

NEWSLETTER CONTENTS

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Please send comments, questions, letters, and newsletter submissions to Justin K.H. Tse, GORABS Secretary, jkhtse@interchange.ubc.ca

David E. Sopher Award
Deadline: February 3, 2012
 (p. 25)

GORABS ONLINE JOURNAL

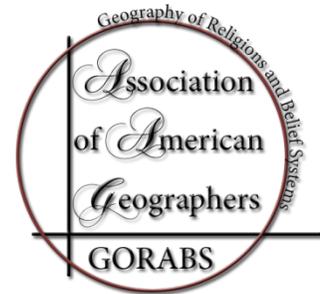
We welcome papers about all religions and non-religious belief systems from all theoretical and methodological approaches (p. 25).

AAG GORABS Lecture

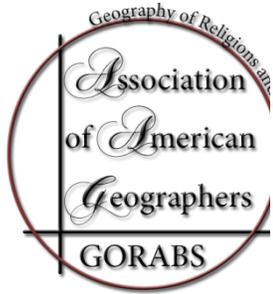
Professor Ceri Peach (Oxford) will speak about Islam and the Art of Mosque Construction in Western Europe (p. 2).

AAG GORABS Business Meeting.

Everyone is invited to attend (p. 21). Agenda on p. 25.
Sunday, 26 February 2012, 8:30 - 9:30 PM
Conference Room C, Lower Level, Sheraton Hotel



A new mailing list has also been set up for GORABS with jiscmail. If you were on the previous mailing list with West Virginia University, you have been automatically transferred into this new list.
<https://www.jiscmail.ac.uk/cgi-bin/webadmin?A0=GEOGREL>



AAG Annual Meeting: February 2012 Upcoming Sessions



The Fourth Annual GORABS Lecture: Islam and the Art of Mosque construction in Western Europe (3168)

Ceri Peach (Oxford)

Chair: David Butler (University of Limerick, Ireland)

Sunday, 26 February 2012, 8 AM - 9:40 AM

New York Ballroom East, 3rd Floor, Sheraton Hotel

Since the 1950s, there has been a dramatic growth in the Muslim population of the countries of Western Europe from almost negligible to about 13 millions in the early 2000s. Immigration came first in the north—Britain, France, Germany, Benelux—and then progressively into the south to countries which had previously supplied immigrants to the north. With the demographic change has come the growth of Islamic places of worship and important impacts on the European cultural landscape an impact which has not always been well received. In an early paper Peach and Gale (*Geographical Review* 2003, 93:4) tracked the growth of mosques in Britain, analyzing the difficulties that they faced in gaining planning permission to construct building with differed from the local vernaculars. We traced a three stage evolution of British attitudes over time: (1) Denial; you can't have it if it looks like a mosque (2), Hiding: you can have it as long as it is somewhere where people can't see it. (3) Celebration: you can have it and it can have dome and minarets, and it can be in a prominent position. The present paper seeks to establish whether the three stages relate not only to change over time in Britain but to the stance of different countries with regard to mosques as one moves south through Western Europe. Are the Spanish in denial?

New Perspectives on the Geographies of Religion and Faith (4519)

Monday, 27 February 2012, 2:40 PM - 4:20 PM

Nassau A, 2nd Floor, Hilton NY

Organizers: Eoin O'Mahony (National University of Ireland, Maynooth) and David J. Butler (University of Limerick, Ireland)

Chair: Eoin O'Mahony (National University of Ireland, Maynooth)

Discussant: Stanley Brunn (University of Kentucky)

Description

In her most recent review of the field of geographies of religion, Lily Kong (2010) cautions against an uncritical acceptance of the 'emergence' of postsecularization, and the "'re-emergence' and 're-engagement' of the secular and the sacred". Instead, she offers a view of the religious as continuing, and not necessarily as re-emergent. In a similar vein, Wilford (2010) questions the marginalization of accounts of secularization within the geography of religion. Though using different frameworks, both Kong and Wilford may be seen as issuing invitations to further develop research agendas within geographies of religion. In particular, they highlight a range of expressions of religious belief that are deserving of critical attention: these expressions vary across scales, settings and landscapes.

In this session, we take up the challenge of Kong and Wilford to develop new perspectives and research agendas for geographies of religion and faith. Papers in this session focus on the following topics:

- the secularisation of public space
- religious practice and belief
- the non-representational and faith & religion
- new methodologies and fieldwork techniques
- religious & spiritual affect and research methods
- the constitution of the private and the public
- interdisciplinary approaches to geographies of religion

Papers

Eoin O'Mahony (National University of Ireland, Maynooth)

Journey geographies: a week's walking and a year's worth of data.

Mitch Rose (2010) invites us to see how "exteriorities invite us to take up our subjectivity in various meaningful forms" through an understanding of sacredness. For him, sacredness offers a way to listen: he suggests that we see his account of visitors to Egypt as much a method as formal empirical work. In an earlier paper, Slater (2004) notes that "few geographers speak as 'insiders' when writing about religious geography". In both of these accounts of spirituality and religious understanding, we can see echoes of the sacred in the profane (Holloway, 2003). Sacred spaces are made of the materiality of the time-space we find ourselves in.

In this paper I highlight the features of Holloway's sacred topologies where "embodied practices of the everyday that are sensed" are the sources of signification, focusing on everyday occurrences of spiritual practice in unfamiliar contexts. I walked eight days of the Camino de Santiago de Compostella last September. During this time, I tried to be both geographer-in-training and pilgrim, but found both difficult. Moving through sacred space, I faced unexpected physical and emotional demands. The purpose of my paper is to address

Holloway's suggestion that researching the sacred in the everyday brings about greater richness than confining research to 'officially sacred' places. Using fieldnotes and pictures, my paper proposes that geographies of religion and belief are still neglecting the everyday sacredness of embodied space.

David J. Butler (University of Limerick, Ireland)

"Getting the word out": The culture of deaths and obituaries in nineteenth century Ireland

As a growing corpus of literature has underlined, religious practice in Ireland in the first half of the nineteenth-century was very different from that which developed from the third quarter of the century, when Irish Catholicism underwent a "devotional revolution" that made "practicing Catholics of the Irish people." Prior to the Great Famine, the church lacked the human and material resources to address the spiritual needs of the swollen, nominally Catholic population. Indeed, an 1834 religious census by David Miller corroborates this picture by demonstrating weekly mass attendance was largely confined before the famine to the relatively affluent south-eastern countryside and a few towns.

