Methodological notes

0 (ZERO)

Zero in this atlas usually means ‘0’ in an absolute sense. However, it can also refer to very few or none yet identified, for example, as in religious demography and we have added a white box to several maps to show this. Thus, if we report that there were 7 or 17 Hindus in a particular country in 2010, it should be understood as ‘none known to us’. In fact, there are normally one, two, or a small number of religiousists of all kinds in virtually every country.

CITIES

Throughout Part IV in the atlas we use the shorthand ‘city’ to refer to the technical United Nations concept of ‘urban areas’ or ‘urban agglomerations’. In the glossary, these are defined as agglomerations of 2,500 or more persons generally having population densities of 1,000 persons per square mile (391 persons per square kilometre).

COUNTRIES

Countries with multiple, geographically isolated parts (for example, USA with Alaska and Hawaii; Equatorial Guinea; and the Seychelles) are not labelled on maps only on or beside the major part. To avoid reporting anomalous results, selected tables display data only for countries with more than 100,000 population. In no case would the omitted values be found in or derived from the ‘Country-by-country statistics’ table in the Appendices.

CONCEPTIONS AND DENOMINATIONS

Data on average congregation and denomination sizes are not shown for any of the six continents in 2010, as data were not available. The same data are presented in both Part II (where for data for each tradition are presented by continent) and Part III (where data for each continent are presented by tradition). The average congregation sizes were calculated by simply dividing the total number of adherents of a major tradition on a continent by the total number of congregations in that tradition on the continent.

Average denomination sizes were calculated similarly (total adherents/total number of denominations) for Part II (239 denominations; however, about 1 per cent of denominations were known only in one country). For each major tradition, a denomination present in more than one country was counted as one denomination per country. Thus, for example, the Russian Orthodox Church in Russia was considered a separate tradition from the Russian Orthodox Church in Kazakhstan. Similarly, denominations were considered to consist of one denomination in each country in which it is present (169 in all).

The Roman Catholic Church was considered a single tradition for the purpose of this atlas. See endnotes for data on those denominations which are split into separate traditions for the purpose of the atlas.

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The combination of high income and rapid urbanisation means that many countries do not have a sufficient base of money to be able to support the activities of the churches in the way that some countries do.

The World Christian Trends project uses the same mapping conventions as the World Religion Database. The project is a major contribution to the understanding of the distribution of religious affiliation and is an important resource for scholars and practitioners alike.

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small countries and provinces at times are not visible. In any case, maps are not an efficient method of looking up data for particular countries, which is a task better accomplished in a raw listing of the data.

**Data ranges on maps**

The natural breaks and the chosen colour of each category can make a significant difference to the impression any set of data can give. Colour differences imply significant data differences, but this might not be the case when two countries happen to straddle an arbitrary category boundary. The need for meaningful breaks in the data (termed ‘natural breaks’) has been subverted against the need for the map to describe the most interesting categories of data.

In this context, it is useful to emphasise that the data values of one set of countries or provinces are different from the values for another set. Often a quin tile map – where the breaks between groups of data fall at points that are not as relevant to the topic at hand – is more useful. Quantile maps also minimise the effect of outliers. To put it another way, on quantile maps, countries that average, can be smaller countries in a lighter shade. Readers should show total counts will almost by definition show smaller countries are not always forced into the lowest category will appear relatively muted.

A third type of categorisation is that of pre-determined intervals, which are scaled for easy interpretation. The size of difference is more than sufficient to allow better comparison between religions. In any case, maps are not an efficient method of looking up data for particular countries, which is a task better accomplished in a raw listing of the data.

In practice, the atlas uses a combination of these methods, so that most variables are mapped with modified natural breaks (modified so that the breaks are a more convenient ‘5, 30, 60, 200’ rather than ‘3, 27.5, 63.8, 218’) or modified quantiles. All the larger religious variables are displayed at the same predetermined scale to allow better comparison between religions. As a result, comparison between countries on a given map is sometimes sacrificed for better comparison between variables.

Most maps show data as percentages, so that small countries are not always forced into the lowest scale. The use of personal evangelisation (per cent) avoids some of the problems. Of course, showing total counts will almost by definition show smaller countries in a lighter shade. Readers should also note that the darkest colour of a colour ramp is relatively light, then the highest of the highest category will appear relatively muted.

