Religion & Non-Religion
the belief that all things have a transcendent spiritual nature

animism
the belief that all numerous powerful, transcendent spiritual beings influence the immanent world

polytheism
belief in one, all-powerful, spiritual being and creator

monotheism
the neutral position adopted by those who neither believe nor disbelieve in a transcendent reality

agnosticism
the absolute position that there is no transcendent dimension to reality

atheism
an ethical stance that emphasises the collective good as the ultimate goal of human endeavour

humanism
a humanist approach that emphasises the unconditional equality of all persons in the pursuit of the common good

rational-humanism
a humanist approach which advances the position that a greater good that can be accomplished for the majority is an acceptable outcome

scientific-humanism
• compare the response of one religious and one non-religious belief system to the human person and social responsibility

Christianity proclaims that the human person is made in the image and likeness of God and endowed with an inherent dignity. Humanists believe that the human person is the ultimate reality and that all persons have equal value as individuals and collectively.

Each believes in the value of the human person and our shared social responsibility to protect the rights and dignity of all but for different reasons.
"Until we realize that it is only Allah who is the source of peace, we will never know peace of mind."

"Peace I leave with you; my peace I give to you. Not as the world gives do I give to you."

#IStandWithLyra #SriLanka #TheyAreUs #Sandiego 4/5
• discuss how atheism, agnosticism and humanism determine the aspirations and behaviour of individuals

Non-religious belief systems lack the external/revealed moral codes of religious communities. Moral imperatives are reached through the application of reason, empathy and self knowledge. Individual fulfilment is realised through shared achievement and mutual benefit.
new religious expression

not to be confused with a new-age approach to spirituality from religion in Australia post-1945

new religious expressions constitute a departure from established religious structures/communities & the search for meaning along new paths & places that provide ethical guidance & a sense of belonging whilst eliminating some aspects of the original ‘donor’ tradition
new religious expression

the Sunday Assembly is a new form of expression that is bringing together religious and non-religious people in a new community that aims to live better, help often and wonder more and celebrate life

reform movements within established religious communities also constitute new expressions of faith

- The Grail
- Hare Krishna Movement
- Falun Gong
the rise of materialism

traditional religious communities place great emphasis on eternal reward for a life well-lived

materialism promotes instant gratification and immediate personal fulfilment

The back-lash to materialism has given rise to NREs such as:

- Deep Ecology
- Eco-spirituality
- New Paganism
scientific progress

many questions about human life were once answerable only on the basis of faith.

progress in scientific discovery has now answered some of these questions. Established religion no longer occupies the privileged position it once did.

Scientific progress has influenced NREs such as:

• Happy Science
disenchantment

individuals have lost confidence in the credibility of established religions: SSM | Gender Inequality | Child Sexual Abuse | lack of action on Climate Change

many people are less inclined to accept the teaching authority of a ‘tarnished’ community

The back-lash to established religious traditions has given rise to NREs such as:

• Dudeism
• Church of the Flying Spaghetti Monster
social transformation & cohesion

established religion has made a significant contribution to Australia society e.g. in the provision of health and social welfare services

non-violent advocacy founded on religious values ended segregation in America and oppression of Indian communities
Regional Distribution of Christians
Population by region as of 2010

- North America: 266,630,000
- Latin America-Caribbean: 531,280,000
- Europe: 558,260,000
- Sub-Saharan Africa: 517,340,000
- Middle East-North Africa: 12,710,000
- Asia-Pacific: 286,950,000

Percentage of world Christian population in each region as of 2010:

<table>
<thead>
<tr>
<th>Region</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>North America</td>
<td>12.3%</td>
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<tr>
<td>Latin America-Caribbean</td>
<td>24.4%</td>
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<tr>
<td>Europe</td>
<td>25.7%</td>
</tr>
<tr>
<td>Sub-Saharan Africa</td>
<td>23.8%</td>
</tr>
<tr>
<td>Middle East-North Africa</td>
<td>0.6%</td>
</tr>
<tr>
<td>Asia-Pacific</td>
<td>13.2%</td>
</tr>
</tbody>
</table>

Population estimates are rounded to the ten thousands. Percentages are calculated from unrounded numbers. Percentages may not add to 100 due to rounding.
Regional Distribution of Muslims
Population by region as of 2010

- **Asia-Pacific**: 985,530,000
- **Europe**: 43,490,000
- **Middle East-North Africa**: 317,070,000
- **Sub-Saharan Africa**: 248,110,000
- **Latin America-Caribbean**: 840,000
- **North America**: 3,480,000

Percentage of world Muslim population in each region as of 2010:

<table>
<thead>
<tr>
<th>Region</th>
<th>Percentage</th>
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</thead>
<tbody>
<tr>
<td>Sub-Saharan Africa</td>
<td>15.5%</td>
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<tr>
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<tr>
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<tr>
<td>North America</td>
<td>0.2%</td>
</tr>
<tr>
<td>Latin America-Caribbean</td>
<td>0.1%</td>
</tr>
</tbody>
</table>

NEALS
Regional Distribution of Hindus

Population by region as of 2010

Asia-Pacific 1,025,470,000

Europe 1,290,000

North America 2,250,000

Latin America-Caribbean 660,000

Middle East-North Africa 1,720,000

Sub-Saharan Africa 1,670,000

Percentage of world Hindu population in each region as of 2010

99.3%

Asia-Pacific

0.2 Middle East-North Africa

0.2 Sub-Saharan Africa

0.1 Europe

0.1 Latin America-Caribbean

0.2 North America
Regional Distribution of Buddhists

Population by region as of 2010

- North America: 3,860,000
- Asia-Pacific: 481,290,000
- Europe: 1,330,000
- Middle East-North Africa: 500,000
- Latin America-Caribbean: 410,000
- Sub-Saharan Africa: 150,000

Percentage of world Buddhist population in each region as of 2010

- 98.7% Asia-Pacific
- 0.1% Middle East-North Africa
- 0.3% Europe
- 0.1% Latin America-Caribbean
- 0.8% North America
- <0.1% Sub-Saharan Africa
Regional Distribution of Jews
Population by region as of 2010

North America: 6,040,000
Europe: 1,410,000
Latin America-Caribbean: 470,000
Middle East-North Africa: 5,630,000
Sub-Saharan Africa: 100,000
Asia-Pacific: 200,000

Percentage of world Jewish population in each region as of 2010

<table>
<thead>
<tr>
<th>Region</th>
<th>Percentage</th>
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</thead>
<tbody>
<tr>
<td>North America</td>
<td>43.6%</td>
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<tr>
<td>Latin America-Caribbean</td>
<td>3.4%</td>
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<tr>
<td>Europe</td>
<td>10.2%</td>
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<tr>
<td>Sub-Saharan Africa</td>
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<tr>
<td>Middle East-North Africa</td>
<td>40.6%</td>
</tr>
<tr>
<td>Asia-Pacific</td>
<td>1.5%</td>
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Which of the following best describes animism?

a) Both humans and animals have souls
b) The soul does not exist
c) There are many gods
d) There is no god
To acknowledge the existence of many different divine beings is to be an

a) atheist
b) agnostic
c) polytheist
d) monotheist