high, and infant mortality rates generally have been falling are likely to grow quickly. Much of the worldwide growth of Islam and Christianity, for example, is expected to take place in sub-Saharan Africa. Globally, Muslims have the highest fertility rate, an average of 3.1. Worldwide, Jewish fertility is 1.8. All the other groups have fertility levels too low to sustain their populations: Another important determinant of growth is the current age distribution of each religious group whether its adherents are predominantly young, with their prime childbearing years still ahead, or older and largely past their childbearing years. All the remaining groups have smaller-than-average youth populations, and many of them have disproportionately large numbers of adherents over the age of 40. In addition to fertility rates and age distributions, religious switching is likely to play a role in the growth of religious groups. But conversion patterns are complex and varied. In some countries, it is fairly common for adults to leave their childhood religion and switch to another faith. In others, changes in religious identity are rare, legally cumbersome or even illegal. The Pew Research Center projections attempt to incorporate patterns in religious switching in 70 countries where surveys provide information on the number of people who say they no longer belong to the religious group in which they were raised. In the projection model, all directions of switching are possible, and they may be partially offsetting. In the United States, for example, surveys find that some people who were raised with no religious affiliation have switched to become Christians, while some who grew up as Christians have switched to become unaffiliated. These types of patterns are projected to continue as future generations come of age. For more details on how and where switching was modeled, see the Methodology. For alternative growth scenarios involving either switching in additional countries or no switching at all, see Chapter 1. Over the coming decades, Christians are expected to experience the largest net losses from switching. Globally, about 40 million people are projected to switch into Christianity, while 100 million are projected to leave, with most joining the ranks of the religiously unaffiliated. All told, the unaffiliated are expected to add 97 million people and lose 36 million via switching, for a net gain of 61 million by 2050. Modest net gains through switching also are expected for Muslims 3 million, adherents of folk religions 3 million and members of other religions 2 million. Jews are expected to experience a net loss of about 1 million people due to switching, while Buddhists are

expected to lose nearly 3 million. International migration is another factor that will influence the projected size of religious groups in various regions and countries. Forecasting future migration patterns is difficult, because migration is often linked to government policies and international events that can change quickly. For this reason, many population projections do not include migration in their models. But working with researchers at the International Institute for Applied Systems Analysis in Laxenburg, Austria, the Pew Research Center has developed an innovative way of using data on past migration patterns to estimate the religious composition of migrant flows in the decades ahead. For details on how the projections were made, see Chapter 1. The impact of migration can be seen in the examples shown in the graph at the right, which compares projection scenarios with and without migration in the regions where it will have the greatest impact. In Europe, for instance, the Muslim share of the population is expected to increase from 5. In North America, the Hindu share of the population is expected to nearly double in the decades ahead, from 0. Beyond the Year This report describes how the global religious landscape would change if current demographic trends continue. With each passing year, however, there is a chance that unforeseen events – war, famine, disease, technological innovation, political upheaval, etc. Owing to the difficulty of peering more than a few decades into the future, the projections stop at Readers may wonder, though, what would happen to the population trajectories highlighted in this report if they were projected into the second half of this century. And, if so, when? The answer depends on continuation of the trends described in Chapter 1. After that, the number of Muslims would exceed the number of Christians, but both religious groups would grow, roughly in tandem, as shown in the graph above. Due to the heavy concentration of Christians and Muslims in this high-fertility region, both groups would increase as a percentage of the global population. It bears repeating, however, that many factors could alter these trajectories. Or if disaffiliation were to become common in countries with large Muslim populations – as it is now in some countries with large Christian populations – that trend could slow or reverse the increase in Muslim numbers. Regional and Country-Level Projections In addition to making projections at the global level, this report projects religious change in countries and territories with at least , people as of , covering Population estimates for an additional 36 countries and territories are included in regional and global totals throughout the report. Ongoing growth in both regions will fuel global increases in the Muslim population. One exception is Hindus, who are overwhelmingly concentrated in India, where the population is younger and fertility rates are higher than in China or Japan. As previously mentioned, Hindus are projected to roughly keep pace with global population growth. Europe is the only region where the total population is projected to decline. While Christians will remain the largest religious group in Europe, they are projected to drop from three-quarters of the population to less than two-thirds. Over the same period, the number of Hindus in Europe is expected to roughly double, from a little under 1. Buddhists appear headed for similarly rapid growth in Europe – a projected rise from 1. In the United States, for example, the share of the population that belongs to other religions is projected to more than double – albeit from a very small base – rising from 0. And by the middle of the 21st century, the United States is likely to have more Muslims 2. But Nigeria also will continue to have a very large Christian population. Indeed, Nigeria is projected to have the third-largest Christian population in the world by , after the United States and Brazil. As of , the largest religious group in France, New Zealand and the Netherlands is expected to be the unaffiliated. About These Projections While many people have offered predictions about the future of religion, these are the first formal demographic projections using data on age, fertility, mortality, migration and religious switching for multiple religious groups around the world. The projections cover eight major groups: Buddhists, Christians, Hindus, Jews, Muslims, adherents of folk religions, adherents of other religions and the unaffiliated see Appendix C: Defining the Religious Groups. Because censuses and surveys in many countries do not provide information on religious subgroups – such as Sunni and Shia Muslims or Catholic, Protestant and Orthodox Christians – the projections are for each religious group as a whole. Data on subgroups of the unaffiliated are also unavailable in many countries. As a result, separate projections are not possible for atheists or agnostics. The projection model was developed in collaboration with researchers in the Age and Cohort Change Project at IIASA, who are world leaders in population projections methodology. The model uses an advanced version of the cohort-component method typically employed by demographers to forecast population growth. It starts