**Mapping languages**

Language maps are sometimes useful for conveying the intricacy hidden beneath country or province averages, but can suffer because only one language group can occupy any one area on a thematic map. In practice, priority is given to indigenous languages, and this often leaves no place to map large populations of European descent (though even that is not always the case). Further, the indigenous language areas often are located in places where many different languages are spoken, but only one language can be mapped in that location without resorting back to political boundaries, and with different languages may miss out altogether. There are also large scattered areas of the world that do not have a specific language associated with them, so for the purposes of this atlas they have been allocated to the majority language of the country. Finally, it should also be noted that in some cases the attributes of a widespread language can hide differences that show up at the province level. Tree maps of languages are thus employed in the atlas to complement the geographic language maps by more accurately conveying the dominance of widespread languages and the complexity of the sheer numbers of smaller languages.

The difference between the mapping of ethno- linguistic peoples and the mapping of language groups is subtle. In cases where the language is identified closely with a single people group, the difference is strictly numerical. For example, ‘AA’ is associated with people group ‘A’ (this is especially the case when the people name and language name are the same or very similar, as with Japanese/ Japanese, Russians/Russian, or Turks/Turkish). The number of people who speak language AA as their mother tongue is thus (total size of people group ‘A) minus (members of other people groups who speak AA as their mother tongue). Because the second and third categories are likely to be small relative to the overall size of the people group in such cases, the number of native speakers of ‘language AA’ is often close to the size entities. Other cases, tree maps – because they show population as well as percentage religion – can highlight differences (both between languages and between a people and the composite for its native language) that physical maps cannot.

**In some cases, of course, this does not apply, particularly when a single ‘national language’ is spoken as a mother tongue by many of the larger people groups. Outstanding examples include Spanish and Portuguese in Latin America, and along with English in Northern Europe and parts of New Zealand. In all such cases, tree maps – because they show population as well as percentage religion – can highlight differences (both between languages and between a people and the composite for its native language) that physical maps cannot.

**Languages**

Maps appearing in this atlas have been modified from the CGMS formats in the following ways:

Country maps
- added Kosovo and other WCD countries
- removed GMMS
- modified from lines to polygons and added Kosovo and other WCD countries
- removed GMMS
- modified from lines to polygons and added Kosovo and other WCD countries
- removed lakes (to be consistent with province boundaries)
- removed Antarctica
- removed GMMS

Population figures for the world as a whole, the 21 United Nations regions and most countries were obtained from World Population Prospects: The 2006 Revision, (http://esa.un.org/unpp), prepared by the Population Division of the Department of Economic and Social Affairs of the United Nations Secretariat. Data for countries not listed in World Population Prospects were obtained from national surveys and censuses.


The term ‘provinces’ as used to describe major civil divisions by country in Part III is normally the first level of political subdivision. In some countries, such as Australia, the first level of political division below the national level is in fact called a province. In other countries, a province is a second-level subdivision usually below a region, region below the national level is in fact called a province. In some countries, a province is a second-level subdivision usually below a region.

**Provinces**

The sending and support of foreign missionaries is overwhelmingly the work of affiliated Christians – persons who belong to or are connected with organised congregations. Therefore, the tables and maps of missions in Part V report the numbers of missionaries sent from each country and continent as per million affiliated Christians (rather than per million total Christians). Figures for affiliated Christians are available in the World Christian Database.

PERSONAL CONTACT

In recent years the concept of translation has become one of the significant motifs in Christian mission, not only as something that enables dispersion of the gospel of Christianity around the world. The starting point of translation is personal contact, in which a Christian, whether from another culture, speaks the language and culture of the people he or she is trying to reach. In normal missionary practice, this means making friends. With this in mind, we have recently been able to see how many Muslims have a Christian friend. How many Hindus personally know a Christian? How many Buddhists have significant contact with the gospel? Considering the need for the help of isolated believers, we realised that the concept of personal contact was built into the measurements we had previously made related to evangelisation of ethnolinguistic peoples. For our study of evangelisation mentioned above, we isolated 20 variables measuring evangelisation among every ethnolinguistic people in the world (Barrett and Todd M, John and Charles T. "They Personal Contact: The sine qua non of Twenty-First Century Mission", Evangelical Missions Quarterly, October 2007, pages 494–505.

