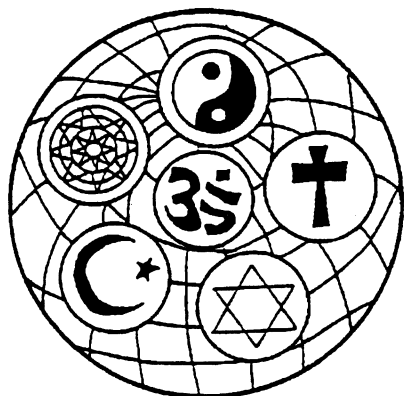


Geography of Religions & Belief Systems



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Editor's Note

The AAG meeting in Honolulu will be one that you remember for many years to come. I participated in a NEH seminar on religion and culture for six weeks at the University of Hawai'i back in 1993. The major highlight of my visit was not the easy access to some of the most beautiful beaches in the world (although that could have been enough), but instead the diversity of religious elements in Hawai'i's landscapes. I used my evenings and weekends to explore O'ahu, Kaua'i and the Big Island. I hope you have the chance to do so too. Inside this issue I suggest some sites/sights to see in O'ahu. Have a wonderful time in the Rainbow State.

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GORABS Feature Essay

GEOGRAPHS: Description of the Earth in Four Spiritual Maps by Kathleen Braden, Professor of Geography, Seattle Pacific University, Seattle, WA 98119

This is an abstract based upon an original lecture delivered at SPU April 16, 1998. A longer version will be published in the Winter 1999 issue in *Christian Scholar's Review*. That article is entitled, "On Saving Wilderness: Why Christian Stewardship Is Not Sufficient." Unfortunately the accompanying maps cannot be reproduced here. Look for them in the published article.

The element of theological worldview appears to be increasingly relevant to public debate over conservation issues (particularly Judeo-Christian values in the U.S.). This fact has been recognized by scholars such as Robert Nelson, Janel Curry Roper, and Jeanne Kay, by the growing number of advocacy organizations such as the Evangelical Environmental Network and Earth Ministry, and by the appearance of a rich body of literature often referred to as "ecothology".

Geographers have a significant role to play in bringing together theological argument and conservation within the tradition of human-earth relations, a major theme of our discipline. Policy
(Continued on Page 2)

INSIDE:

GEO Graphs..... p. 1

Hawai'ian Sites p. 5

AAG Honolulu..... p. 3-4

Elections p. 1

1999 ELECTIONS!

Watch for an electronic ballot at the end of February for our 1999 elections. Please take the time to vote. Think about nominating yourself for a board position next year. Your support is greatly appreciated.

Association of American Geographers

GORABS ESSAY

(Continued from Page 1)

choices over wilderness conservation in the United States might benefit from a values-related examination derived from a Christian worldview. To advance the dialogue on this topic, four maps were created as visualization tools to describe theological concepts related to wilderness.

Map 1: The Wild Earth

Whether a person accepting the Judeo-Christian view of creation looks at the Genesis story literally or as metaphor, he or she still will see the earth in early stages as untouched by human enterprise and therefore bearing the direct traces of God's creative work. The world beyond the garden of Eden was wilderness and good in that God viewed all of his creation as good, but still chaotic and threatening. The earth existed to be tamed and domesticated - to be made predictable in its environment (indeed, the word wilderness is related to the old Teutonic word for "will"). We thus have the debate in ecotheological literature over the Genesis story: did God give human beings dominion or stewardship over the world beyond the garden? Lynn White's famous 1967 essay in *Science* helped advance this dichotomy (which still reigns in ecotheological literature today) by suggesting that the Judeo-Christian worldview bears much responsibility for environmental destruction of our planet.

Map 2: The Tamed Earth

As human enterprise spread over space through both agricultural and industrial revolutions, the "wild" earth has increasingly become manipulated, predictable, and viewed as in the service of human needs. Thus, the imprint of original creation seen in the Genesis story drifts further away from the modern world, with very little land left in the wilderness state. Map 2 shows a landscape crossed with transportation lines, spread with agricultural enterprise, and changed by urbanization and settlement. As this happens, habitat for non-human species shrinks into increasingly small islands of isolated patches. The great extinction of species that we witness under human influence takes us quite far from the original created earth as understood in the Christian story.

