

Table 1.1 World religions by adherents, 1910–2010.

<i>Religion</i>	<i>Adherents 1910</i>	<i>% 1910</i>	<i>Adherents 2010</i>	<i>% 2010</i>	<i>1910–2010 % p.a.</i>	<i>2000–10 % p.a.</i>
Christians	611,810,000	34.8	2,260,440,000	32.8	1.32	1.31
Muslims	221,749,000	12.6	1,553,773,000	22.5	1.97	1.86
Hindus	223,383,000	12.7	948,575,000	13.8	1.46	1.41
Agnostics	3,369,000	0.2	676,944,000	9.8	5.45	0.32
Chinese folk-religionists	390,504,000	22.2	436,258,000	6.3	0.11	0.16
Buddhists	138,064,000	7.9	494,881,000	7.2	1.28	0.99
Ethnoreligionists	135,074,000	7.7	242,516,000	3.5	0.59	1.06
Atheists	243,000	0.0	136,652,000	2.0	6.54	0.05
New Religionists	6,865,000	0.4	63,004,000	0.9	2.24	0.29
Sikhs	3,232,000	0.2	23,927,000	0.3	2.02	1.54
Jews	13,193,000	0.8	14,761,000	0.2	0.11	0.72
Spiritists	324,000	0.0	13,700,000	0.2	3.82	0.94
Daoists	437,000	0.0	8,429,000	0.1	3.00	1.73
Baha'is	225,000	0.0	7,306,000	0.1	3.54	1.72
Confucianists	760,000	0.0	6,449,000	0.1	2.16	0.36
Jains	1,446,000	0.1	5,316,000	0.1	1.31	1.53
Shintoists	7,613,000	0.4	2,761,000	0.0	-1.01	0.09
Zoroastrians	119,000	0.0	197,000	0.0	0.51	0.74
Total population	1,758,412,000	100.0	6,895,889,000	100.0	1.38	1.20

Data source: Todd M. Johnson and Brian J. Grim, eds., *World Religion Database* (Leiden/Boston: Brill, accessed January 2012).

Table 1.63 Countries with the fastest annual growth of Daoists, 1910–2010 and 2000–10.

<i>Country</i>	<i>% 1910–2010 p.a.</i>	<i>Country</i>	<i>% 2000–10 p.a.</i>
United States	7.4	China	2.2
Australia	6.3	Laos	1.6
China	4.4	Australia	1.4
Laos	3.4	Viet Nam	1.3
Viet Nam	2.8	United States	0.9
Taiwan	2.1	Taiwan	0.9

Data source: Todd M. Johnson and Brian J. Grim, eds., *World Religion Database* (Leiden/Boston: Brill, accessed January 2012). Countries >100,000 population.

Baha'is

Adherents of the youngest of the major world religions (with the exception of some New Religions), Baha'is follow Mirza Husayn Ali Nuri (who later designated himself as Baha'u'llah), born in Tehran, Iran, in 1817.⁴⁶ He claimed to be the messianic figure that the Bab, Siyyid Ali-Muhammad, had prophesied would come. Baha'is believe the Bab (who was executed in 1850) to be a forerunner to their own faith, and his tomb, located in Haifa, Israel, remains a pilgrimage site for Baha'is today. Baha'u'llah is revered as the latest in the line of messengers that includes Abraham, Moses, Buddha, Krishna, Zoroaster, Jesus Christ, and Muhammad. Baha'is see the emergence of their religion from Islam as similar to the relationship first-century Christianity had with Judaism.

The Baha'i faith is, among other things, centered on themes of social justice, the equality of humankind, and the relativity of religious truth. Only the writings of the Bab and Baha'u'llah are considered divine revelation from God; other writings by prominent Baha'i figures are deemed as authoritative interpretation, legislation, and explanations. Sacred texts by the Baha'u'llah include the *Kitab-I-Aqdad* (the "Most Holy Book") and the *Kitab-I-Iqan* (the "Book of Certitude"). The Baha'i community worldwide is united through the study of and adherence to these revelations, along with the administrative order of the "two pillars" of the Guardianship and the Universal House of Justice.