**POPULATION DATA**

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CONSTITUENT COUNTRIES (England, Scotland, Wales and Northern Ireland). The European Union’s Nomenclature of Territorial Units for Statistics (NUTS) actually divided England – but not the other three countries – into multiple first-level subdivisions (NUTS-1), while all four countries are subdivided in various ways by the regional government. Norway, however, is shown divided into its 19 fylker (counties), which are NUTS-2 but more like provinces (NUTS-1 is the whole country). And Spain, mentioned above, is also depicted by its NUTS-2 regions (autonomous communities). As another example, Russia is shown divided into its seven federal regions rather than its 83 federal subjects (which are really more analogous to the idea of ‘province’). For practical purposes, several provinces are missing from their regional maps (for example, the Canary Islands, the Azores and Madeira are not on the Europe and Southern Europe maps).

RELIGIOUS DIVERSITY

The Religious Diversity Index (RDI) used in this atlas is derived from a modification of the Herfindahl Index (HI) formula. The Herfindahl Index (also called the Herfindahl-Hirschman Index), which measures the concentration of competitors within a market or industry, is calculated as the sum of the squares of the market share of each competitor. That is,

\[ H_I = \sum_{i=1}^{N} s_i^2 \]

where \( s_1, s_2, \ldots, s_N \) represent the percentage shares of each competitor and \( N \) is the total number of competitors. The RDI is calculated as

\[ RDI = 1 - \frac{1}{N} \sum_{i=1}^{N} \frac{r_i}{N}^2 \]

where \( r_1, r_2, \ldots, r_N \) represent the percentages of a country’s total population that profess adherence to each of \( N \) different religions (in this atlas, \( N = 18 \)). Each \( r_i \) is divided by 100 to change it from a percentage into a fraction. Thus, when a population exhibits the maximum possible religious diversity (each religion claims an equal percentage of adherents, then \( r_i = 1/N \) for each religion, \( r = 1/N \) and \( RDI = 1 \)). Conversely, if there is no religious diversity (that is, 100% of a country’s population adheres to a single religion), then \( r_i = 100 \), all other \( r \) values = 0, \( r = 1 \) and \( RDI = 0 \).

RELIGION ‘RECTANGLES’

When forming the religion ‘rectangles’ for 1910 and 2010 in Part III, the following rules were applied: Initially:

- Round numbers ending in ‘.7’ or greater up and numbers ending in ‘.6’ or less down (so 0.7 = 1)
- Place any religion with less than 0.7% of the population in the ‘All other religions’ category. If the total for the region is over 1.00%
- Rank the religions by size.
- Starting with the largest, round each one down
- Place any religion with less than 0.7% of the population in the ‘All other religions’ category (that is, 100% of a country’s population adheres to a single religion), then \( r_i = 100 \), all other \( r \) values = 0, \( r = 1 \) and \( RDI = 0 \).

If the total for all religions (using the initial rounding instructions) is less than 100%, round up according to the following hierarchy until the total reaches 100%:

- Individually round any religions with 0.6%. If the new value of ‘All other religions’ ends in ‘.7’ or greater, round it up; otherwise, round it down (but see below).

- ‘All other religions’ valued at 0.5% (after any individual religions have been removed and rounded up).
- ‘All other religions’ valued at 0.5% (after any individual religions have been removed and rounded up).
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From 1906 onward, the hallmark of explicitly Pentecostal denominations, by comparison with Holiness/Perfectionist denominations, has been the single addition of speaking with other tongues as the ‘initial evidence’ of one’s having received the baptism of the Holy Ghost (or Holy Spirit), whether or not one subsequently experiences regularly the gift of tongues. Most Pentecostal denominations teach that tongues-speaking is mandatory for all members, the Whole Movement is seen as having received the gift of the Holy Spirit and experiencing the Spirit’s supernatural and miraculous energising power. They remain within, and form the core of, the Renewal movement. The Charismatics (or, until recently, Neopentecostals) are usually defined as those who were experiencing the Spirit’s supernatural and miraculous energising power as individuals, then groups, then whole movements are formed, and so on, until the total is 100%. For example, if Christians initially or as an ongoing experience.

