EDITOR'S NOTE
Our annual meeting is just around the corner, and as the luck of the Irish would have it, we can celebrate St. Patty's day in Chicago. This is no small blessing I would have you know. The river will flow green, not to mention those spirits that come in the guise of ale (forget the green milkshakes; it is decidedly not the same thing!). So what does all of this have to do with us? Well, we have a rich and varied program planned, and it is my fondest hope that lots and lots of you will turn out for it. You see I have no shame. To lure you with visions of green rivers, and that indisputable charm that only Chicago can offer in the middle of March (bitter winds notwithstanding), is to appeal to the child in all of us. But then, if you are above all the hoopla generated by a holiday thoroughly drenched in American popular culture, then come to Chicago because we have some outstanding presentations planned. Details are inside the newsletter.

FUNDING FOR THIS NEWSLETTER IS MADE POSSIBLE BY THE DEAN OF THE COLLEGE OF ARTS AND SCIENCES AT SLIPPERY ROCK UNIVERSITY

REVIEW CORNER
by Lily Kong, Geography-National University of Singapore

Chris Park's Sacred Worlds: An Introduction to Geography and Religion is a welcome addition to the literature on geography and religion, particularly for teachers seeking course reading material for students. Written precisely with that aim in mind Park's intention is to "pull together and package in a sensible framework a wealth of geographical research and writing on the theme of religion which has appeared particularly over the last decade" (xiii). As he amply illustrates, this existing literature is indeed wide and diverse, and in need of some attempt at coherence.

In Chapter One, Park achieves several notable goals. First, he provides a quick and comprehensive description of the themes characterizing existing research: geographical distribution of religions; reli-

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The section on religion and state (52-55) is particularly welcome, given its role in firmly anchoring religion in broader socio-political milieus.

While successful in drawing together the diversity of research in this area, Park’s overall frame for discussion in this section is open to debate...

and dynamics of religion. While Chapter Six is entitled religion and population, it deals in fact with three themes which could have been developed quite separately: the relationship between demography, development and politics. The most pertinent section, given the title of the chapter, is that on demography, in which Park attempts to illustrate the reciprocal relationship between religion and population, for example, religion’s impact on attitudes towards family planning, as well as the influence of population distribution (for example, rural-urban) on patterns of religious adherence. His second theme on religion and development is accorded no more than three pages, which does not reflect the richness of geographical and certainly, sociological, research in the area. He does much better with the third theme in this chapter on religion and politics, highlighting the varied directions of research: on religion and political parties; persecution of religious minorities; religion and residential segregation; and religion and national identity. Unfortunately, the literature on the appropriation of religious symbols for political ends does not seem to have been given any attention by Park. Hence, Duncan’s (1985; 1990) works on Kandy find no place in this chapter. Indeed, the importance of including this avenue of research on the geographical agenda is underlined by the rapid development of this arena, reflected in the emergence of more such empirical work since Park’s manuscript entered the production process (see, for example, Dwyer, 1993; Kong 1993a; 1993b).

Perhaps reflecting the volume of research to date, Chapter Seven on religion and landscape is, by far, the most substantial chapter, focusing on landscapes of worship, church distribution and dynamics, landscapes of death, and the “general landscape” (in terms of settlement patterns and place... (Continued on Page 3)
Review Corner

Continued from Page 2 names, for example). While successful in drawing together the diversity of research in this area, Park’s overall frame for discussion in this section is open to debate: that “[landscape is a palimpsest, or a manuscript on which two or more successive texts have been written, each one being erased to make room for the next]” (198). This perspective that landscape is a palimpsest implies a one-way relationship between religion and landscape rather than a dialectical one which Park is at pains to emphasize in the first chapter.

In the final chapter, Park explores the idea of sacred space and the practice of pilgrimage. Evidence can be found here of how a single phenomenon such as pilgrimage can provide the site for diverse explorations. For example, a humanistic exploration of the experiential dimensions of pilgrimage can be pursued alongside an examination of the effects of pilgrimage on transportation networks and population flows.

As Park acknowledges in the epilogue, his aim is really to provide a broad view of the work which geographers have done rather than to chart an agenda for the future. By this yardstick, Sacred Worlds is indeed a thorough and huge literature review. The strength of this work therefore does not lie in presenting new research insights but in collating existing material. It does not pursue new directions (of spirituality, cultural politics, personal experience, symbolism, for example), but is extremely competent in dealing with traditional concerns. Even though for every theme, there will clearly be other pieces of work that could have been included, the point in any such exercise is surely to be comprehensive rather than exhaustive. While it would have been personally more satisfying if some attempt had been made to explore ways forward, Park is clear that that is not on his agenda. This reader is thus left with the feeling that within the existing goalposts, Sacred Worlds does well, but that the goalposts could have been reset.