At the beginning of their history in the mid-nineteenth century, Baha'is were found in Iran only. Within a decade, persecution resulted in emigration to many other countries, most notably India. In addition, Baha'is have promoted their message of unity in more countries than any other smaller, independent, religion. The tenets of the Baha'i faith cut across ethnic, gender, and socio-economic barriers, making it a highly accessible and desirable religious way of life, particularly in countries with disadvantaged class distinctions and wide wealth gaps. The Baha'i faith is the only religion to have grown faster in every United Nations region over the past 100 years than the general population; Baha'i was thus the fastest-growing religion between 1910 and 2010, growing at least twice as fast as the population of almost every UN region (see table 1.64).

Table 1.64 Baha'is (Ba) by United Nations continents and regions, 1910–2010.

<i>Region</i>	<i>Population</i> <i>1910</i>	<i>Baha'i</i> <i>1910</i>	<i>%</i> <i>1910</i>	<i>Population</i> <i>2010</i>	<i>Baha'i</i> <i>2010</i>	<i>%</i> <i>2010</i>	<i>Ba</i> <i>1910–2010</i>	<i>Pop</i> <i>1910–2010</i>	<i>Ba</i> <i>2000–10</i>	<i>Pop</i> <i>2000–10</i>
Africa	124,541,000	240	0.0	1,022,234,000	2,143,000	0.2	9.52	2.13	2.39	2.34
Eastern	33,012,000	0	0.0	324,044,000	1,131,000	0.3	12.34	2.31	2.54	2.56
Middle	19,445,000	0	0.0	126,689,000	474,000	0.4	11.37	1.89	2.82	2.79
Northern	31,968,000	240	0.0	209,459,000	48,500	0.0	5.45	1.90	1.28	1.75
Southern	6,819,000	0	0.0	57,780,000	291,000	0.5	10.83	2.16	1.17	1.17
Western	33,296,000	0	0.0	304,261,000	199,000	0.1	10.40	2.24	2.73	2.59
Asia	1,026,693,000	221,000	0.0	4,164,252,000	3,440,000	0.1	2.78	1.41	1.38	1.14
Eastern	554,135,000	100	0.0	1,573,970,000	72,300	0.0	6.80	1.05	0.42	0.51
South-central	345,718,000	220,000	0.1	1,764,872,000	2,294,000	0.1	2.37	1.64	1.33	1.53
South-eastern	93,859,000	110	0.0	593,415,000	939,000	0.2	9.47	1.86	1.28	1.26
Western	32,982,000	600	0.0	231,995,000	134,000	0.1	5.56	1.97	3.92	2.32
Europe	427,044,000	220	0.0	738,199,000	153,000	0.0	6.76	0.55	0.68	0.16
Eastern	178,184,000	210	0.0	294,771,000	25,400	0.0	4.91	0.50	-0.23	-0.31
Northern	61,473,000	10	0.0	99,205,000	63,900	0.1	9.16	0.48	1.11	0.50
Southern	76,828,000	0	0.0	155,171,000	30,400	0.0	8.35	0.71	0.75	0.67
Western	110,558,000	0	0.0	189,052,000	33,600	0.0	8.46	0.54	0.55	0.32
Latin America	78,254,000	0	0.0	590,082,000	898,000	0.2	12.08	2.04	1.64	1.24
Caribbean	8,172,000	0	0.0	41,646,000	69,700	0.2	9.25	1.64	1.14	0.80
Central	20,806,000	0	0.0	155,881,000	197,000	0.1	10.39	2.03	1.54	1.41
South	49,276,000	0	0.0	392,555,000	632,000	0.2	11.69	2.10	1.74	1.23
Northern America	94,689,000	3,200	0.0	344,529,000	561,000	0.2	5.30	1.30	1.70	0.96
Oceania	7,192,000	520	0.0	36,593,000	111,000	0.3	5.51	1.64	2.13	1.63
Australia/New Zealand	5,375,000	0	0.0	26,637,000	26,900	0.1	8.22	1.61	1.85	1.47
Melanesia	1,596,000	0	0.0	8,748,000	69,700	0.8	9.25	1.72	2.45	2.26
Micronesia	89,400	0	0.0	536,000	8,000	1.5	6.91	1.81	0.92	0.78
Polynesia	131,000	520	0.4	673,000	6,100	0.9	2.49	1.65	1.04	0.91
Global total	1,758,412,000	225,000	0.0	6,895,889,000	7,306,000	0.1	3.54	1.38	1.72	1.20

Data source: Todd M. Johnson and Brian J. Grim, eds., *World Religion Database* (Leiden/Boston: Brill, accessed January 2012).

