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

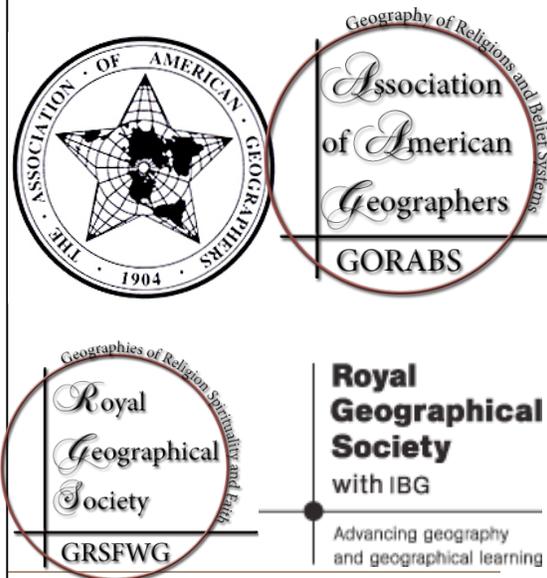
David E. Sopher Award



GORABS invites papers from new scholars in the geographies of religion at the AAG meeting in Los Angeles in 2013. We encourage all papers from graduate students and non-tenured faculty to submit their papers to GORABS for a prize of \$250. More details in this issue on p. 26-28.

GORABS ONLINE JOURNAL

We welcome papers about all religions and non-religious belief systems from all theoretical and methodological approaches. More details in this issue of the newsletter on p. 29.



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



GORABS was well-represented at this year's Annual Meeting of the Association of American Geographers in New York. We thank all of the participants who made our presence at the AAG a success.

The 4th Annual GORABS Lecture

Islam and the Art of Mosque Construction in Western Europe

Ceri Peach

Emeritus Professor of Social Geography, Oxford University

Professor of Social Geography, Institute for Social Change, Manchester University

Postwar Europe has experienced a massive demographic shock. From 1944-1993, about thirty-one migrants and refugees crossed international borders to come to Western Europe (31 million migrants between 1945-1993). There were three waves of migration: reflux, influx, refuge (see Peach, Ceri, 1997. Postwar migration to Europe: Reflux, influx, refuge. *Social Science Quarterly* 78(2): 269-283). The general pattern of migration has been from:

- From Morocco, Algeria, Tunisia to France mainly but also to Spain, Italy, the Netherlands
- From India, Pakistan, Bangladesh to the UK primarily
- From Turkey to Germany mainly.

Psychological shocks to Europe from this migration have been observed as:

- Immigrants seen as "not Christian."
- Islam is largest immigrant religion. When referring to immigrants, "religion" has become euphemism for "Islam."
- Islam has been "racialized:" Christian = white, Islam = brown

These migrations have thus had effects on politics and planning on Mosques as part of the vernacular landscape. Mosques take many forms in the vernacular landscape in Europe. There are several stages to the politics around mosque-building:

- Tacit change and planning denial. Converted houses were generally disapproved by planners and politicians because of local opposition in residential areas.

- Search for larger premises. Conversions of disused chapels, churches, factories, cinemas, or other commercial premises were met with greater approval by planners. Cosmetic rather than architectural changes to structures.
- Development of purpose-built new construction - hiding-and-displacement. Hiding the building from public view or truncating iconic features - mosque hidden behind shops with dome and minaret beneath roofline of neighboring buildings.
- Development of purpose-built new construction - embrace-and-celebrate. Grand scale architecture, prominent locations, contesting the image of English heritage.

Presentation emerged and updated from:

Peach, Ceri and Richard Gale. 2003. Muslims, Hindus, and Sikhs in the new religious landscape of England. *Geographical Review* 93(4): 469-490.

With thanks to David Rutherford for submitting his notes on the lecture for the newsletter.

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

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.

David J. Butler (University of Limerick, Ireland)

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

Jeff Garmany (King's College London)

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

Adrian Ivakhiv (University of Vermont)

Green Pilgrimage: The Affective Geographies of Ecospirituality

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

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

Frederic Dejean (Université de Montréal)

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

Margaret Jones (University of Chester, UK)

Engaging the voices of Somali women in inner-city Manchester

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

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)

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

Picturing the poor: postsecular welfare in austerity Britain

Pooyan Tamimi Arab (Utrecht University)

Spatial tensions and houses of worship in Rotterdam

derrick I. watson

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

Ann Shafer (American University in Cairo)

Zawiya: An Architecture of Resistance in Postsecular Cairo

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

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.