with a population of baseline age groups, or cohorts, divided by sex and religion. Each cohort is projected into the future by adding likely gains immigrants and people switching in and by subtracting likely losses deaths, emigrants and people switching out year by year. For more details, see the Methodology. An initial set of projections for one religious group, Muslims, was published in , although it did not attempt to take religious switching into account. Some social theorists have suggested that as countries develop economically, more of their inhabitants will move away from religious affiliation. While that has been the general experience in some parts of the world, notably Europe, it is not yet clear whether it is a universal pattern. Rather, the projections extend the recently observed patterns of religious switching in all countries for which sufficient data are available 70 countries in all. And the projections assume that people gradually are living longer in most countries. These and other key input data and assumptions are explained in detail in Chapter 1 and the Methodology Appendix A. Since religious change has never previously been projected on this scale, some cautionary words are in order. Population projections are estimates built on current population data and assumptions about demographic trends, such as declining birth rates and rising life expectancies in particular countries. The projections are what will occur if the current data are accurate and current trends continue. But many events – scientific discoveries, armed conflicts, social movements, political upheavals, natural disasters and changing economic conditions, to name just a few – can shift demographic trends in unforeseen ways. That is why the projections are limited to a year time frame, and subsequent chapters of this report try to give a sense of how much difference it could make if key assumptions were different. For more details on the possible impact of religious switching in China, see Chapter 1. Finally, readers should bear in mind that within every major religious group, there is a spectrum of belief and practice. The projections are based on the number of people who self-identify with each religious group, regardless of their level of observance. What it means to be Christian, Muslim, Hindu, Buddhist, Jewish or a member of any other faith may vary from person to person, country to country, and decade to decade. Acknowledgements These population projections were produced by the Pew Research Center as part of the Pew-Templeton Global Religious Futures project, which analyzes religious change and its impact on societies around the world.

Chapter 8 : Religion Clothing | Religion T Shirts, Dresses & Jeans | Next

What's coming for religion in the next 12 months? RNS asked some of the country's top faith leaders, scholars and activists to predict what changes the religious landscape will see after the New Year.

Chapter 9 : Dataism: The Next Religion? | MineTech

Religion can help us make sense of our confusing world, provide motivation, encourage altruism, and bind communities together. In fact, though the causal link is currently unclear, some evidence.