Baha'is have suffered persecution in their home country of Iran and elsewhere, partially because they located their world headquarters, the Baha'i World Centre, in Haifa, Israel. After the creation of the Islamic Republic, Baha'is began to experience increased persecution in Iran, including denial of civil rights and some executions. The Baha'i religion still remains the largest minority religion in Iran; with over 250,000 adherents, it represents approximately 0.3% of the population.

Today, the largest Baha'i population is in India (1.9 million, see table 1.65), where efforts by Shoghi Effendi, the appointed head of the Baha'i faith from 1921 to 1957, encouraged rural work, attracting many lower-caste Hindus. The faith has also attracted many Hindus through recognition of Krishna as a Messenger of God, as well as making inroads among Muslims and tribal peoples in India. However, Baha'is still represent only 0.2% of India's population. The global spread of the Baha'i faith since 1910 is apparent in the list of countries with the most Baha'is by percentage (table 1.66); none of the top 10 are located in Asia, the home region of the religion. Over the past century, Baha'is in Africa have grown so fast that today over 29% of all adherents can be found there (though 47% of Baha'is worldwide are still found in Asia).

Table 1.65 Countries with the most Baha'is, 1910 and 2010.

<i>Country</i>	<i>Baha'is 1910</i>	<i>Country</i>	<i>Baha'is 2010</i>
Iran	220,000	India	1,896,000
United States	3,200	United States	513,000
Russia	210	Kenya	423,000
Sudan	140	Viet Nam	389,000
Israel	130	DR Congo	283,000
Lebanon	130	Philippines	275,000
Iraq	120	Iran	251,000
Pakistan	110	Zambia	241,000
Turkey	110	South Africa	239,000
Myanmar	110	Bolivia	215,000

Data source: Todd M. Johnson and Brian J. Grim, eds., *World Religion Database* (Leiden/Boston: Brill, accessed January 2012).

Table 1.66 Countries with the highest percentage of Baha'is, 1910 and 2010.

<i>Country</i>	<i>% 1910</i>	<i>Country</i>	<i>% 2010</i>
Iran	2.0	Tonga	3.5
Israel	0.0	Belize	2.5
Lebanon	0.0	São Tomé & Príncipe	2.4
Channel Islands	0.0	Bolivia	2.2
Syria	0.0	Zambia	1.8
Iraq	0.0	Mauritius	1.8
United States	0.0	Guyana	1.6
Sudan	0.0	Saint Vincent	1.5
Myanmar	0.0	Vanuatu	1.4
Egypt	0.0	Barbados	1.2

Data source: Todd M. Johnson and Brian J. Grim, eds., *World Religion Database* (Leiden/Boston: Brill, accessed January 2012). Countries >100,000 population.

Table 1.67 Countries with the fastest annual growth of Baha'is, 1910–2010 and 2000–10.

<i>Country</i>	<i>% 1910–2010 p.a.</i>	<i>Country</i>	<i>% 2000–10 p.a.</i>
Kenya	11.2	Qatar	11.9
Viet Nam	11.1	United Arab Emirates	9.5
DR Congo	10.8	Bahrain	7.2
Philippines	10.8	Kazakhstan	5.5
Zambia	10.6	Western Sahara	5.4
South Africa	10.6	Kyrgyzstan	3.8
Bolivia	10.5	Laos	3.6
Tanzania	10.4	Sierra Leone	3.6
India	10.4	Niger	3.5
Venezuela	10.2	Liberia	3.4

Data source: Todd M. Johnson and Brian J. Grim, eds., *World Religion Database* (Leiden/Boston: Brill, accessed January 2012). Countries >100,000 population.