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

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

Liz Bondi (University of Edinburgh)
Counselling, psychotherapy, secularism and Christianity in Scotland: reclaiming forgotten histories; making new meanings

Katherine E. Akin (UNC Chapel Hill)
Creating meaning through contested practice: The Santo Daime Church in the US

Social Geographies of Islam and Muslims I (5103)

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

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

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

Molly R. Kraft (UBC Vancouver)

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

Murat Es (University of North Carolina)

Western Mosques between Universalism and Particularism

Social Geographies of Islam and Muslims II (5203)

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

Arshad Isakjee (University of Birmingham)

Tainted Citizens: The Securitisation Of Muslims in Birmingham

Kevin M. Dunn (University of Western Sydney)

The ordinariness of Australian Muslims

Michelle S. Brooks (University of Reading)

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

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

Sumang Liu and Shih-Lung Shaw
An Exploratory Analysis of Spatio-Temporal Interaction Patterns of Online Social Network Users

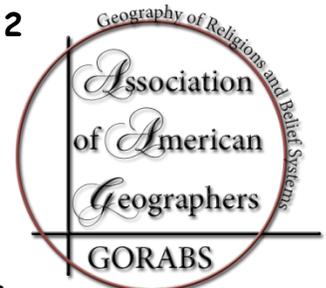
Ping Yin (University of Georgia)
Hierarchical Bayesian modeling of the spatio-temporal patterns of cancer mortality in Metropolitan Atlanta (1994-2008) and their relationship with socioeconomic status

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***

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 reigns 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.

**Minutes of GORABS Annual Business Meeting for 2012**

The annual business meeting of the Geography of Religions and Belief Systems (GORABS) specialty group of the Association of American Geographers (AAG) was held at the Sheraton New York Hotel & Towers, Conference Room C, Lower Level on Sunday, the 26th of February from 8:27pm - 9:49pm



Present: David J. Butler (DJB, Chair), David Rutherford (DR, Treasurer), Garrett Smith (GS, Acting Secretary), Murat Es (ME), Frederic de Jean (FJ), Stanley Brunn (SB), Andrew Gaber (AG), Eoin O'Mahony (EOM), Richard Gale (RG)

Apologies: Justin Tse (JT), Ed Davis (ED), Dan Olsen (DO), Mike Ferber (MF), Elizabeth Leppman (EL), Darryl MacDonald (DM), Peter Hopkins (PH), Betsey Olsen (BO)

Opening and Minutes from 2011:

The meeting was called to order by DJB, who welcomed the attendance at the annual business meeting. Copies of last year's minutes, as well as the 2012 business meeting agenda, having been provided by DJB, were circulated amongst the attendance for consideration during the meeting.

DJB then called upon the attendance to introduce themselves. It was noted that many GORABS Board Members were absent due to annual funding policies at their host institutions, compounded by the fact this meeting comes just ten months after AAG2011. The next meeting is 14 months away.

The minutes from the 2012 Business Meeting were reviewed and passed unanimously.

Continuing Officers and New Appointments:

We are mid-term in most of our officer appointments, with the main change of officers due in April 2013 at the Los Angeles AAG convention. As such, DJB continues as GORABS chair; DR as treasurer, JT as secretary and EO and PH as joint immediate past chairs, in accordance with the GORABS by-laws. In addition, MF continues as ordinary board member and webmaster, as does GS as ordinary Board Member (who was duly thanked by DJB for acting as minute's secretary for the 2012 business meeting in the unavoidable absence of JT).

With regard to our first of three vacancies - that of graduate student Board Member - AG agreed to serve for a two-year term.

Two ordinary board member positions fall vacant this year. There was a call from DR for two more representatives whose duties include advertising The Sopher Award, and interacting on matters of committee interest, by email, between meetings. In the absence of new candidates and no indication of unwillingness on the part of the incumbents to continue, it was assumed DO and DM could continue for another two year term. Should either be unable, that the places be filled from a panel to include ED, EL (while EOM and RG expressed willingness to serve as Associate Board Members, if needed, as they could not commit to more than occasional AAG attendance).

Treasurer's Report:

DR reported GORABS currently has 64 paying members (an increase of 3 members from this time last year), who deposited \$324 this year in dues. There was \$500 expended this year - \$250 on The Annual GORABS Lectureship and \$250 on The David E. Sopher Young Scholar Award. There is currently \$1,170.27 in the GORABS checking account and \$2,741.18 in the savings account. Our total funds in reserve are \$3,911.45.

Annual Meeting:

DJB noted there was a good selection of GORABS activities this conference, between the annual lecture, various paper sessions and, indeed, the GORABS-sponsored papers themselves. He at noticed respectable attendances of from 15 to 30 persons at the various sessions he had attended this year.