Map 3: The Tended Earth

Christian ecotheological literature suggests that if stewardship rather than dominion could win the day in our attitudes toward human-nature relations, we would have a much more ecologically sound planet. What would this vision mean for wilderness conservation? At most, perhaps five percent of land today on the average has been set aside for preserves. The ironic problem with a properly tended earth is that it is still under human control. The term "wilderness management" may be an oxymoron. Ad-

ditionally, growing affluence and demand for outdoor recreation in the western world means that wilderness areas are becoming playgrounds. Bound by anthropocentric worldviews, the 1964 U.S. Wilderness Act still defines wilderness as areas set aside for the benefit of the American people. It is very difficult to make a secular-based argument for the intrinsic value of wilderness that is under minimal human contact. Even a cursory examination of testimony in 1997 before Congress on implementation of the Wilderness Act shows that the concept is very much under siege by various economic interest groups. Map 3 can portray preserves and an ethic for conservation based on the illusion of good stewardship, but it ultimately modifies the earth's portrait very little. At the global scale, wilderness areas emerge as dots, not areas.

Map 4: The Redeemed Earth

The world beyond the garden of Eden was wilderness and good in that God viewed all of his creation as good, but still chaotic and threatening.

Christians might be challenged to a more radical view of wilderness conservation based on scripture principles and a theocentric values system. Most tracts on ecotheology derive arguments from the land ethic of the ancient Hebrews of the Old Testament; but the Genesis verses quoted by Christian authors are owned as well in Judaic and Islamic traditions. What can we find that is more exclusively Christ-centered? Christian doctrine on redemption and rebirth, the agape love ethic (sacrificial love modeled on God's relationship with His creation), and a close examination of Matthew 5 are suggested to create this more radical Christian paradigm for human-earth relations. There are few direct statements recorded in the gospels about the earth's environment or non-human species,

but in Matthew 5: 3-6 ("The Beatitudes"), we find the statement that the meek shall inherit the earth. This language is often interpreted to mean humility and frugality will win the day. Yet an examination by Biblical scholar Hans Dieter Betz of this macarism shows that the word "meek" in the original Greek meant restraint, and suggested the opposite of brutality or untamed anger. Such human restraint of action (in the face of an ability, if not a right, to modify what little is left of wilderness lands) leads to the conclusion that it is human will that requires taming, not earth landscape. A Christ-centered view, then, of this issue of control may be used as a basis for building a more extensive land area beyond the modification of human activity.

Map 4 might then portray a planet with a withdrawal of human imprint on land, an intensification of urban land use, enlarged habitat for other species, and wilderness with a much more tightly restricted access policy (and perhaps more risky non-management ethic). In short, Maps 1 and 4 look much more alike,

(Continued on Page 5)

AAG Annual Meetings

Honolulu, Hawai'i

March 23-27, 1999

The following listing of papers is provided for your convenience. Note, that unless otherwise indicated, presentations are not necessarily in the same session. You must look up each venue in your Conference Program. GORABS sessions are so indicated.

Wednesday March 24

Religion, Landscapes, and World Views

- 9:00 L Pittman *Protestants Reestablish Sacred Space*
 9:20 A Howard *First Church of the United States: Arlington National Cemetery and the Cult of Patriotic Death*
 9:40 EJ Lepton *The Most Powerful Stronghold of Satan: Quaker Views of China*
 10:00 SD Brunn *The Worldview of the Friends' Missionary Advocate: 1885-1933*

- 9:40 A Secor *Islam in Istanbul: Women and Migrants in Islamist Politics*
 10:00 S Rashid *Islamic Influence in the African American Diaspora: Struggle, Flight, Community*

Religion, Places, and Spaces

- 1:00 AFRainey *In Search of Armageddon, the Identification of Ancient Megiddo*
 1:20 RHanks *Fundamentalism or 'Glasnost?' A Preliminary Study of the Religious Landscape in Uzbekistan*
 1:40 RM Kerr *Islam in the United States: Muslim Space in South Carolina*
 2:00 MB Marquardt *Building, Church, Community and Gemeinschaft: Rich Fountain, Missouri, 1838-1998*
 2:20 JV Smith & P MacEachren *The Rise and Demise of Religions Regions in Midwestern American Towns*