Pentecostals are defined here as all associated with explicitly Pentecostal denominations that identify themselves in explicitly Pentecostal terms, or with other denominations that as a whole are phenomenologically Pentecostal in teaching and practice.

Second Wave: Charismatics

These are defined as Christians affiliated to non-Pentecostal denominations (such as mainline Protestant, Catholic, Orthodox), who receive the experiences above in what has been termed the Charismatic Movement. The Charismatic Renewal in the USA in 1901. For a brief period Pentecostalism as a rediscovery of the spiritual gifts of New Testament: gifts of the Spirit) including signs and wonders. As another example, Russia is shown divided into its seven federal regions rather than its 83 federal subjects (which are really more analogous to the idea of ‘province’). For practical purposes, several provinces are missing from their regional maps (for example, the Canary Islands, the Azores and Madeira are not on the Europe and Southern Europe maps).
Pentecostal and Charismatic phenomena but combine this with rejection of Pentecostal terminology. These believers frequently are identified by their leadership as Independent, Pentecostalist, Restorationist, Radical, Neo-Apostolic or the Third Wave of the twentieth-century Renewal. Because they constitute a new major revitalising force, in this atlas we also term the movement the Neocharismatic wave. Though indigenous denominations, which, though not explicitly Pentecostal, they nevertheless have the main phenomenological hallmarks of Pentecostalism (involves Renewalist spirituality; oral liturgy; narrative witness/ theology; dreams and visions; emphasis on filling with the Holy Spirit; healing by prayer; atmospheric communication [simultaneous audible prayer], and emotive fellowship). The case for enumerating adherents of these movements as Renewalists has been fully made by W. J. Hollenweger, in ‘After twenty years’ research on Pentecostalism’, International Review of Mission (April 1986), and Pentecostalism (1997).

ROUNDING

For display purposes, large numbers are rounded using a custom function which tiers the amount of rounding according to size, allowing smaller values to retain their meaning. For example, in a table of calculations, however, such as growth rates and percentages, are made on the unrounded ‘actual’ values for greater accuracy between tables. Numbers in some of the pie charts do not add up to 100% due to rounding.

SOCIO-ECONOMIC AND HEALTH DATA

Data for geographical indicators and the six health indicators described in Part I and listed in the ‘Country-by-country statistics’ section of the Appendixes were obtained from a variety of sources. These primary references are listed below, along with the indicator(s) for which they provided data.

- Joint United Nations Programme on HIV/AIDS (UNAIDS), 2008
- Global Burden of Disease and Injury Study (Geneva: WHO Press, 2008) – Malnutrition
- No single source of data for all 239 countries in this atlas was available; therefore, for each of the 12 indicators, therefore, figures also were obtained from numerous secondary sources – both print and online – including governmental, non-governmental and academic. This was particularly true for non-sovereign countries and for nations with small populations. When data were either unavailable or severely outdated, figures were estimated based on comparisons with countries having similar social and economic conditions.

STATISTICAL CENTRE OF GRAVITY

The data for calculating the geographic centre of gravity of Christianity are set out in detail on pages 319-34 in World Christian, which also outlines the United Nations classification of all countries, from which this atlas derives its definition of the North as the 30 countries in Europe plus the five in Northern America; and the South as all other 184 countries in Africa, Asia, Latin America and Oceania. The table below reproduces these estimates for the number of Christians in millions in each of the 21 current United Nations regions at 25 points in history. These estimates were used as the baseline of this analysis.

The following steps were taken to estimate the statistical centre of gravity of Christianity. First, latitude and longitudes were assigned (either randomly or third party estimates in the table) for an approximate geographic centre for each UN region based on geography and population patterns. Second, these coordinates were recalibrated by depicting southern latitudes as negative numbers (50°S = -50) and then adding 90 to all latitudes. This produced a range of 0 at the South Pole to 180 at the North Pole. Longitude was recalibrated by retaining values for all eastern longitudes while subtracting all western longitudes from 360 (100°W = 260). This produced a range of 0 to 350 (10°W of Greenwich) by moving eastward around the world from Greenwich. Third, the number of Christians (in millions) in each region (found in the table below) was multiplied by the recalibrated latitude, summed for every region, and then divided by the total number of Christians in the world. Repeating the process, substituting longitude for latitude, then produced an approximate geographic centre (latitude and longitude) for Christianity, expressed in recalibrated form.