Confucianists

Confucianism is often defined as a philosophy rather than a religion, yet it is almost always included in sociological and theological studies of religious systems worldwide because of its highly developed rituals and comprehensive worldview.⁴⁷ The ethical system was developed by Confucius (551–479 BCE), a Chinese thinker born in Qufu during the Zhou Dynasty. The core of Confucianism revolves around humanity, where ritual and filial piety control one's actions and attitudes toward others in everyday life. Largely absent from Confucianism is the concept of divinity, with "ritual" defined as secular ceremonial behaviors, not religious rites. Nonetheless, as in many other Asian religions, ancestor worship, ritual, and sacrifice are important aspects of the Confucian philosophy, including reverence for Heaven and Earth as powers that control nature. The primary text of Confucianism is the *Analects*, likely compiled by the second generation of Confucius's disciples. It captures both the oral and written transmissions of the great teacher, and holds significant influence on not only Confucianism itself, but also Chinese folk-religion as a whole.

Confucianism survived for hundreds of years in China and finally was made the official state philosophy during the Han Dynasty (206 BCE–220 CE) under the rule of Emperor Wu. Neo-Confucianism began with the inauguration of the Sung Dynasty (960–1279), which attempted to promote a more rationalistic philosophy without the superstitious trappings that had crept into Confucius thought from Daoism and Buddhism during the reign of the Han Dynasty. Metaphysics became the foundation of the system to promote ethics and spiritual development.

Only after the establishment of the Republic of China in 1912 was Confucianism/Neo-Confucianism seriously resisted. The Cultural Revolution brought criticism against traditional Chinese life, which was permeated with Confucian thought and practice. Although the authorities attempted to purge the nation of these teachings by 1976, in the twenty-first century Confucian philosophy is experiencing a surge of interest among the Chinese and restoration by the government. Confucianism also

- 42 An ultra-Orthodox Jewish woman in Israel will produce nearly three times as many children as her secular counterpart. See John Micklethwait and Adrian Wooldridge, *God is Back: How the Global Revival of Faith is Changing the World* (New York: Penguin Press, 2009), 17–18.
- 43 On Afro-Caribbean religion, see Nathaniel Samuel Murrell, *Afro-Caribbean Religions: An Introduction to Their Historical, Cultural, and Sacred Traditions* (Philadelphia: Temple University Press, 2009). On African spirituality, see Adama and Naomi Doumbia, *The Way of the Elders: West African Spirituality and Tradition* (St. Paul, MN: Llewellyn Publications, 2004).
- 44 On Candomblé, see Mikelle Smith Omari-Tunkara, *Manipulating the Sacred: Yoruba Art, Ritual, and Resistance in Brazilian Candomblé* (Detroit: Wayne State University Press, 2006). On Umbanda, see Diana DeGroats Brown, *Umbanda: Religion and Politics in Urban Brazil* (New York: Columbia University Press, 1994).
- 45 See Livia Kohn, *Introducing Daoism* (London: Routledge, 2009).
- 46 See William S. Hatcher and J. Douglas Martin, *The Baha'i Faith: The Emerging Global Religion* (Wilmette, IL: Baha'i Publications, 2002).
- 47 This case is made in Xinzhong Yao, *An Introduction to Confucianism* (Cambridge: Cambridge University Press, 2000). See also John H. and Evelyn Nagai Berthrong, *Confucianism: A Short Introduction* (Oxford: Oneworld Publications, 2000).
- 48 See Paul Dundas, *The Jains* (London: Routledge, 2002).
- 49 See Robert Ellwood, *Introducing Japanese Religion* (New York: Routledge, 2008).
- 50 See John R. Hinnells, *The Zoroastrian Diaspora: Religion and Migration* (Oxford: Oxford University Press, 2005).

References

- Ahmed, Akbar. *Journey into Islam: The Crisis of Globalization*. Washington, DC: Brookings Institute Press, 2007.
- Barrett, David B., George T. Kurian, and Todd M. Johnson, eds. *World Christian Encyclopedia: A Comparative Survey of Churches and Religions in the Modern World*. Vol. 1, *The World by Countries, Religionists, Churches, Ministries*, 2nd ed. New York: Oxford University Press, 2001.
- Batnitzky, Leora. *How Judaism Became a Religion: An Introduction to Modern Jewish Thought*. Princeton: Princeton University Press, 2011.
- Berthrong, John H., and Evelyn Nagai Berthrong. *Confucianism: A Short Introduction*. Oxford: Oneworld Publications, 2000.
- Brown, Diana DeGroats. *Umbanda: Religion and Politics in Urban Brazil*. New York: Columbia University Press, 1994.
- Brown, Judith M. *South Asians Abroad: Introducing the Modern Diaspora*. Cambridge: Cambridge University Press, 2006.
- Cheng, Chung-Ying. "A Chinese Religious Perspective." In *The Oxford Handbook of Religious Diversity*, edited by Chad Meister, 351–64. Oxford: Oxford University Press, 2011.
- Church of Nigeria Anglican Communion, The. "Statement of the Primates of the Global South in the Anglican Communion in Response to the Consecration of Gene Robinson on 2 November 2003." November 2, 2003. <http://www.anglican-nig.org/glbsouthst.htm>.
- Clarke, Colin, Ceri Peach, and Steven Vertovec, eds. *South Asians Overseas: Migration and Ethnicity*. Cambridge: Cambridge University Press, 1990.
- Clarke, Peter. *New Religions in Global Perspective*. London: Routledge, 2005.