- 3:00 AG Noble & B Coffey *The Amish and Tourism: A Model for Ethnic Tourism*
 3:20 S Lowery & AG Noble *The Changing Occupational Structure of the Amish in Holmes County, OH*
 3:40 JH Leaman *Drugs, Pagans in the Amish Garden of Eden*

- 5:40 J Philp *Nation Building, Cultural Heritage, and Buddhism in Contemporary Burma*

Thursday, March 25

- 12:00 WA Dando & JJ Lu *Biblical Geography: The Study of Place Using a Special Data Source*
 12:20 RH Stoddard & CV Prorok *Religions and Belief Systems*

- 11:00-1:00 *Preserving Sacred Geography: Saving Native Sacred Sites in the 21st Century*
 (a presentation and discussion organized and chaired by D Heffington)

- 11:00 AA Chun-Smith *Reclaiming the Islands: The Sacred Space of Kaho'olawe*

- 2:15 CT Kimber & D McDonald *Cultural Biogeography Dynamics: Sacred Peyote Gardens in South Texas*

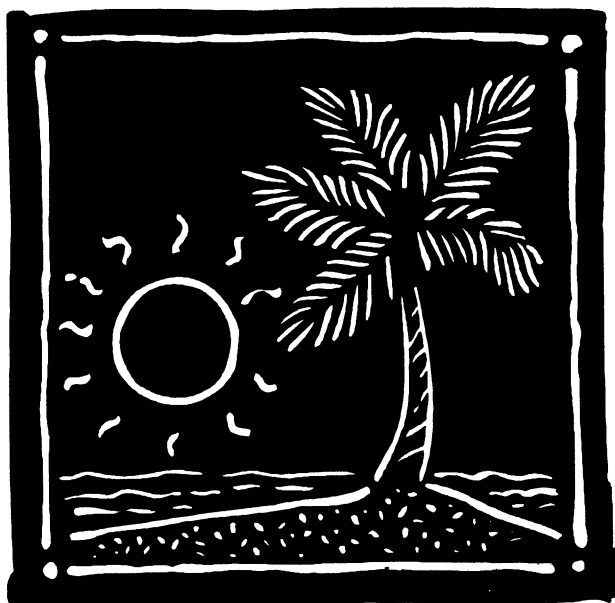
- 6:15-7:30 **Geography of Religions and Belief Systems Specialty Group Business Meeting.**

Chair: Richard H. Jackson, Brigham Young University

Friday, March 26

Kenton Pilgrimage (GORABS)

- Chair: SM Bhardwaj
 7:00 SE Pedde *Popular Culture, Pilgrimage, and Novel Religious Movements*
 7:20 Y Ono *The Break in Relations Between the Soka Gakkai and Nichiren Shoshu and its Impact on Pilgrimage*
 7:40 D Houston *Practicing the Sacred in Secular Places: Pilgrimage and Cultural Performance in Sedona, AZ*





8:00 O Kuhlke *Sacred Places, Contested Spaces: Pilgrimages Related to Hildegard von Bingen as a Intersection of Religion, Medicine, and Commerce*
Discussant: M Kelsey

9:40 Y Shihav *Jewish-Arab and Inter-Jewish Disputes Over Jerusalem*

Across the Spectrum of Landscape Attachment (American Indian, GPoW, GORABS, & Cultural Geography)

12:45 G Rudzitis *Sense of Place, Development Theories, and landscape of the American West*

1:05 SL Couch *Topophilia and Chinese Miners: Place Attachment in North Central Idaho*

1:25 D McDonald *Changing Perspectives on Landscape Attachment Along the Border Escarpment, TX*

1:45 CL Cameron & N Schaefer-Faix *The Changing Geography of the Catholic Church in NV*

2:05 ML Nolan *Sacred Places, Tourism, and the Millennium*

Memorial Landscapes

12:45 RD Hawley *Marking Passages: Roadside Memorials in AZ*

1:05 B Jaquay *Marking Passages: Descanos, Evolution, and Policy*

1:25 AL Greiner & S Kehoe-Forutan *Prospects for Necrogeographic Research in Australia*

Religious Expression Around the World (GORABS)

2:45 BR Crew *Christian Restorationism-Zionism and the Boundaries of British Palestine 1917-1992.*