Tree maps

Tree maps of people groups and languages were constructed using Enterprise 2 (ES2) software (Breuer & Co., 500 Edgewater Drive Ste 557, Wakefield, MA 01880 USA; website http://www.breuer.com). For every continent except Asia, tree maps depict all peoples and native languages. Tree maps for Asia depict only people groups with 5,000 or more members and only languages with 2,000 or more native speakers. For the entire world, the threshold values for depiction are 30,000 for both peoples and languages. These global and Asia threshold values were necessary to ensure clarity in the resulting trees. While the omission of 4,180 peoples (with 29 million members) and 3,865 languages (with 26 million native speakers) from the global tree maps, and 660 peoples (with 1.2 million members) and 277 languages (with 300,000 speakers) from the Asia tree maps.

Statistical centre of gravity

<p>| Number of Christians in millions by UN region and by North/South dichotomy, AD 33–AD 2100 |</p>
<table>
<thead>
<tr>
<th>Region</th>
<th>AD 33</th>
<th>AD 100</th>
<th>AD 300</th>
<th>AD 700</th>
<th>AD 1000</th>
<th>AD 1200</th>
<th>AD 1500</th>
<th>AD 1800</th>
<th>AD 2100</th>
</tr>
</thead>
<tbody>
<tr>
<td>NF NORTH</td>
<td>0.09</td>
<td>0.35</td>
<td>1.09</td>
<td>3.10</td>
<td>10.19</td>
<td>28.60</td>
<td>60.40</td>
<td>90.60</td>
<td>120.80</td>
</tr>
<tr>
<td>FL NORTH</td>
<td>0.01</td>
<td>0.05</td>
<td>0.15</td>
<td>0.45</td>
<td>0.85</td>
<td>1.25</td>
<td>1.65</td>
<td>2.05</td>
<td>2.45</td>
</tr>
<tr>
<td>NW NORTH</td>
<td>0.02</td>
<td>0.08</td>
<td>0.24</td>
<td>0.60</td>
<td>1.05</td>
<td>1.50</td>
<td>1.95</td>
<td>2.40</td>
<td>2.85</td>
</tr>
<tr>
<td>SF NORTH</td>
<td>0.01</td>
<td>0.04</td>
<td>0.12</td>
<td>0.30</td>
<td>0.60</td>
<td>0.90</td>
<td>1.20</td>
<td>1.50</td>
<td>1.80</td>
</tr>
<tr>
<td>SF SOUTH</td>
<td>0.01</td>
<td>0.03</td>
<td>0.09</td>
<td>0.25</td>
<td>0.50</td>
<td>0.75</td>
<td>1.00</td>
<td>1.25</td>
<td>1.50</td>
</tr>
<tr>
<td>NW SOUTH</td>
<td>0.01</td>
<td>0.03</td>
<td>0.08</td>
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<td>0.40</td>
<td>0.60</td>
<td>0.80</td>
<td>1.00</td>
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</tr>
<tr>
<td>FL SOUTH</td>
<td>0.01</td>
<td>0.02</td>
<td>0.06</td>
<td>0.15</td>
<td>0.30</td>
<td>0.45</td>
<td>0.60</td>
<td>0.75</td>
<td>0.90</td>
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<tr>
<td>RF SOUTH</td>
<td>0.01</td>
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<td>0.40</td>
<td>0.50</td>
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</tr>
<tr>
<td>Global total</td>
<td>0.01</td>
<td>0.08</td>
<td>0.46</td>
<td>1.61</td>
<td>5.25</td>
<td>15.80</td>
<td>45.05</td>
<td>123.47</td>
<td>276.02</td>
</tr>
</tbody>
</table>

For each year the UN region with the highest number of Christians is highlighted. A dash signifies no Christians in that year.


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