Part of the Roman Catholic Church reforming process of this period sought to "stamp out" traditional practices and superstitions, particularly Irish oral mourning rituals, keening and wakes. This paper, in suggesting that Obituaries in the nineteenth century form part of the counter-culture to the "merry wake" and the shrillness of the keen, aims to demonstrate how they were the preserve of those who could afford to invest in making clear strides away from folk customs. Those who choose to use print media to memorialise their dead were making clear class statements - upwardly mobile on the one hand and disassociating from the vernacular on the other. The paper closes by exemplifying the use of GIS technology to demonstrate the sustained growth of death notices and the urban bias of this phenomenon, in the struggle for control over death rituals between the Church and the vernacular.

Jeff Garmany (King's College London)

Slums, space, and spirituality: Practicing religious diversity in contemporary urban Brazil

Since the late 1980s, a growing body of academic literature has focused upon the 'evangelicalization' of Latin America and other, less affluent world regions (e.g., Africa and Southeast Asia). Valuable for exploring a host of interconnected social, political, economic, and cultural practices, this research has consistently pondered the implications of changing religious affiliations and what the effects of these changes might hold for society and space more generally. In Brazil, for example - with more Catholics than any country in the world and a rapidly growing evangelical population - researchers suggest that the country's spiritual shift may bring with it significant political and cultural change, particularly in the impoverished urban communities (i.e., favelas) where evangelical churches are increasing most predominantly. While numerous accounts exist to document these changes and reflect upon their potentialities, few geographers, as of yet, have contributed to these debates. How are spaces changing within

favelas as a result of this spiritual shift, what are the connections between evangelical churches and globalized networks, and what are the day-to-day effects of new and syncretistic religious practices? Through a case study of a favela community in Northeast Brazil, this paper considers the socio-spatialities of religious diversity and change within Brazil's contemporary urban landscape.

Adrian Ivakhiv (University of Vermont)

Green Pilgrimage: The Affective Geographies of Ecospirituality

With the goal of contributing to the understanding of the changing affective geographies of religion and spirituality, this paper examines the phenomenon of "ecological" or "green pilgrimage" in two of its forms: (1) the movement to render traditional pilgrimage ecologically sustainable (as in the Green Pilgrim Cities network and the work of the Alliance of Religions and Conservation), and (2) the growth of new forms of pilgrimage that are ecological in their themes and orientations (as in travel to "Gaian power places," landscapes of ecological "dissonant heritage" such as Chernobyl, and World Heritage Sites associated with evolutionary science, such as the Galapagos Islands). The overlap between these forms of tourism/pilgrimage is indicative of the different forms taken by the growing phenomena of ecospirituality and "environmental civil religion," which in turn are among the ways in which religion and science are blurred and hybridized in global culture today. The paper assesses data on these phenomena and interprets them in the light of theories of globalization, postsecularization, critical affect theory (including non-representational theories in geography), and civil religion.

Postsecular Cities in an Age of Austerity: religion, spirituality, economic restructuring and urban change - a critical dialogue I (5477)

Tuesday, 28 February 2012, 2 PM - 3:40 PM

Park Suite 1, 5th Floor, Sheraton Hotel

Organizers: Chris Baker (University of Chester, UK) and Justin Beaumont (University of Groningen)

Chair: Chris Baker (University of Chester, UK)

Discussant: Paul Cloke (University of Exeter)

Description

This workshop has three interconnected aims:

- 1) To enquire more critically into the nature of economic restructuring on urban communities, and the social and spatial consequences of this restructuring for religious practice and identity (for example: religion and political economy; the role and form of religious buildings within urban space; spiritual capital, moral freighting and neighbourliness; resilience and addiction; urban justice and social welfare; symbolic representations of the sacred; religious identity and experiences of belonging; counter-hegemonic spaces and alternative structures;

everyday religion in the mundane.)

- 2) To enquire more critically as to the resources created by religious and spiritual discourses and practices in response to these social and spatial changes.
- 3) To develop new theoretical approaches (such as the postsecular) to understand and analyse the evolving relationship between religion, spirituality and the processes associated with urbanisation.

Papers

Angus Paddison (University of Winchester)

Justice and Neighborliness: a Christian perspective

This paper considers the contribution of one particular religious tradition, Christianity, to the shaping of the good city in a time of austerity. A good city is above all a just city whose citizens are committed to the welfare of their neighbors. A commitment to the neighbor and solidarity with the poor are outbursts of justice in the city consonant with a Christian imaginary which resists treating economic questions separately from pursuit of the common good.

Recent work has pointed to the role of faith groups in supporting Fair Trade consumption, a form of political consumerism that directs the market to just ends. Further literature has highlighted the capacity of Fairtrade Town campaigns to re-imagine the city and its citizens as connected not just economically but also morally to fellow global citizens. 'Fairtrade urbanism' clarifies our vision of who is our neighbor. Yet the Christian tradition maintains a balance between the call to show compassion to the distant neighbor and to the proximate neighbor. This paper brings Fair Trade practices and Fair Trade urbanism into conversation with Christian obligations to the neighbor as fellow citizen. The nature of justice for our urban neighbors is therefore offered some definition by appeal to the tradition of Christian social ethics.

David K. Seitz (University of Toronto)

(Selectively) Getting Religion: Flirtations with the Secular and the Religious in Canadian Queer Politics

Social movements are well known to draw upon a diverse arsenal of tactics, but contemporary Canadian queer politics has seen an especially intriguing pairing of strategies: calls for religious institutions to perform former welfare state functions, and demands for fortified barricading of the public sphere against religious particularity. On the one hand, as the Harper government further privatizes support for refugees to Canada, it has enjoined civil society - prominently including queer-positive churches - to "step up to the plate" and fill the gap. While advocates for queer refugees have contested such accelerated neoliberalization of refugee policy, they have also answered the Conservative government's call. On the other hand, as Ontario's publicly funded Catholic schools have increasingly come under fire for refusing to recognize student

gay-straight alliances or combat anti-queer bullying, some queers have allied with secular humanist groups to seek the permanent defunding of Catholic schools. Indeed, some have even pointed to Catholic school defunding as preventing public subsidy for schools representing other, putatively even less tolerant faiths. Juxtaposing two apparently contradictory queer political tactics, this paper probes their shared conditions of possibility, including neoliberal rationality and the deployment of secularism and sexuality in the service of racial and civilizational discourse.

Frederic Dejean (Université de Montréal)

The invisible reenchantment of urban spaces: the case of Evangelical and Pentecostal places of worships in Paris and Montreal

In western societies, urban spaces are probably the best vantage points to observe the process of secularization. In the French context, the sociologist Gabriel Lebras has explained that, as soon as they arrived in Paris, peasants from Brittany ceased to be Catholics, as if the urban space was per se irreligious. Nonetheless, many scholars point out that contemporary religious vitality happens precisely in cities, leading to a "re-enchantment" of sorts of urban spaces. This religious vitality comprises both a social side and a spatial side. Contemporary religious life "produces" a new geography of religion: unlike traditional religious spaces and places, we argue that religious spaces are now diffused and disseminated, some of them almost invisible in public space.