3:05 WA Noble *Toda Funerals and Funeral Places in the Nilgiris, South India*

3:25 RH Jackson *Persistence of Indigenous Religion in the South Pacific: Cemetery Landscapes as an Indice*

3:45 J Smialek *The Protestant Reformation and the Study of Geography*

Saturday, March 27

Biblical Odyssey: Tracing the Face of the Bible Lands Through Space and Time

1:00 JJ Lu *Cappadocia: An Obscure Region in the New Testament*

1:20 DW Drummond *The Decapolis; Ancient Trade Route Cities in the Holy Land*

1:40 G Wajntraub & E Wajntraub *Christian Pilgrim-Travelers and Their Influence on the Cartography of the Holy Land*

2:00 E Wajntraub & G Wajntraub *Biblical Illustration on Maps of the Holy Land*

Discussants: JE Oliver, RC Larson, F Stutz

GORABS Focus On:

Mary Lee Nolan

Focusing primarily on Christian pilgrimage traditions with over three dozen professional presentations, more than 20 refereed essays and articles, and an important book on pilgrimage in Europe, Mary Lee Nolan is arguably one of the leading scholars in the geography of religion today. In addition, she and her husband, Sidney, have been producing professional quality, educational videos for over a decade. Mary Lee earned her PhD in geography at Texas A&M University, and presently she is professor of geography at Oregon State University in the department of Geosciences at Corvallis, OR 97331. The following is a short list of her recent work:

1997 *Regional Variations in European Pilgrimage Traditions*, in Sacred Places, Sacred Spaces: The Geography of Pilgrimages, ed. by Stoddard & Morinis.

1994 *Great Religions of the World*, video 25min.

1993 *Understanding Hindu Traditions*, video 25min.

1992 *La Semana Santa in Espana*, video 22min.

1992 *The Roads to Canterbury*, video 20min.

1992 *Jerusalem*, video 19min.

1992 *Religious Sites as Tourism Attractions in Europe*, Annals of Tourism Research, v19.

1990 *Teotihuacan: City of the Gods*, video 18min.

1989 Christian Pilgrimage in Modern Western Europe, Chapel Hill (with Sidney Nolan).

GORABS ESSAY

(Continued from Page 1)

and thus we have a cartographic symbol for the restoration of all of Creation that St. Paul describes through the incarnation and resurrection of Jesus Christ.

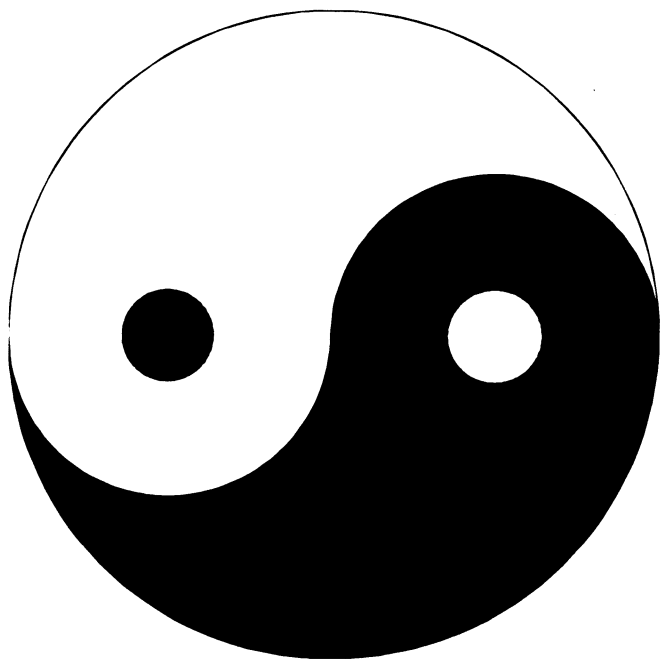
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- Curry-Roper, Janel M., "Contemporary Christian Eschatologies and Their Relation to Environmental Stewardship", *The Professional Geographer*, May, 1990, Vol. 42, No. 2, pp. 157-169.
- Kay, Jeanne, "Human Dominion Over Nature in the Christian Bible", *Annals of the Association of American Geographers*, vol. 79, no. 2, 1989, pp. 214-232.
- Lynn White, "The Historic Roots of Our Ecologic Crisis", *Science*, March 10, 1967, vol. 155, pp. 1203-1207.
- Hans Dieter Betz, *The Sermon on the Mount*, Minneapolis, Fortress Press, 1995; *Essays on the Sermon on the Mount*, Philadelphia, Fortress Press, 1985.