REFERENCES:

GORABS FOCUS ON:

Bruce R. Crew

Bruce Crew expects to complete his PhD in geography as this newsletter goes to press. Presently, Bruce is at the University of Wisconsin-Milwaukee and he can be reached at 2826 N. Prospect Ave., Milwaukee, WI 53211 or brucrew@csd4.csd.uwm.edu. In addition to graduate work in Wisconsin, Bruce holds a M.Div. from Trinity Evangelical Divinity School and an MA in geography and history from the Institute of Holy Land Studies in Jerusalem. We can expect to see his dissertation "A Structural Framework for Christian Zionism and British Geo-Political Perceptions Toward Land as Sacred Place: The Palestine Question 1917-1939" in the very near future. Bruce is also an active member of the Geography of the Bible SG and has presented a number of papers in its organized sessions at the annual meetings and their newsletter such as, "The Negev as Part of the Territories of Edom," Biblical Geographical Newsletter 4:2-3.

APODACA SPEAKS

In collaboration with the American Indian and Biogeography SG's, we received support from the AAG special programs fund to host Ray Apodaca, key representative for the American Indian Religious Freedom Coalition -- a division of the Association on American Indian Affairs. On Wednesday evening (7:30 p.m.) he will present a keynote address on the Native American Religious Freedom Act (U.S. Senate Bill S-1021), and representatives from each of our specialty groups will respond. Richard Jackson at BYU will represent GORABS. We offer a special thanks to Joan Greendeer-Lee of the U.S. Census Bureau for her invaluable assistance in making this program possible.

You do not want to miss this!
The following represents programs organized by GORABS, those that are collaborations with other specialty groups, and other papers and sessions of interest to our members. Note that Wednesday and Thursday are full days for us. Your attendance and participation in as many of the programs as possible will be greatly appreciated.

**Wednesday, March 14th**

**BIOGEOGRAPHY, AMERICAN INDIANS, GORABS Specialty Groups: Plants in the Landscape: Foods, Ornaments, Symbols, and Sacred**

Organizers: Darrel L. McDonald, Stephen F. Austin State University and Martha L. Henderson, University of Minnesota-Duluth Chair: Clarissa T. Kimber, Texas A&M University

3:25pm David L. Grinstead, University of Minnesota-Duluth; "Interpreting Contemporary Wild Rice Habitat in Ceded Chippewa Lands, Minnesota"

3:45pm John David Rees, CSU-Los Angeles; "Introduction of Ornamental Palms to Southern California"

4:05pm Katharine Anderson, Louisiana State University; "Biogeography to Biophilia: Live Oak Distribution and People in Louisiana"

4:25pm Lydka M. Pulsipher, University of Tennessee; "Ecological and Symbolic roles of Plants: The Case of Manioc"

4:45pm Clarissa T. Kimber, Texas A&M University and Carolyn V. Prorok, Slippery Rock University; "Hindu Temple Gardens in Trinidad, WI"

**GORABS ANNUAL BUSINESS MEETING**

5:20pm-6:20pm (see agenda)

**GORABS, BIOGEOGRAPHY AND AMERICAN INDIANS Specialty Groups: Sacred Landscapes: An American Indian Religious Dilemma**

Organizers: Carolyn V. Prorok, Slippery Rock University and Darrel L. McDonald, Stephen F. Austin State University Chair: Carolyn V. Prorok, Slippery Rock University

7:30pm KEYNOTE SPEAKER: Raymond Apodaca, American Indian Religious Freedom Coalition

8:00pm PANELISTS RESPOND: Richard H. Jackson, BYU; Darrel L. McDonald, SFA University; John Allen Sims, Chadron State College

8:30pm Raymond Apodaca replies

8:40 Open discussion of the issues

**Other programs of interest**

9:00am Site Visit: Graceland Cemetery; led by Jodi Mills-Cerny, Joliet Junior College

9:55am Cultural Geography Poster Session; several posters on religious themes

11:15am John B. Wright, New Mexico State University; "Utopia, Dystopia, and Montana's Church Universal and Triumphant"

3:25pm Maura Ann Abrahamson, University of Chicago; "Middle Eastern Jewry: A History of Migration"
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Thursday, March 15th

GORABS: Geography of Religions
in Higher Education I

Organizers: Surinder M. Bhardwaj, Kent State University and Gisbert Rinschede, Universitat Regensburg

Chairs: Richard H. Jackson, Brigham Young University and Surinder M. Bhardwaj, Kent State University