Current State of Play:

- **GORABS Listserv:** The GORABS move to a listserv has been a success, with a good number of electronic circulations of interest - and indeed, a number of electronic 'brainstorming' board sessions having taken place during the past year.
- **The GORABS Newsletters:** This is growing in length and is back to twice annually, owing to sufficient material being submitted. It was suggested that there be a pre-conference newsletter highlighting GORABS topics and the AAG and a post-conference newsletter in which the chairs of GORABS sessions at the AAG would provide summaries of the sessions. The newsletter is in its 34th volume (and year) of circulation.
- **GORABS website:** This has been updated by MF and is effectively conveying our aims.
- **The David E. Sopher Young Scholar Award:** There were three applicants this year (ME, DJ, EOM) and five panelists (ED, EL, MF, DO, GS) who judged the papers on three points: contribution to GORABS, organization/structure, and written composition, equal thirds for a total of one hundred points. The winning entry was that of ME, "Western Mosques Between Universalism and Particularism", with a total 415/500. A check for \$250 and a certificate were awarded to ME by DR and DB respectively, during the course of the business meeting, and a photograph taken to record the occasion for use on our website and newsletter. The certificate was subsequently re-awarded at the Annual AAG Awards Luncheon, which was attended by DJB and ME on the final day of the conference. This puts into effect the resolution to do so at last year's business meeting.
- **The 4th Annual GORABS Lecture:** The 4th Annual Lecture this year was well-advertised, with use made of the highlighted session facility, but there were only about 15 attendees in the audience. DB suggested the low turnout was due to the early slot (8 - 9.40am) on a Sunday morning and the fact there were many simultaneous competing sessions. It was felt our slot was given, due to the lateness of the registration by Professor Ceri Peach of his paper, owing to a regrettable oversight on his part. The paper was, however, most enjoyable and well illustrated, and an admirable discussion ensued. Professor Peach provided his presentation to DJB, while DR took notes throughout, and it is envisaged an synopsis will be included in the next GORABS newsletter, as is now usual.

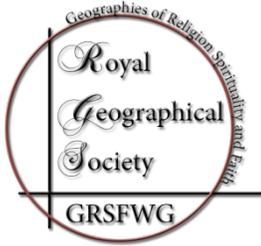
- The Annual GORABS Lecture will once more form part of the GORABS contribution to the AAG in Los Angeles in 2013, being the fifth annual event. DJB invited all present to nominate names of candidates for the lecture, being mindful of the geographic location of the conference next year, as bringing candidates from overseas (as we have three times) can be problematic, as they consider whether or not they will be attending/can attract additional funding. Several names were mentioned by those present, including Ed Soja (UCLA), Talal Asad (CUNY), Anu Gokariksel and Anna Secor (University of Kentucky). DJB aims to have next year's speaker finalized in the next 2-3 months, and will consult with board members.
- In addition to the GORABS Annual Lecture, SB suggested that GORABS invite local theologians to speak at future AAGs. John Agnew of UCLA could perhaps contact local theologians.
- GORABS online journal: DJB noted there has been a lack of articles for submission for some time now, and that some previous submissions had been withdrawn, owing to insufficient articles being submitted about that time to make a journal. He suggested that the online journal be converted to a 'working papers series' wherein feedback could be provided to better assist those in the publishing process. SB suggested that GORABS' session chairs at the AAG invite all papers presented in their sessions to be published in this 'working papers series' as a starting point. The series would be published online periodically, depending on the volume of submissions. These ideas were well-received by those present.
- Report of Geography of Religion, Faith, & Spirituality Working Group (GRFSWG) of the Royal Geographical Society and Institute of British Geographers (RGS-IBG): As RG, co-chair of the above was present, he was able to give the report this year, noting there is a strong interest within the RGS-IBG to underpin the existing association with GORABS. This group has been allocated space in the GORABS newsletter and has adopted a similar logo. However, 20 FRGS (Fellows of the Royal Geographical Society) are needed (whether retired/active faculty or graduate student members) to allow the Working Group to progress to a fully recognized group. There was a call among GORABS members to join the RGS to begin this association and for all of our 64 members to be invited, setting out the position. RG noted that there will be a panel-symposium on post-secularism at the RGS-IBG meeting in Edinburgh in July, 2012.