Through the case of Evangelical and Pentecostal churches in Paris and Montreal, we would like to depict and analyze the places of worship produced by communities in cultural contexts characterized by "secular iconoclasm". We argue that Evangelical and Pentecostal communities are considerably blurring the traditional categories of the sacred and the profane, so that it becomes more and more difficult to identify clear religious spaces. Drawing on numerous examples, we would like to show that in post-secular cities, religious is not nowhere to be found, but, on the contrary, everywhere. Evangelical and Pentecostal communities in Paris and Montreal epitomize the idea that religion in the post-secular city is not confined in specific places, but rather tends to take possession and subvert unexpected spaces.

Margaret Jones (University of Chester, UK)

Engaging the voices of Somali women in inner-city Manchester

This paper explores the experience of women from Manchester's Somali community who escaping from war torn Somalia to the relative safety of Britain still daily face complex, frightening and bewildering challenges, such as issues of language, literacy, parental rights and responsibilities, healthcare, employment, and community cohesion.

With the retraction of welfare services, the paper focuses on the development of an innovative, inter-sector network attempting to care for and empower these women. It explores how partners including the institutional church, and several secular groups and public institutions

engage in creative dialogue to address the women's needs and find ways to work collaboratively.

The paper reflects the challenges and opportunities presented by the work of this new postsecular space. Exploring the potency of fear of the 'stranger' and established hierarchical patterns of thinking and behaviour, it addresses the need for risk taking and ownership if diverse and fractured communities are to become cohesive ones.

Theoretical resources including thinking on hybrid communities (Leonie Sandercock; Chris Baker) a blurring of space between religious and secularising forces (Chris Baker and Justin Beaumont), postsecular rapprochement (Paul Cloke), hospitality (Letty Russell; Luke Bretherton), obliviousness (Mary McClintock Fulkerson), 'fusion of horizons' (Hans-Georg Gadamer) will be used in framing an analysis of the discourses and practices emerging from this example of postsecular engagement, and questions will be raised as to future directions for research based on this case study.

Postsecular Cities in an Age of Austerity: religion, spirituality, economic restructuring and urban change - a critical dialogue II (5577)

Tuesday, 28 February 2012, 4 PM - 5:40 PM

Park Suite 1, 5th Floor, Sheraton Hotel

Organizers: Chris Baker (University of Chester, UK) and Justin Beaumont (University of Groningen)

Chair: Chris Baker (University of Chester, UK)

Discussant: Paul Cloke (University of Exeter)

Papers

Johan Andersson (Leeds University) and Gill Valentine (Leeds University)

Picturing the poor: postsecular welfare in austerity Britain

Drawing on ethnographic and interview-based data from a Christian homeless shelter, this paper provides an early snapshot of the impact of government cuts on faith-based welfare in Britain. The current remodelling of the UK welfare state envisions a bigger role for community-led voluntarism (under the umbrella term of the 'Big Society'); yet this drive has been accompanied by significant cuts in government grants to the organisations involved in providing services. As a result, voluntary organisations now look for innovative ways to find alternative streams of income. For example, in the homeless shelter where we conducted our research, images of the service users (on postcards, in a coffee table book, and on YouTube) were used in attempts to attract private sector donations. Drawing on interviews with service users and staff, we discuss the ethics and role of such imagery both in the context of Christian iconography and contemporary urban welfare provision.

Pooyan Tamimi Arab (Utrecht University)

Spatial tensions and houses of worship in Rotterdam

In recent years, the Dutch city of Rotterdam has become an urban center for debates on the social significance and aesthetics of houses of worship. Architecture, the spatial medium par excellence, is involved in explicit discourses of identity, belonging and citizenship. In this paper it is argued that religion, often wrongly interpreted as epiphenomenal, plays a central role in spatial struggles over the right to the city.

Among the most contested spatial events in the Netherlands was the construction and recent opening of the Essalam Mosque in Rotterdam, built with puritan and globalized ideals of Islam in mind. Fieldwork and aesthetic analysis show how the building is perceived to "compete" with other "autochthonous" structures in the city, for example the nearby football stadium and a statue commissioned for the "native" and "chased away citizens of Rotterdam" by Liveable Rotterdam, an anti-immigrant party.

These spatial tensions have positively contributed to aesthetically critical projects for houses of worship. Everyday Rotterdam is a religiously diverse city where a lack of space for religious organizations is partly solved through voluntary and interfaith organizations that successfully cooperate. Religion in this context can be thus viewed as a motivating force against the production of marginal space.

derrick I. watson

Colour, writing, secret places: developing street 'iconographies' of precarity as body-of-Christ actions through the urban site.

This paper will define an approach to the practices of faith communities operating in post-industrial, fragmenting socio-spatial urban settings. This is a critical hermeneutical commitment to tracing localised precarious living through the urban site with the intent to 'make common' such precarity and the expression of the faith community. Traces of living left within the flats and corridors of Glencairn Tower in Motherwell, Scotland, were photographed prior to demolition in autumn 2011. This 1960s tower, the first steel tower built in Scotland, constructed in the heartlands of the Scottish steel industry, was marked by socio-spatial conditions of precarity in the wake of the closure of the Ravenscraig steel complex in 1992. Three themes emerge from those traces that are expressions of vibrancy in the midst of such precariousness - colour, writing and secret places. Drawing these themes into the street around the tower at the point of its demolition intends to disrupt the ease of the local public story of 'ending' set out as the destabilising of a cohesive working class by the influx of drug addicts.

Ann Shafer (American University in Cairo)

Zawiya: An Architecture of Resistance in Postsecular Cairo

This paper addresses the postcolonial metropolis of Cairo as a postsecular entity. With eight million people living on top of history's millennia, Cairo is teeming with one of the most complexly layered cultures in the world. Its history as an 'Islamic' city began in the seventh

century, and although the subsequent centuries witnessed a flourishing religious culture, Cairo's modern history, especially the last several decades, spawned religious institutions that were neglected and impotent. At the same time, secular influences from the West continued to feed strong cultural appetites. Despite the seeming iron grip of the postcolonial secular age, however, the streets of Cairo - and especially the lesser-known places around them - speak to a new religious interest and energy. This paper looks to one form of religious architecture, the zawiya, or small urban prayer-space, as a means to illustrate not how religion finds expression in the every-day, but rather, how the every-day structures religion. As the literal meaning of the word zawiya ('corner') suggests, these spaces are makeshift places that engage larger flows of movement through space and time. As such, the zawiya embodies strategies of political, cultural, and religious resistance and resilience against a historically constructed secularism.