HAWAI'IAN SITES

Here are a few GORABS highlights on O'ahu. Rent a car for a day with some friends & explore O'ahu as some of these sites are not easily accessible otherwise: Many churches, representing various sectarian groups, are easily found in addition to other types of worship sites. Go to the Pali Hwy: especially see Honpa Hongwanji Buddhist Tpl (unusual), & the National Veterans Cemetery/Pagoda in Punchbowl. Nearby on Nu'uanu Rd are the Hawai'i Chinese Buddhist Society, Soto Academy (Shoboji Buddhist), the Tenrikyo Mission at Myohoji Tpl (exquisite garden here), & the Chinese Hsu Yuan Tpl on Kawananakoa Pl. Nearby, over a shop on Nu'uanu Stream, is the Taoist Lum Sai Ho Tong Tpl. Continue on to N. Vineyard to visit the Kuan Yin Tpl, Queen Emma St for St. Peter's Episcopal Church, and S. Beretania St. for St. Andrew's Anglican Chr. Not too far from here on Makiki is the Jodo Mission of Hawai'i (Buddhist), & the Makiki Japanese Christian Chr can be found on Pensacola St--it is modeled after a 16th century Japanese castle. Off King St (on N. Kukui near McCully) is Izumo Taishakyo, the oldest Shinto Shrine in Hawai'i, & on S. King is Kawaiahao Chr (the 1st in Hawai'i) built of coral blocks. On top of Fort Street Mall is Our Lady of Peace Cathedral, the second oldest standing building in Honolulu. On Coelho Wy. is the ISKCON Center. Now go east of the university to the Palolo Valley (Halelaau Pl. near Wai'oma'o St.--go north on 10th St) to visit Dae Won Sa, the only authentic Korean Buddhist Temple in the US. Nearby is the Viet Huong restaurant on Waialae (excellent food, inexp). The Valley of the Temples, on the windward shore along Kaneohe Bay, has the Byodo-In (an extraordinary replica of a Kyoto temple though not used for worship). Look for signs (along the Kahekili Hwy) for the large cemetery there. The Mormon Temple is at La'ie on the north coast. There are many heiaus (native sites) worth visiting. Check out Heiau Ulupo off Kailua Road (Pali Hwy) near Kailua YMCA. There is a remnant (good condition) of an ancient platform Hawai'ians believe predates their arrival. You can see it from the road, but must turn *mauka* of the site, take the first right, go to the end of the road & turn right again. Park in the Y's lot, & walk 200ft down the path between the Y and the houses. It's on your left. Heiau Ku'ililioloa at Kane'ilio Point on Poka'i Bay (leeward coast) was built in the 15th or 16th century -- only the terraces remain; Heiau Keaiwa is dedicated to the healing arts & is found at the Aiea State Rec Center near Pearl Harbor--follow Aiea Hgts Dr. up the hill; Heiau Pu'u o Mahuka has a commanding view of Waimea Bay. It is the largest remaining heiau on O'ahu & it is an extraordinary site/go up a dirt track off Pupukea Road, it's on the hill behind St. Peters & Paul Church -- stop at Haleiwa for shaved ice at Matsumotos; Heiau Kane'aki in the Makaha Valley is not on any map, & you need permission to visit from the Japanese resort. It is worth the trouble as it is the only fully restored heiau on the island & in regular use by native worshippers. Call 695-9511 or 8174 & ask for guest services. Sometimes the road is washed out, and sometimes the person who answers is not cooperative. Explain that you are not "tourists" but academics studying religious places & they become more helpful (these are not native worshippers answering the phone but resort employees -- there is no tabu against visiting the site). The site is located in a secluded glade a 1.5 mile drive on resort property and a short walk from the end of the road.

****GORABS NEWSLINE****



Whenever space permits, the editor is happy to include in GORABS any news about you or your program that would be of interest to our members. Please type or print legibly. Also, send your vita to the editor if you would like to let the rest of us know a little more about you.

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****GORABS NEWSLINE****



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