- Coward, Harold, John R. Hinnells, and Raymond Brady Williams, eds. *The South Asian Religious Diaspora in Britain, Canada, and the United States*. Albany: State University of New York, 2000.
- Daschke, Dareck, and W. Michael Ashcraft, eds. *New Religious Movements: A Documentary Reader*. New York: New York University Press, 2005.
- Dawkins, Richard. *The God Delusion*. Boston: Houghton Mifflin Company, 2006.
- DellaPergola, Sergio. *World Jewish Population, 2010*. Storrs, CT: Mandell L. Berman Institute, 2010.
- Dennett, Daniel C. *Breaking the Spell: Religion as a Natural Phenomenon*. New York: Penguin Group, 2007.
- Doniger, Wendy. *The Hindus: An Alternative History*. New York: Penguin Press, 2009.
- Doumbia, Adama, and Naomi Doumbia. *The Way of the Elders: West African Spirituality and Tradition*. St. Paul, MN: Llewellyn Publications, 2004.
- Dundas, Paul. *The Jains*. London: Routledge, 2002.
- Ellwood, Robert. *Introducing Japanese Religion*. New York: Routledge, 2008.
- Epstein, Greg M. *Good Without God: What a Billion Nonreligious People Do Believe*. New York: Harper, 2009.
- Esposito, John, ed. *The Oxford History of Islam*. Oxford: Oxford University Press, 2000.
- Flood, Gavin. *An Introduction to Hinduism*. Cambridge: Cambridge University Press, 1996.
- Goldberg, Harvey E. "Judaism." In *Global Religions: An Introduction*, edited by Mark Juergensmeyer, 40–52. Oxford: Oxford University Press, 2003.
- Goldstein, Melvyn C., and Matthew T. Kapstein, eds. *Buddhism in Contemporary Tibet: Religious Revival and Cultural Identity*. Berkeley: University of California Press, 1998.
- Harris, Sam. *The End of Faith: Religion, Terror, and the Future of Reason*. New York: W. W. Norton & Company, 2004.
- Hatcher, William S., and J. Douglas Martin. *The Baha'i Faith: The Emerging Global Religion*. Wilmette, IL: Baha'i Publications, 2002.
- Heine, Steven, and Charles S. Prebish, eds. *Buddhism in the Modern World: Adaptations of an Ancient Tradition*. Oxford: Oxford University Press, 2003.
- Hinnells, John R. *The Zoroastrian Diaspora: Religion and Migration*. Oxford: Oxford University Press, 2005.
- Hitchens, Christopher. *God is Not Great: How Religion Poisons Everything*. New York: Hachette Book Group, 2007.
- Johnson, Todd M., and Brian J. Grim, eds. *World Religion Database*. Leiden/Boston: Brill, 2008.
- Johnson, Todd M., and Kenneth R. Ross. *Atlas of Global Christianity*. Edinburgh: Edinburgh University Press, 2009.
- Juergensmeyer, Mark. *Global Religions: An Introduction*. Oxford: Oxford University Press, 2003.
- Juergensmeyer, Mark, ed. *The Oxford Handbook of Global Religions*. Oxford: Oxford University Press, 2006.
- Kohn, Livia. *Introducing Daoism*. London: Routledge, 2009.
- Latourette, Kenneth Scott. *A History of Christianity*. Vol. 2, *Reformation to the Present*. New York: Harper & Row, 1975.
- Learman, Linda, ed. *Buddhist Missionaries in the Era of Globalization*. Honolulu: University of Hawaii Press, 2005.
- Lewis, James R., ed. *The Oxford Handbook of New Religious Movements*. Oxford: Oxford University Press, 2004.
- Martin, Michael, ed., *The Cambridge Companion to Atheism*. Cambridge: Cambridge University Press, 2007.
- McLeod, W. H. *Exploring Sikhism: Aspects of Sikh Identity, Culture, and Thought*. New Delhi: Oxford University Press, 2000.