Religion, Society and Space: An Institutional Perspective (4619)

Monday, 27 February 2012, 4:40 PM - 6:20 PM

Nassau A, 2nd Floor, Hilton NY

Organizers: Karen Morin (Bucknell University) and Lily Kong (National University of Singapore)

Chair: Lily Kong (National University of Singapore)

Description

The purpose of this session is to consider new directions in the geography of religion by focusing on the scale of the civic institution in understanding relationships and connections between people and their religious beliefs and practices. State and civic organizations such as schools, hospitals, the courts, prisons, businesses, government agencies, NGOs, museums, and the military, among others, are sites through which religious norms and practices are mediated, regulated, represented, facilitated, and contested. This session builds upon a substantial body of scholarly work on religion, identity, and space, going beyond it by offering new insights into the important role that state, civic, and social institutions and organizations play in contemporary religious life, in various regional locations. Papers explore different types of institutional spaces and the various ways in which they facilitate, control and otherwise mediate religious beliefs and practices.

Papers

Olaf Kuhlke (University of Minnesota - Duluth)

From Institutionalized Slander to Contested Space: Anti-Masonry, Massachusetts State Law and the Building of the Boston Masonic Temple, 1830-32.

In this paper, I chronicle the struggle that overshadowed the building of the Boston Masonic Temple from 1830 to 1832. Beginning in 1826, an extensive anti-Masonic movement swept across the United States, advocating against the practice of Freemasonry. It is little known that in many states this also had concrete legal and institutional implications for Freemasons. From

1826 to 1841, for example, the State of Massachusetts not only outlawed the swearing of extrajudicial oaths, but also limited the amount of property that non-profit, religious organizations could hold. With no one willing to rent a space to the organization, limitations on potential property ownership, and with no legal rights to initiate new brothers, several Boston lodges partnered with individual members of the order, Abolitionist groups, private coeducational, alternative schools and other religious outcasts of the day in a quest to secure a permanent home. In active resistance to the opposing religious fervor, Boston Freemasons managed to secure land and build a new temple between 1830 and 1832. Contrary to the supposedly secretive activities of the organization, this new temple became a hub of public activity and served as a space of religious, philosophical and scientific inquiry for many Boston socialites. Thus the very movement that sought to limit the alternative religious practices and activities of Freemasons actually enabled the creation of a first publicly accessible Masonic Temple. Moreover, this new space in turn helped raise awareness of a variety of new religious movements, most prominently American Transcendentalism.

Claire Dwyer (University College London) with Justin K.H. Tse (University of British Columbia at Vancouver)

Planning for religious worship: the creation of the 'Assembly District' in Richmond, Vancouver

In the multicultural suburb of Richmond, Vancouver the clustering of religious buildings along the Number 5 Road highway which marks the eastern boundary of the city has earned the colloquialism 'Highway to Heaven'. However the agglomeration of more than twenty religious buildings including mosques, churches, religious schools, Buddhist, Hindu and Sikh temples within 3 kilometres is not accidental but the product of an unusual city planning designation which unites 'Assembly Use' with a long term plan to safeguard agricultural land and prevent urban sprawl. This paper examines the evolution of this planning policy and its role in the creation of a distinctive transnational suburban religious landscape. It explores how Richmond's diaspora faith communities negotiate their relationships with the state and other civic institutions, such as Richmond Food Security, focusing particularly on their obligations to maintain the agricultural potential of the land. The paper also examines other intersections with civic institutions particularly, Richmond Tourism, in response to initiatives to market Number 5 Road as a tourist destination. As such the paper contributes to the wider issues raised by this session about the relationships between religion and space in the context of the state and civic institutions.

Itamar Katz (Abt Associates) and Ruth Kark (The Hebrew University of Jerusalem)

The Greek-Orthodox Patriarchate of Jerusalem in Dissent with its Community: Entrepreneurship and Politics within a Greek, Israeli and Palestinian Context

Within the context of an ongoing research project on Churches and Missions in Palestine/Israel from 1800 onwards, we have studied the topic of entrepreneurship and politics of the Greek

Orthodox Patriarchate of Jerusalem. Here we will focus on the real estate conflict between the Greek-Orthodox Patriarchate of Jerusalem, one of the biggest landowners in Israel, and its Arab congregation.

These lands are a source of the Patriarchate's political and economic strength, leading Israeli, Palestinian and Greek politicians as well as businessmen to curry favour with the Patriarchate.

The political-national changes and the economic value of this real estate have played an important role in the long term dissent between the Greek-dominated Patriarchate and its Arab congregation in Israel/Palestine. We consider the origins and development of the conflict between the Patriarchate and its Arab Orthodox congregation during four sub-periods (Ottoman, British, Jordanian and Israeli). This conflict evolved around the demand of the congregation to gain partial power and control of the Greek Orthodox Patriarchate's real estate in Palestine/Israel. We will demonstrate the importance of the properties in the struggle over the Arabisation of the Patriarchate of Jerusalem, which has amplified since the 1920s. This dissent has further intensified in the last decade, with the community engaged in demonstrations and legal suits against their Patriarchate. Furthermore, we show that the conflict was not only been driven by Palestinian, Israeli and Greek national considerations, but was also economically and socially motivated.

Liz Bondi (University of Edinburgh)

Counselling, psychotherapy, secularism and Christianity in Scotland: reclaiming forgotten histories; making new meanings

In recent years, the concept of evidence-based health care, in which standardised treatments are matched to diagnoses, has become increasingly influential in relation to an ever-widening range of forms of emotional distress. Counselling and psychotherapy are a set of practices that have been enrolled in this process, generating calls for randomised controlled trials and the manualisation of "proven" interventions. But this enrolment is contentious and contested.

Drawing on archival and oral history research conducted in Scotland, this paper presents a different account of the purposes and practices of counselling and psychotherapy, in which religious institutions and beliefs have played an important role. I draw attention to the longstanding role of churches as organisations committed to the provision of social welfare in the development of counselling and psychotherapy services offered beyond congregations, on an unaffiliated or implicitly secular basis. I illustrate the centrality of religious faith for many of those who played critical roles in the development of these services.

During the period in which these developments took place, religious observance in Scotland was in rapid decline. I argue that, in this context, the involvement of the churches in counselling and psychotherapy represented a form of community outreach that expressed Christian vocation.

Thus, rather than developing as a secular alternative to the confession or pastoral care, counselling and psychotherapy operated as new forms of ministry. Drawing on Gavin Miller's account of Scottish psychoanalysis as a "rational religion" I question the distinction between secular and religious forms of counselling and psychotherapy.

Katherine E. Akin (UNC Chapel Hill)

Creating meaning through contested practice: The Santo Daime Church in the US

This paper examines the multiple forces at play in the relationship between the US justice system and the Santo Daime church.