9:55am Gisbert Rinschede, Universitat Regensburg: "Basic Concepts and Theoretical Background of the Geography of Religion"

10:15am Robert H. Stoddard, University of Nebraska-Lincoln: "Religion and Politics"

10:35am Mary Lee Nolan, Oregon State University: "Pilgrimage: A World Survey"


11:15am Carolyn V. Prorok, Slippery Rock University: "Discussant"

GORABS: Geography of Religions
in Higher Education II

Organizers: Surinder M. Bhardwaj, Kent State University and Robert H. Stoddard, University of Nebraska-Lincoln

Chairs: Surinder M. Bhardwaj, Kent State University and Gisbert Rinschede, Universitat Regensburg

1:30pm Richard H. Jackson, Brigham Young University: "Salt Lake City: Evolution of an American Sacred City"

1:50pm Carolyn V. Prorok, Slippery Rock University: "Religion and Modern Migration"

2:10pm Surinder M. Bhardwaj, Kent State University: "Geography, Religion and Health"

2:30pm Carolyn Gallahe, University of Kentucky: "Readin’, Writin’, and Refinancin’ at Liberty University"

2:50pm Robert H. Stoddard, University of Nebraska-Lincoln: "Discussant"

GORABS: Changing Religious Landscapes

Organizer & Chair: Chad F. Emmett, Brigham Young University

3:25pm Chad F. Emmett, Brigham Young University: "Religion and Ethnicity in the Landscape of Chicago"

3:45pm Benjamin F. Tillman, Louisiana State University: "The Spatial Succession of Sacred Space in Chicago"

4:05pm Samuel M. Otterstrom, Louisiana State University: "The International Diffusion of the Mormon Church"


4:45pm James R. Wray, TradComp Charts: "World Map in the Shape of a Cross: Then-and-Now Techniques for Choosing and Preparing a Projection for a Thematic Map"

Other programs of interest:

10:15am Martha A. Narey, University of Denver: "Porcelain Grottoes: Denver’s Bathtub Shrines and Sacred Statuary"

1:50pm Kari Forbes-Boyte, Chadron State College: "The American Indian Religious Freedom Act as Cooperation Tool"

2:10pm Arundhati Ghosh, Miami University and Scott Salmon, Miami University: "Global Economy, Local Survival: The Case of the Idol and Pappad Makers in Calcutta"
**Friday, March 17**

**GEOGRAPHY OF THE BIBLE SPECIALTY GROUP:**
COMMENORATIVE SESSION FOR AMY MATHER
Organizer and Chair: William A. Dando,
Indiana State University

8:00am William A. Dando, Indiana State University: "Clouds and the Promises of God"

8:20am Michael S. DeVivo, Bloomsburg University of Pennsylvania: "Contemporary Environmental Issues and the Bible"

8:40am Ronald R. Boyce, Seattle Pacific University: "Exploring the Spatial Antipodes of the Holy City vs the "Babylon" of Scripture"

9:00am Bruce R. Crew, University of Wisconsin-Milwaukee: "Geographical Dimensions of the Nabateans and the Birth of Christianity"

9:20am Peter G. Genzinger, University of Waterloo: "Transforming a Wilderness: Mennonite Views of Nature in Nineteenth Century Waterloo, Ontario"

**Other programs of interest**

11:15am Michael M. Bell, Iowa State University: "The Ghosts of Place"

1:30pm Claire L. Dwyer, University College London: "Veils and Shalwar Kameez? Questions of Representation for Young British Muslim Women"

4:05pm Stephen C. Jett, UC-Davis: "Modern Navajo Cemeteries"

**Saturday, March 18**

1:50pm Ira M. Sheskin, University of Miami: "Changes in the Geography of the Jewish Population of Greater Miami, 1982-1994"

2:30pm Karl Forbes-Boyte, Chadron State College: "The American Indian Religious Freedom Act as Cooperation Tool" (this paper is scheduled twice in the preliminary program)

2:50pm Anne K. Knowles, University of Wales: "The Morality of Immigration: Welsh Calvinism and the Sin of Pride"

3:45pm Yaser M. Najjar, Framingham State College: "A Socio-Cultural Profile of Muslim Communities in Massachusetts"

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**GORABS AGENDA**

1995 Annual Business Meeting
Carolyn V. Prorok, Chair
Robert H. Stoddard, Secretary-Treasurer

Please come to the annual business meeting on Wednesday, March 15, and participate in the following decision-making:

