Chapter 6 Lecture

Chapter 6
Religions

Tim Scharks
Green River College
1. Where Are the World’s Religions Distributed?

2. Why Do Religions Have Distinctive Distributions?

3. Why Do Religions Organize Space in Distinctive Patterns?

4. Why Do Territorial Conflicts Arise Among Religious Groups?
Key Issue 1: Where Are the World’s Religions Distributed?

1.1 Introducing Religions
1.2 Global Distribution of Religions
1.3 Distribution of Christians
1.4 Distribution of Muslims and Buddhists
1.5 Distribution of Ethnic Religions
1.6 Distribution of Other Religions
1.1 Percentage of Adherents by Religion

Figure 6-1: 77 percent of the world follows a branch of Christianity, Islam, Hinduism, or Buddhism, the four largest religions.
1.2 Most Numerous Religions by Country

Figure 6-5: The Western Hemisphere, Europe, and sub-Saharan Africa are predominantly Christian; Southwest Asia and North Africa are majority Muslim.
1.3 Branches of Christianity in Europe

Figure 6-6: Christianity is divided into Roman Catholic, predominantly in the south, Protestant in the north, and Orthodox in the east.
1.3 Most Numerous Faiths by U.S. County

Figure 6-7: American Christianity has a diversity of distinct faiths with regional distributions.
Figure 6-8: Non-Christian faiths tend to be more common closer to the coast and in urban areas.
Figure 6-9: Muslim populations are very large in South Asia and Indonesia.
Figure 6-10: Islam’s two main branches, Sunni and Shiite, are based on a disagreement on the line of succession from Muhammad.
1.4 Distribution of Branches of Buddhism

Figure 6-11: Buddhism is practiced throughout East and Southeast Asia.
1.5 Distribution of Hindus

Figure 6-12: Hindus are concentrated nearly entirely in India.
1.5 Distribution of Primal-Indigenous Religions in Southeast Asia

Figure 6-14: Primal-indigenous ethnic religions are relatively common in Southeast Asia.
Figure 6-15: Traditional folk religions in Africa have become less common in part because of the activity of Christian and Muslim missionaries.
1.6 Clustered Religions With at Least 1 Million Adherents

Figure 6-16: Most of the adherents to clustered religions are in Asia.
1.6 Distribution of Bahá’ís

Figure 6-18: In contrast to Figure 6-15, the universalizing religion Bahá’í is relatively dispersed in its distribution.
Key Issue 2: Why Do Religions Have Distinctive Distributions?

2.1 Origin of Christianity and Islam in Southwest Asia

2.2 Origin of Buddhism and Hinduism in South Asia

2.3 Historical Diffusion of Religions

2.4 Recent Migration of Christians

2.5 Migration of Muslims and Jews
2.1 Origin of Christianity

Figure 6-19: The Church of the Holy Sepulchre in Jerusalem, Israel is a historic site in the origin of Christianity as the site of Jesus’s resurrection.
Figure 6-20: The Mosque of the Prophet in Madinah, Saudi Arabia marks the burial place of Muhammad, the Prophet of Islam.
2.2 Origin of Buddhism

Figure 6-21: The Mahabodhi (Great Awakening) Temple represents the place where Buddha attained enlightenment.
2.2 Unknown Origin of Hinduism

Figure 6-23: Changu Narayan, from around A.D. 325, is the oldest surviving Hindu temple in Nepal, but there is not a known single origin of Hinduism.
Figure 6-24: Universalizing religions have diffused around the world. Note overlaps for consideration in discussion of territorial conflicts (Key Issue 4).
2.3 Early Diffusion of Christianity

Figure 6-25: Christianity was spread around the Mediterranean by missionaries and the conversion of rulers.
2.3 Diffusion of Islam

Figure 6-26: Islam diffused through a combination of military campaigns and missionary activity.
2.4 Religion of International Migrants

Figure 6-27: Christians make up a disproportionate share of migrants (less than one-third of the world’s population is Christian).
2.4 Migration of Christians

Figure 6-29(a): Large flows of Christians are from countries with Christian majorities into other countries with Christian majorities.
2.4 Origin and Destination of Christian Migrants

Figure 6-29(b): Europe and North America are popular destinations for Christian migrants.
Figure 6-33: Some large flows of Muslim migrants are from Muslim-majority countries to other Muslim-majority countries. There are also large flows of Muslims into Christian-majority Europe.
Figure 6-36: The Jewish population has undergone a major change in distribution from being mostly in Europe to mostly in the United States and Israel.
Key Issue 3: Why Do Religions Organize Space in Distinctive Patterns?

3.1 Places of Worship
3.2 Religious Settlements and Toponyms
3.3 Administration of Space
3.4 Sacred Space in Universalizing Religions
3.5 The Landscape in Ethnic Religions
3.6 Religious Calendars
Figures 6-37, 6-38, and 6-39: An Orthodox church (above), Protestant church (top right), and Buddhist pagoda (bottom right) are sacred structures to adherents of each religion.
3.2 Religious Toponyms in Canada

Figure 6-41: Places named after saints reflect the influence of Roman Catholicism.
3.2 Mapping Religious Segregation

Figure 6-42: Electoral divisions in Northern Ireland show concentrations of Irish Catholics in certain electoral divisions and concentrations of Protestants in others.
Figure 6-43: The Catholic Church divides space into provinces and dioceses with administrative clergy over each level of the hierarchy.
3.4 Sacred Space in Universalizing Religions

Figures 6-47 and 6-48: Dhamek Stupa (left) in Sarnath, India is sacred to Buddhists. The Masjid al-Haram (Great Mosque) in Makkah, Saudi Arabia is sacred to Muslims.
Figures 6-49 and 6-50: Ethnic religions differ in views of disposal of the dead. Hindus favor cremation at Varanasi (left), while Zoroastrians historically preferred open exposure (right).
3.6 Religious Calendars

- Universalizing religions tend to recognize dates in the life of the founder.
- Ethnic religions’ calendars are more organized around seasons.
Key Issue 4: Why Do Territorial Conflicts Arise Among Religious Groups?

4.1 Challenges for Religions in South and East Asia

4.2 Challenges for Religions in Central and Southwest Asia

4.3 Geographic Perspectives in the Middle East

4.4 Jerusalem’s Challenging Geography
4.1 Challenges for Religions in South and East Asia

- Hindu’s traditional caste system—conflict with social equality
- Religious revival after Soviet Communist era ended
- Continued conflict between religion and communism in China
4.2 Taliban vs. Western Values

Figure 6-55: The Taliban, in Afghanistan’s strict interpretation of Islamic values, led to laws and actions counter to many Western values, including the destruction of this statue of Buddha.

(a) 1998

(b) 2001
Figure 6-56: The area of present-day Israel has a long history of conflicting Jewish, Christian, and Muslim claims.
4.3 Territorial Changes in Israel and its Neighbors

Figure 6-57: Israel’s territory has expanded since 1947. Israel’s possession of territory dedicated to Palestinians remains controversial.
Figure 6-58: The Old City of Jerusalem is divided into quarters due to competing religious claims.
4.4 Jerusalem’s Challenging Geography

Figure 6-59: The Dome of the Rock, a holy site to Muslims, is next to the Western Wall, a site sacred to Jews.
Figures 6-60 and 6-61: Israel is building a security fence on the boundary with the West Bank.