Santo Daime is a religion that originated in Brazil in the 1930s. Central to the practice of Santo Daime is the ritual consumption of ayahuasca, a tea made from a vine and leaf native to the Amazon jungle. Ayahuasca is considered a sacrament by the followers of Santo Daime, but regarded as a hallucinogenic drug by others. From its onset, those who were part of the Santo Daime movement were persecuted for their practices by Brazilian state authorities. In 1986, the Brazilian government legalized the use of ayahuasca for religious purposes. Then, in the late 1980s, US citizens began to introduce the religious practice to the United States. Here, the purpose and the legitimacy of the Santo Daime are again being contested by the state.

Through participant observation and interviews with several members of US-based Santo Daime churches, I seek to understand how state contestation impacts the way individuals and religious communities represent, mediate and regulate their practices. However, I also find that the movement of Santo Daime reveals inconsistencies and contradictions in the institutional identity of the US justice system at the national and state levels. Finally, elucidating what Kong calls "the poetical experience amidst politics" (2001), I depict how followers of Santo Daime invent their own meanings through and about the struggle for state legitimization.

Social Geographies of Islam and Muslims I (5103)

Tuesday, 28 February 2012, 8 AM - 9:40 AM

Concourse C, Concourse Level, Hilton NY

Organizers: Peter Hopkins (Newcastle University, UK) and Kevin M. Dunn (University of Western Sydney)

Chair: Kevin M. Dunn (University of Western Sydney)

Description

Research about the geographies of Muslim identities has arguably reached a critical mass within the discipline with research in this field focusing upon a broad range of issues of topics including: studies of segregation (Peach, 2006, Phillips, 2006); integration debates (Nagel and Staeheli, 2008); contestations about Islamic built environments (Dunn, 2001, Gale, 2009); Muslim masculinities and femininities (Dwyer, 1999, Ehrkamp, 2008, Hopkins, 2006, Mohammad,

1999) and the politics of veiling (Secor, 2002, Gokariksel, 2007) to name a few. Such work has been particularly influential in advancing critical geographies of religion (Kong, 2011) by placing issues of religion, faith and spirituality more centrally within social and cultural geography. Much of this scholarship is motivated by political concerns about inequalities and injustices with researchers being motivated by feminist, anti-racist and/or radical geographies and their associated methodologies. Moreover, much of this work has also developed within social geographies building upon its earlier concerns about mapping, monitoring and measuring segregation coupled with feminist and anti-racist geographies. In this session, we: (1) reflect on the development of social geographies of Muslims and Islam, (2) consider emerging interests and debates within this field and (3) consider what some of the future research issues within this area might be.

Papers

Kristin Sziarto, Anna Mansson McGinty, and Caroline Seymour-Jorn (University of Wisconsin-Milwaukee)

The Muslim Milwaukee Project: Preliminary findings on diversity, racism, and integration

Like larger cities in the U.S., the Muslim population in Milwaukee is ethnically and racially heterogenous. The Arab Muslim population is significant and has an influential role within the larger community. An unknown number of Milwaukee's Muslims are African-American—some recent converts to Islam, some second- and third-generation Muslims. At the same time, Milwaukee is one of the most racially segregated cities in the U.S. Scholars of religion have noted that the majority of religious congregations in the U.S. are racially homogenous (Emerson and Woo 2007). Yet, a few scholars have proposed that some religious organizations, whether a single congregation or an interfaith coalition, have the potential to become multi-ethnic and/or multi-racial associations (Wood 2002). Does such potential exist in the Milwaukee Muslim community?

This paper draws on preliminary findings from the Muslim Milwaukee Project's first stage, a household survey, to sketch the geographies of racial and ethnic identification, family structure, and K-12 school attendance. Our analysis will relate these to the community's perceived needs around K-12 schooling and housing, and suggest possibilities for community mobilization. We will also discuss the next stages of the project, which will investigate individuals' religious practices, experiences of discrimination, community involvement, and transnational connections.

Anna Mansson McGinty, Kristin Sziarto, and Caroline Seymour-Jorn (University of Wisconsin-Milwaukee)

Collaboration Across Differences. A Partnership between Scholars and Muslim Community Leaders

In this paper we explore a collaboration project, the Muslim Milwaukee Project, comprised of

Muslim leaders from Sunni-dominated mosques in Milwaukee, Wisconsin, and ourselves, three scholars from the University of Wisconsin-Milwaukee. Such partnerships are particularly salient in the political climate of post 9/11 and perhaps allows for what the contributors in a recent edited volume refer to as "spaces of hope" (Phillips 2009), an opportunity to challenge binaries and produce "alternative geographies of Muslims in the West" (Dunn and Kamp 2009). However, in the very beginning of the project we realized that while we all shared a common aspiration—to get a better grasp of the number of Muslims in the city and the demographic make-up of the community—we often had divergent ideas of what questions to ask. Also, some issues (for example questions pertaining to health care and religious affiliation) unexpectedly become contentious, reflecting certain hierarchies as well as sectarian divisions within the "Muslim community" itself.

This paper focuses on the process of collaboration and designing the survey, and the dialogue that took place across difference with respect to religion, ethnicity, race, and gender. It explores, thus, the positionalities of and power relations among the participants, as well as the contested nature of knowledge production and politics of representations.

Molly R. Kraft (UBC Vancouver)

Becomings and Belongings in an Apprehensive State: The Integration of Muslim Immigrant Women in Canada

In this paper I reflect on my work with Muslim immigrant women in Vancouver, B.C. by documenting the relationship between state narratives of who belongs with actualized conceptions of belonging in this particular population. Addressing the way in which Muslim women have become a popular symbol for the perceived incompatibility of Multiculturalism and specific cultural practices (Bilge 2010), I focus on how this group has been affected—resists and negotiates—the changes to Canadian policy and the social landscape in the last two decades. I examine how these women come to see themselves in relation to the framing of their social, cultural and religious practices as inherently incompatible with aspects of Canadian society. What stories of belonging do they tell? How are these affected, produced, or outside of, state narratives of being in Canada? I draw from feminist, anti-racist scholarship calling for more nuanced and critical approaches to concepts of integration, multiculturalism and nationalism (Thobani 2007, Razack 2008) Finally, echoing Jasbir Puar, I seek to ask whether we can "keep our senses open to emergent and unknown forms of belonging, connectivity" and "intimacy" (Puar 2007) and what these might inform or enliven in studies of immigration and settlement.

Murat Es (University of North Carolina)

Western Mosques between Universalism and Particularism

Mosques carry special importance for the localization of Islam in the West. Monumental mosque projects initiated by Western Muslims often make the headlines, the 'Ground Zero Mosque' project in New York and the DITIB's Central Mosque in Cologne being two recent examples.