1. Open Meeting, 5:20pm - 6:20pm
2. Accept or Amend Minutes, April 1994
3. Report on SG Chair Luncheon Meeting
4. Motion to Amend the Bylaws/Terms of Office
5. Motion to establish permanent site for bank account
6. Treasurer's Report
7. Report on David E. Sopher New Scholars Award (See story below)
8. Organize SG sessions next year
10. Other Business
11. Motion to Adjourn

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**David E. Sopher New Scholars Award**

The David E. Sopher Award will honor scholars for their outstanding contributions to the field of geography of religion. Award(s) will be given each year: one to a student and/or one to an untenured faculty member who presents a paper at an AAG national meeting. The committee reserves the right to not make an award in any given year. GORABS board members are ineligible the year that they are serving the organization. Awardees will be honored at the AAG awards luncheon. Deadline for application is Feb. 1, 1995. If you are a student or untenured faculty, and you are presently preparing to give a paper in Chicago -- seriously consider applying for this award. For a list of criteria and the official application, contact Carol Prorok at the above address.

**GORABS ELECTION**

You will be receiving a ballot this month for the next election. Please take a moment to vote for the next executive board. If you would like to serve GORABS as a board member, nominate yourself in the next election. We look forward to your active participation. Send this year's ballot to: Mary Lee Nolan, Past-Chair of GORABS, Department of Geography, Oregon State University, Corvallis, OR 97331-5506.
A substantial part of the European population, about 27 percent, has become secularized. These people, some 190 million in all, usually claim atheism or agnosticism. If affiliated with churches, they declare themselves “unreligious” in surveys.

The geographical pattern of dechristianization appears quite uneven and difficult to generalize. The most disaffected areas, where over half of the population is secularized, lie in the north and east, with notable outliers in eastern Germany, Bohemia, parts of Hungary, the Netherlands, and Mediterranean France. By contrast, refugee regions of surviving Christian vitality include a belt from Poland through western Ukraine to Romania, nearly all of Greece, southern Italy, western Iberia, the Irish west, and an area overlapping parts of the Alps and Po-Veneto Plain. The decades-long persecution of the church under Communist regimes clearly helps explain the pattern, though it does not address the issue of how or why Polish Catholicism, Romanian Orthodoxy, or the Ukrainian Uniate Church so successfully resisted that oppression. Arguably, the far north never became thoroughly Christianized, lying remote from centers of church authority. Of the three main divisions of Christianity, Catholicism has clearly resisted secularization more successfully, while Protestantism has suffered the greatest losses. Some apparent dechristianization may, instead, be reaction against the established churches, particularly since these groups often have status as official state churches and are supported by tax revenues. The success of the Neoprotostetan movement suggests as much. It works the other way, too. Some professed devotion to the church could be the reaction to governmental suppression, as in Poland. This map and a more elaborate discussion of secularization will appear in the forthcoming 3rd edition of The European Culture Area: A Systematic Geography. New York: Harper Collins, Publishers, 1995.

ANNOUNCEMENTS

Rana P.B. Singh of Banaras Hindu University announces that the German journal Erdkunde (Bonn) Bd. 48, #3 Sept. 1994 consists of three articles related to GORABS (one in German and two in English) dealing with the sacred structure of Varanasi, water symbolism in Hinduism, and another on the Ganga River. In addition, the Indian Society of Cultural Heritage cordially invites individuals and institutions to participate in the exchange of ideas and activities to preserve, conserve and promote the study of the cultural heritage of India—especially sacred places and religious landscapes. Promotion of reverential and sustainable development are the focus of concern. You can contact Rana at No. B 29/12 A Lanka, Varanasi, UP 221005, India.

The editors of the National Geographical Journal of India are announcing a call for papers for a special volume entitled India: Ecological-Cultural Pattern & Regional Perspective. Several sections will be devoted to GORABS themes. Contact-Rana P.B. Singh (above).

Andrew L. March is requesting information regarding e-mail lists on China, maps, and map-like concepts of nature, shape and value of earth spaces. If you can help him out, write to: ae840@freenet.hsc.colorado.edu


Allan Gleason, 6430 North Strahan Rd., El Paso, Texas 79932, has recently compiled a manuscript entitled Snapshots of Religion on the Land. It is packed with maps and figures on such diverse topics as “The St. Clair River as a Religious Boundary,” and “Undeeded Church Houses; A minor Appalachian phenomenon.” Contact him for more information. In addition, Allan has made some suggestions to the AAG central office on improving the annual meetings which has gained notice. Ron Abler is requesting help on Allan’s suggestions. If you are interested in writing about 1,000 words on one of the following topics, then contact the central office: Giving a paper at the AAG Annual Meeting, Giving a Poster Presentation at the AA Annual Meeting, When Your Student is Giving A Paper at the AAG Annual Meeting or What AAG Meetings Are All About...