- Micklethwait, John, and Adrian Wooldridge. *God is Back: How the Global Revival of Faith is Changing the World*. New York: Penguin Press, 2009.
- Murrell, Nathaniel Samuel. *Afro-Caribbean Religions: An Introduction to Their Historical, Cultural, and Sacred Traditions*. Philadelphia: Temple University Press, 2009.
- Neusner, Jacob. *The Transformation of Judaism: From Philosophy to Religion. Studies in Judaism*. 2nd ed. Lanham, MD: University Press of America, 2011.
- Norris, Pippa, and Ronald Inglehart. *Sacred and Secular: Religion and Politics Worldwide*. Cambridge: Cambridge University Press, 2004.
- Obeyesekere, Gananath. "Buddhism." In *Global Religions*, edited by Mark Juergensmeyer, 63–77. New York: Oxford University Press, 2003.
- Omari-Tunkara, Mikelle Smith. *Manipulating the Sacred: Yoruba Art, Ritual, and Resistance in Brazilian Candomblé*. Detroit: Wayne State University Press, 2006.
- Oonk, Gijsbert. *Global Indian Diasporas: Exploring Trajectories of Migration and Theory*. Amsterdam: Amsterdam University Press, 2008.
- Pew Forum on Religion and Public Life. *Mapping the Global Muslim Population: A Report on the Size and Distribution of the World's Muslim Population. October 7, 2009*. <http://www.pewforum.org/Mapping-the-Global-Muslim-Population.aspx>.
- Pew Forum on Religion and Public Life. "Nones" on the Rise. October 9, 2012. <http://www.pewforum.org/Unaffiliated/nones-on-the-rise.aspx>.
- Pew Forum on Religion and Public Life. *The Future of the Global Muslim Population: Projections for 2010–2030*. January 27, 2011. <http://pewresearch.org/pubs/1872/muslim-population-projections-worldwide-fast-growth>.
- Poceski, Mario. *Introducing Chinese Religions*. London: Routledge, 2009.
- Prebish Charles S., and Damien Keown. *Introducing Buddhism*. New York: Routledge, 2006.
- Prothero, Stephen. *God is Not One: The Eight Rival Religions That Run the World – and Why Their Differences Matter*. New York: HarperOne, 2010.
- Rai, Rajesh, and Peter Reeves, eds. *The South Asian Diaspora: Transnational Networks and Changing Identities*. London: Routledge, 2008.
- Robinson, Francis, ed. *The Cambridge Illustrated History of the Islamic World*. Cambridge: Cambridge University Press, 1996.
- Rodrigues, Hillary. *Introducing Hinduism*. New York: Routledge, 2006.
- Roy, Olivier. *Globalized Islam: The Search for a New Ummah*. New York: Columbia University Press, 2004.
- Shukla, Sandhya. *India Abroad: Diasporic Cultures of Postwar America and England*. Princeton: Princeton University Press, 2003.
- Skolnik, Fred, Shmeul Himselstein, and Geoffrey Wigoder, eds. *The New Encyclopedia of Judaism*. New York: New York University Press, 2002.
- Smith, D. Howard. *Chinese Religions*. New York: Holt, Rinehart, and Winston, 1968.
- Sutin, Lawrence. *All is Change: The Two-Thousand-Year Journey of Buddhism to the West*. New York: Little, Brown, and Company, 2008.
- United Nations Development Programme. "Forging a Global South." New York: United Nations Development Programme, 2003.
- Valentine, Simon Ross. *Islam and the Ahmadiyya Jama'at: History, Belief, Practice*. New York: Columbia University Press, 2008.
- Weekes, Richard V. *Muslim Peoples: A World Ethnographic Survey*. 2nd ed. Westport, CT: Greenwood Press, 1984.
- Yao, Xinzhong. *An Introduction to Confucianism*. Cambridge: Cambridge University Press, 2000.