Reactions of anxiety over the transformative effects of architecturally distinct mosque structures and their congregations on the cityscapes in Western countries link the image of mosques to radicalization and fundamentalism. This paper aims to go beyond the image of mosques as sites of absolute alterity and unbridgeable Otherness within-yet outside-the West to underscore the everyday uses and contested roles of mosques in the politics of belonging in the West. Based on multi-sited ethnographic research in the Netherlands and Turkey, I look at the transnational practices of Turkish-Dutch communities and the struggles over national belonging and citizenship in the Netherlands. I discuss the everyday production and multiple and intersected articulations of Muslimness, Europeaness, Dutchness and Turkishness through public rituals, education, entertainment and socialization at mosques. In so doing, I show the interrelations between the Turkish and Dutch religious fields and shed light on the universalist and particularist articulations of Islam to cosmopolitan and ethno-national belonging(s).

Social Geographies of Islam and Muslims II (5203)

Tuesday, 28 February 2012, 10 AM - 11:40 AM

Concourse C, Concourse Level, Hilton NY

Organizers: Peter Hopkins (Newcastle University, UK) and Kevin M. Dunn (University of Western Sydney)

Chair: Kevin M. Dunn (University of Western Sydney)

Discussant: Patricia Ehrkamp (University of Kentucky)

Papers

Richard T. Gale (Cardiff University)

Faith as relation: the spatiality of Islamic identification within British Muslim friendship networks

In the UK, recent social geographical research has done much to discredit the view that British Muslims are residentially 'self-segregating'. However, with few exceptions, studies of segregation have rested upon exclusive use of aggregate census data and migration statistics, which has imposed severe conceptual and methodological limitations. Not the least of these has been the tendency to render the categories 'Muslim' and 'Islam' in narrowly demographic terms, to the neglect of wider sociological and semantic considerations. Drawing on network-based research on the linkages between religious belonging and place-attachment, this paper conceptualises the spatiality of Islamic identification and belonging in relational rather than categorical terms, exploring how religious values are drawn upon to manage and give coherence to the 'micro-social worlds' (Spencer and Pahl, 2006) of a group British Muslim women of Mirpuri heritage. In this way, the paper contributes simultaneously to three existing and emergent geographical discourses: 1) the geography of ethnic and religious segregation; 2) the geography of religion, faith and spirituality as this relates to Muslims and Islam; and 3) the geography of friendship.

Arshad Isakjee (University of Birmingham)***Tainted Citizens: The Securitisation Of Muslims in Birmingham***

In response to the threat of terrorism the British government has started to see young Muslim men as a group containing individuals 'at risk'. Desperate to be seen to tackle this 'problem' they have initiated a range of security policies. Since 2006 the city of Birmingham has received more money than any other local authority in the UK in order to tackle extremism through its 'Prevent' programme; they have utilised community groups and organisations to reach young people perceived as 'vulnerable' to the extremist threat.

Unbeknown to those Muslims working closely with police with the 'Prevent' agenda the police and local authority had secretly introduced a scheme in which the two most densely populated Muslim neighbourhoods of the city would be blanketed with 216 security cameras. By the end of 2009 £3.5 million of funding had been secured and camera installation began in 2010. In the processes that followed the police were forced to apologise and shown to have misled community members and elected councillors with regards to the purposes of the scheme. In September 2010 after months of petitions, angry community meetings the scheme was scrapped.

The conference paper presents the story of Project Champion and draws upon literatures on social control (Rose 2000), securitisation (Davis 1993), and Foucauldian notions of surveillance, to show the conflicting and contradictory methods of social control to which perceived Muslims 'communities' are being subjected as part of the counter-terror agenda.

Kevin M. Dunn (University of Western Sydney)***The ordinariness of Australian Muslims***

Contemporary anti-Muslim sentiment in Australia is reproduced through a racialisation that includes well rehearsed stereotypes of Islam, perceptions of threat and inferiority, as well as fantasies that the Other (such as Australian Muslims) do not belong or are absent. Research has contributed to this racialisation. There are two dominant branches of scholarship on experiences of Muslims within western countries. One branch examines Muslims' experiences of racism, and its negative consequences. A second branch assumes Muslim incompatibility with 'western values', focussing on radicalisation. That research samples at the deeper-end of disaffection, reproducing discourses of non-integration. But there is no empirical evidence for widespread radicalisation or alienation. This negativity has material impacts upon Australian Muslims. It sponsors a more widespread Islamophobia, (mis)informs opposition to mosque development and ever more restrictive asylum seeker policies, and lies behind arson attacks and racist violence. Ultimately, the racialisation of Islam corrupts belonging and citizenship for Muslim Australians. The emerging scholarship on 'everyday multiculturalism' and 'ordinary cosmopolitanism' emphasises the everyday unproblematic nature of most cross-cultural encounters in culturally diverse societies. The paper demonstrates the unproblematic nature of

most cross-cultural encounters by Muslims. Data gathered on the attitudes and experiences of a wide array of Australian Muslims can be used to counter racialisation, and to educate non-Muslims on the ordinariness of Australian Muslims. The data provide a counterweight to those discourses of disaffection and radicalisation that swirl in public commentaries, and which undermine trust and comfort among non-Muslims.

Michelle S. Brooks (University of Reading)

The 'Place' we make together: Mapping network capital in the Colombo Slums

This research using a visual methodology was conducted in 2011 in Colombo, Sri Lanka among low income communities in the slum districts of the capital. The participants were mainly women over the age of 18 whose housing, employment and education lay in the informal sector. The women overwhelmingly identified themselves as Muslim /Tamil and are the subject of imminent government urban gentrification plans to forcibly evict the residents. The project mapped kinship networks in an effort to work with government to affect a more sustainable and humanitarian relocation plan which protects networks of support, opportunities for employment and education and mobility. The findings do not fit well with more western concerns over Islamic communities' capacity for cohesion. In particular, the reduction of inequity in the slums and also patriarchal relations in families were revealed as more generic and economically driven than the product of religiosity. Inevitably slum districts produce greater levels of equity among residents sharing similar (lowered) access to basic human needs. This more equal society also presents an inherent danger therefore to the more capitalist and neo-liberal inspired wider society and political arena characterised by grossly unequal relations and a wider range of access to services and opportunities for social mobility. The paper explores inequity as the maidservant of neo-liberalised societies pursuing the thesis that Islam, a project that promotes equity, is therefore incompatible not with other religions or indeed cultures, but with an advanced capitalist ethos percolating through the political spheres of nation, family and self.

Spatio-Temporal Data Mining and Visual Analytics (2) (3448)

Sunday, 26 February 2012, 12:40 PM - 2:20 PM

Conference Room F, Lower Level, Sheraton Hotel

Organizer: Diansheng Guo (University of South Carolina)

Chair: May Yuan (University of Oklahoma)

Discussant: May Yuan (University of Oklahoma)

Co-sponsored by the Spatial Analysis and Modeling Specialty Group and Cartography Specialty Group

Description

Due to the ubiquity of location-aware technologies, surveys, and social media, large and complex spatio-temporal data have become increasingly available, such as massive mobility data, spatially embedded social networks, high-resolution remote sensing images, public health data, climate

change data, etc. While these data offer unprecedented opportunities to advance our understanding of complex geographic processes and phenomena, there are many challenging research questions in analyzing such spatio-temporal data to obtain new knowledge. This special session(s) invites research contributions in the theory, methodology, implementation, and application of spatial data mining and visual analytics for analyzing spatio-temporal data.