- Other Business: EOM informed the newly-established group called the Irish Society for the Academic Study of Religion (ISASR) will hold its inaugural conference and business meeting at University College Cork (UCC) on May 24-25, 2012. DJB remarked it may be a good recruiting ground for GRFSWG and GORABS members of the future alike.
- DJB informed those present that he attended the AAG Specialty Group Chairs Meeting wherein strong emphasis was placed on website development and online engagement with specialty group members as a way to foster participation.
- SB informed the group he is working on an Atlas of Religion and invited those interested in submitting articles to contact him.
- EOM suggested that GORABS link with the European Colloquium for the Study of Geographies of Religion for their meeting in Gottingen, Germany this year. He suggested that perhaps the two organizations could fund a keynote speaker.

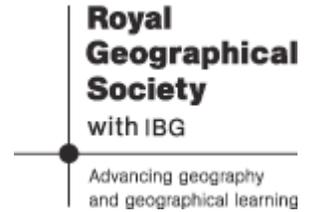
There being no further business, the meeting was adjourned at 9:49pm.

Respectfully Submitted,

Garrett Smith, Acting Secretary



Activities of the RGS-IBG Speciality Group



The three day Annual International Conference of the RGS-IBG attracts over 1,200 geographers from around the world. In 2012, the date and location of the conference have changed, in view of the London 2012 Olympics, from the usual late August timing at London to Tuesday 3 July to Thursday 5 July 2012 at the University of Edinburgh, in Scotland. The conference theme was the security of geography/geographies of security.

This was the second RGS-IBG conference for our sister entity, the Geography of Religion, Faith and Spirituality Working Group, since it held its first annual business meeting at the London 2010 conference. The activities this year comprised of a three paper sessions (one being two-part) and an annual business meeting.

The first session, entitled '**Ethical dilemmas of the post-secular city**' was the convened by Justin Beaumont (University of Groningen, Netherlands) and Richard Gale (University of Cardiff), who continue to act as co-chairs and treasurers of this working group. The session was chair by the group secretary, our GORABS chair, David Butler, owing to the unavoidable absence of Justin Beaumont. Four papers were delivered, followed by a discussion, as follows:

Drug rehabilitation and postsecular practice'

Andy Williams (University of Exeter)

Compassion - a key virtue for a postsecular age?

Christoph Jedan (University of Groningen, The Netherlands)

The post-secular geographies of urban planning and the Islamic landscape in Britain

Richard Gale (Cardiff University)

The religious and the spiritual in climate change discourse

Erin Wilson (University of Groningen, The Netherlands)

The session achieved its stated aim, which was to bring together a focused group of scholars from a variety of disciplines to make significant advances through an exploration of the ethical

dilemmas of the postsecular city. The panel built on two preceding international events: first, a symposium on Religion, normativity and the spirit of critical geography under the auspices of the Geographies of religion, spirituality and faith working group of the RGS-IBG, held in September 2011; and second, a multidisciplinary workshop on compassion, charity and hope in the post-secular city, which took place at the University of Groningen, The Netherlands May30 - 01 June 2012. The session here represents the next intellectual installment in a flow of ideas under the broad concept of the postsecular in the analysis of the urban.

The second GRFSWG-sponsored session was a two-part one, entitled '**Geographies of Spirituality: Security, Wellbeing and the Extraordinary, parts 1 and 2**'. The session was convened by Nadia Bartolini (The Open University) Sara MacKian (The Open University) Steve Pile (The Open University) jointly, and chaired by Nadia Bartolini.

This session sought to explore the geographical, socio-economic and cultural perspectives of how spiritualities contribute to security, health and wellbeing. Some have asked whether there has been a radical transformation in UK culture where religion has been replaced with a new form of spirituality that centres on the person (Heelas and Woodward 2005). For them, there is evidence for a series of spiritual mini-revolutions that have not only altered culture, but have placed spiritual issues at the centre of social, cultural and economic life. For example, in a recent debate in the House of Lords, the Archbishop of York has called for the NHS bill to cover what he defined as 'spiritual health' (BBC News, 3 November 2011). With spirituality spilling beyond the confines of institutional religion, therefore, person-centred spiritualities are seen to capture a sense of ontological security, providing the individual with a sense of safety, fulfillment and an ability to exert some control over their lives. This sense of security may manifest itself through personal development and emotional grounding, but it may also be linked with financial stability and security. It has been noted how such spiritualities often take on a distinctly 'otherworldly' flavour (see for example MacKian 2012), and in this session, there was interest in examining how alternative spiritualities and the belief in the extraordinary form the basis for defining the spiritual self, enabling a sense of wellbeing in order to cope with a society in constant flux. The aim was to explore, in different places and spaces, the complex ways in which contemporary spiritualities - beyond the traditional institutional confines of religion - influence ideas of security, health and wellbeing.