Potential topics include (but not limited to):

- Computational, statistical, and/or visual analytical methodologies for the analysis, mining, and mapping of spatio-temporal data, such as trajectories, spatio-temporal graphs, social networks, geocoded videos/images, time series, etc.
- Theories, models, and methods to represent, quantify, and discover new types of spatio-temporal patterns/relationships.
- Domain-specific spatio-temporal data analysis such as: public health, spatial epidemiology, transportation, urban mobility, climate change, crime analysis, among others.
- Spatio-temporal simulation and synthetic spatio-temporal benchmark data generation
- Applications of existing or new methods to support decision-making, planning, and/or education
- Data collection techniques for new types of spatio-temporal data, e.g., from texts, videos, images, twitter messages, blogs, etc.
- New frameworks for spatio-temporal data management, analysis, and service, such as HPC-, Cloud-, or GPU-based computing, mobile computing and visualization, etc.

Papers

Wei Luo, Peifeng Yin, Frank Hardisty, and Alan M. MacEachren (Penn State University)
Understanding How Dynamic Social Interaction Shapes the Space: A Geovisual Analytic Approach

Modern society is an increasingly interconnected world of social systems embedded with dynamic multi-scale networks (i.e., international trade, and human mobility). There has been increased attention given to the effect of space on modern social interactions, but less attention to how those social interactions shape the space over time. Spatial thinking on modern social interaction based on traditional GIS-based analysis is fundamentally constrained by working in Euclidean space, because it has an explicit assumption on the role of geographic location in defining the spatiotemporal process. This assumption does not hold true for modern interconnected world, so it is necessary to involve network representation to overcome the constraints of Euclidian space. Specifically, this research introduces a spatial-social network visualization tool, the *GeoSocialApp*, that supports the exploration of statistical properties of spatial-social networks among attribute, network, and geographical spaces over time. Using a case study exploration of the international trade network among world countries for multiple years, this research shows that mixed methods — computational and visual — can effectively and efficiently enable insights about how dynamic international trade shapes the space.

Sumang Liu and Shih-Lung Shaw

An Exploratory Analysis of Spatio-Temporal Interaction Patterns of Online Social Network Users

This research aims to explore how friends in an online social network interact with each other in the physical world by investigating how they follow each other's spatio-temporal activity patterns based on the location and time data of geotaged photos available on the Flickr website. We analyze the social network relationships such as centrality and betweenness among the subjects as well as their space-time paths derived from Hägerstrand's time geography to gain insights on their spatio-temporal interaction patterns. This research is an attempt to investigate the physical spatio-temporal interaction patterns in relation to the relationships in online social networks using a large spatio-temporal dataset that is publicly available on the Internet. Due to the large volume of this dataset, we also will explore the use of parallel computation to facilitate spatio-temporal analysis. The results of this research help us gain a better understanding of the complex relationships between friendship in online social networks and their interaction patterns in the physical world.

Ping Yin (University of Georgia)

Hierarchical Bayesian modeling of the spatio-temporal patterns of cancer mortality in Metropolitan Atlanta (1994-2008) and their relationship with socioeconomic status

For rare disease and/or small geographical level, the hierarchical Bayesian modeling has been widely used for mapping disease risk spatially and spatio-temporally. It can borrow the strengths from the neighboring areas and/or time periods to overcome the unreliability of crude rates due to high sampling variability. Cancer is the second leading cause of death in the State of Georgia where Metropolitan Atlanta is the most populous metro area and the ninth-largest metropolitan statistical area (MSA) in the United States. These health and demographic facts make it worth studying the spatio-temporal patterns of cancer mortality in this area to assist health policy making. This paper uses the hierarchical Bayesian modeling to explore 1) the spatio-temporal patterns of all-site cancer mortality in Metropolitan Atlanta during the period 1994-2008, 2) the health inequality across different population subgroups, and 3) the effect of area-based socioeconomic status (SES) on the cancer mortality risk. Three hierarchical Bayesian spatio-temporal models are selected and compared. Model 1 assumes independent components including the fixed effects of the demographic covariates and SES, the spatial and temporal main effects. Model 2 adds the spatio-temporal interaction and assumes all the temporal trends are linear. Model 3 considers the spatio-temporal interaction as a random variable which could identify the areas with instable spatio-temporal pattern. Two area-based measures of SES, the modified Darden-Kamel Composite Index and the index of percentage poverty, will be used to exam the relationships between SES and cancer mortality. Some limitations of the study will be discussed.

Also of interest to GORABS Members:

Annemarie Galeucia (Louisiana State University), *Communication and Commemoration in the Digital Age: Public Photos, Material Culture, and American Civil Religion*

14460 Reflective and Refractive Archives: Co-constructing memory and place

Monday, 27 February 2012, 4:40 PM

Conference Room J, Lower Level, Sheraton Hotel

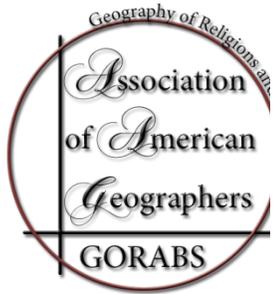
For decades media scholars and sociologists, among others, have studied the role of news and social media in disseminating ideas of national identity and belief. More recently, geographers have taken up the reins in exploring the shapes and implications of space and place in the digital age. This paper engages internet news and social networking outlets to explore the use of public photos as digital archives for American civil religion, most specifically values related to material culture. Analyzing material culture from personal and news photos, this paper addresses the following questions: what kinds of photos of material culture do individuals and news sources prioritize in shared, public spheres? Is it possible to discern patterns between news stories (the more traditional public archive) and personal photos (the more informal public archive)? Is it possible to discern patterns of representation across different regions of the United States? What common themes of morality and values emerge? How does the instant accessibility of internet photos contribute to commemoration in a contemporary context? Lastly, what are the social and political implications of these internet archives and the ideas of America they communicate, domestically and abroad? This paper, by engaging the aforementioned questions, underscores the emphasis on material culture and consumerism pinned at the underskirts of American civil religion and avers that although the photos under review are arguably more publicly accessible than non-digitized archives, they still reflect the power dynamics of their paper predecessors.

EVERYONE IS ALSO WELCOME TO ATTEND:

Geography of Religions and Belief Systems Speciality Group Business Meeting (3945)

Sunday, 26 February 2012, 8:30 PM - 9:30 PM

Conference Room C, Lower Level, Sheraton Hotel



GORABS AAG: Member News



Publications will also be added to our GORABS bibliography online at:
<http://www.gorabs.org/geographyofreligionbibliography.pdf>
 See also Reinhard Henkel's bibliography: <http://www.religionsgeographie.de/literatur.htm>

Judy Ju Hui Han

I'm one of six researchers (and the only geographer) involved in an international collaboration entitled "Urban Aspirations in Seoul: Religion and Megacities in Comparative Studies" based at the Max Planck Institute for the Study of Religious and Ethnic Diversity in Germany. Other researchers are Peter Van der Veer and Jin-heon JUNG at the Max Planck Institute, Nicholas Harkness at Harvard University, Hyun Mee KIM at Yonsei University, and Do-young SONG at Hanyang University. In October 2011, we received a 5-year US\$1.25 million grant from the Academy of Korean Studies to pursue individual and joint research, and to interface with a larger study (co-directors Peter van der Veer and Arjun Appadurai) comparing four Asian megacities—Mumbai, Singapore, Shanghai, and now Seoul. We hope to contribute new insights on transnational religious practices and identities, postcolonial urban space, and debates surrounding secularism and Asian modernity.

Congratulations, Judy!

6th Geography of Religion Colloquium on the Changing Religious Landscape of Europe

The Zentrum Religionsforschung of the University of Lucerne/Switzerland hosted the 6th Geography of Religion Colloquium on the Changing Religious Landscape of Europe from 16 to 18 June 2011. In the colloquium under the theme "Representation and Future Trends", more than 30 participants from 13 countries listened to and discussed the 13 presentations. The opening panel on "Islam and Europe" was followed by a keynote lecture by the anthropologist Lionel Obadia (University of Lyon, France) on "Spatial turn, Beyond geography: A new agenda for the science of religion?". Two thematic panels on "Statistical Methodology" and "Sacred space and society" were held as well as two workshops on "Mapping religions" and "Mapping and representation". The colloquium was the sixth in a series which was initiated in 2003 by an informal group of geographers from different European countries. For the first time, it was organised not by geographers but by religious scientists. Apart from geography and religious science, presenters and participants came from anthropology, political science and sociology.

The colloquium tried to unravel the interconnections between the «realities» the representations point to and the impact they have on societal issues in general. In addition, it was attempted to analyse future trends by using grand theories which may provide ideas about coming changes and developments.

Further information: Martin Baumann (martin.baumann@unilu.ch), Andreas Tunger-Zanetti (andreas.tunger@unilu.ch) and Reinhard Henkel (reinhard.henkel@geog.uni-heidelberg.de)

With thanks to Reinhard Henkel for this report.

Religion, space and diversity - negotiating the religious in the public sphere

7th International Colloquium on the Changing Religious Landscape of Europe

Annual Meeting of the Working Group of Geography of Religion in the German Society for Geography (DGfG) in co-operation with Max Planck Institute for the Study of Religious and Ethnic Diversity, Goettingen

Friday/Saturday 1st and 2nd June 2012

Goettingen/Germany

Call for papers - Panel Session

More than a decade after 9/11 the question arises as to how religion is negotiated in the public realm - both in the spatial and the sociological sense. We assume that this question cannot be answered in a standardized way for different regions, subjects and religious phenomena, and that even contradictory tendencies may become evident. This conference is devoted to the following questions:

- Which claims are formulated by religious institutions and associations themselves in the public domain and in different public spheres?
- How do normative claims of religions affect the public sphere?
- How are these claims negotiated, accepted or refuted by social actors including the state in an increasingly diverse environment, and how are these claims represented in the media?
- How do representations of different religious phenomena and of religious diversity in the media and in the urban landscape influence each other?
- What is the place of religion in Europe today? How are national and regional identities, and also the future of Europe discursively shaped by religion? How is Europe perceived by the rest of the world in terms of religion?
- How are religious actors and institutions reacting to phenomena like the increasing reserve towards Islam in Europe?
- Is there a clear, non-ambiguous stagnation or decline of established forms of Christianity in Europe, or are there (also) signs of revitalization? What are the most manifest forms of stagnation or revitalization? What is happening and will happen with church buildings in religiously changing European societies?
- What roles do religious communities of migrants play for the societies where they live

and their countries of origin?

- How are different aspects of the religious "mappable"?

The conference is the seventh event in the conference series "The Changing Religious Landscape in Europe". However, papers with a non-European focus, theoretical inputs and conceptual approaches to a Geography of religion are also welcome.

Abstracts (max. 300 words) for conference papers should be sent, until 15 January 2012, to schmitt@mmg.mpg.de (Thomas Schmitt, Max Planck Institute for the Study of Religious and Ethnic Diversity, 37073 Goettingen/Germany, Tel. +49-551-5956-130).
With thanks to Reinhard Henkel for this CFP.

David E. Sopher Award

GORABS invites papers from new scholars in the geographies of religion and belief systems at the AAG meeting. We encourage graduate students and non-tenured faculty to submit papers on the range of topics in the geography of religion and belief systems for a prize of \$500. Submissions can still be made for the 2012 conference *if* the paper is scheduled to be presented at the conference. The deadline to submit the paper to GORABS is February 3.

For the 2013 conference, it is important to plan ahead because submissions for the Sopher Award must be presented at the AAG conference, and the deadline for submitting an abstract will be in the autumn of 2012; the paper itself will be due to GORABS in February 2013.

GORABS online journal

The Geography of Religions and Belief Systems Specialty Group of the Association of American Geographers invites submissions for its on-line journal, *Geographies of Religions and Belief Systems*. The journal, published once a year, features substantive articles, commentary, book reviews, and debate. Editorial Board members represent a wide range of geography of religion and religious studies approaches and include John Corrigan, Julian Holloway, Lily Kong, David Ley, David Livingstone, Carolyn Prorok, James Shortridge, and Roger Stump. All papers will be double-blind reviewed.

Please visit the specialty group's website for information (<http://gorabs.org>) regarding length, format, and other particulars.

Questions may be directed to Elizabeth J. Leppman, editor, at ejeleppman@windstream.net. Please consider submitting a paper based on recent research, collaborations, debates, or presentations at appropriate academic conferences.

GORABS Business Meeting Agenda

Sunday, 26 February 2012, 8:30 - 9:30 PM

Conference Room C, Lower Level, Sheraton Hotel

1. Introduction and welcome from the co-chairs
--AGM visitors pass
2. Apologies for absence
3. The current GORABS committee: positions, new appointments, publicizing
4. Current state of play

- Circulation list of members
- GORABS listserv, subscriptions, communication flow
- GORABS website;
- GORABS awards - Stoddard and Sopher
- GORABS online journal

5. Forthcoming events

6. Treasurer's report