Spirituality and Ontological security in the work of Philip K Dick

Andrew Law (Newcastle University)

The relationship between spirituality and religion has received increasing attention by geographical researchers recently. In the last few years, a series of writers, such as Heelas and Woodward, (2005), have begun to chart the importance of a holistic milieu which seems to be leading (albeit in a very slow way) to a decline in congregational loyalty. Moreover, connected to these investigations are increasing questions about the role of spirituality in new forms of

ontological security and indeed, ideas of health and wellbeing. Taking the gauntlet of these proposals, this paper wants to chart the rise of one kind of spirituality in the West that developed particularly in the San Francisco era of the 1960s; specifically, and turning to the rise of holistic movements in the 1960s in the San Francisco Bay area, this paper wants to explore the writing of the popular science fiction author Philip K Dick; it shall be suggested that Dick's work in particular is a useful tool, in which geographers might begin to unpack the ontological tensions that now face the modern subject; as it shall be argued, Dick who was highly reflective intellectual, as well as a popular/pulp writer, addressed very modern themes about how people experience, time and risk in the contemporary world; faced with constant neurotic fear about the nature of the world and what he understood to be the endless now of being, this paper, explores the way that Dick turned to esoteric forms of spiritual practice to order and spatialise his very chaotic and nervous understanding of reality. Specifically and examining a range of philosophical and fictional writings, this paper, turns to the role of the I Ching - an ancient form of Chinese divination - in Dick's construction of a very modern (or postmodern form) of ontological security. Moreover, it will be suggested here, that Dick's construction of reality and space offers us an alternative to the often accepted celebration of Deleuzian ethics and the metaphor of the schizophrenic.

Seeking Security and Spirituality: Environments of the Extraordinary and the Everyday in the Carmina Gadelica

Geraldine Perriam (University of Glasgow)

Therapeutic landscapes as spiritual sites have been the focus for geographers such as Gesler and Conradson who have looked at pilgrimage sites and monastic foundations. Others, such as Foley and Williams have looked at holy wells and smaller sites that have local, culturally specific meaning. My own research into spiritual sites of healing in Scotland draws on small, locally sustained sites of spiritual significance that encompass the extraordinary and the everyday. This paper has as its focus the Carmina Gadelica, prayers in Scots Gaelic that were collected and translated into English by Alexander Carmichael. The prayers, which sometimes draw on pre-Christian beliefs, are a response to the everyday and the extraordinary in the local environment, from shearing lambs to extreme weather events. Strongly seasonal and tied to crofting in many instances, the prayers draw on ritual and cultural understandings of security in faith and well-being. Using parallel examples of Kathleen Norris's *Dakota: A Spiritual Geography* and the poetry of Lao Tzu, I draw out the ways in which the extraordinary and the everyday in a local environment elicit spiritual responses that seek to sustain security and well-being in communities and individuals.

The experience of religion and spirituality of Dutch New Christians and New Spirituals during leisure activities

Vera Berkers (Utrecht University, The Netherlands)

This study looks at how spirituality is performed and experienced during everyday out-of-home leisure activities by investigating the embodied experiences of spatial situations and putting this into perspective of existential relational needs. Two groups were involved in this research: one working with alternative spirituality (New Spirituals) and another that adhered to new, evangelical, Pentecostal or non-denominational Christian churches (New Christians). Empirically supported by qualitative data, this study shows that for both groups, spirituality largely contributes to personal wellbeing, compensating for inadequacies perceived in worldly relations. New Spirituals specifically reported that actively engaging in the material environment, and nature in particular, fosters the connection with a larger reality and is important for the sense of self.

Enigmatic truths: a geographical outline of magic

Charles Rolfe (-)

In the context of magic being an under-explored theme in human geography, the paper offers a geographical outline of magic. This definition is applicable, at least, to magic performed as commercial entertainment. Magic exists in a paradoxical dialectic of art and work. Jacques Rancière's ideas are used to conceive magic as (1) art: where magic is based around dissemblance (operations which alter the given) and theatrical spectacle (drama before an audience); and (2) work: where magic is embodied in the figure of the magician, which knots together ways of thinking (genealogical, teleological) and doing (practical knowledge, bodily capacities) in order to produce the effect of impossibility and the affect of astonishment.

Psychics, crystals, candles and cauldrons: alternative spiritualities and their esoteric economies

Steve Pile (The Open University)

Sara MacKian (The Open University)

Robert Chris (The Open University)

Nadia Bartolini (The Open University)

This paper presents the results of preliminary research into the size, shape and reach of the 'esoteric economy'. Studies of 'New Age' spiritualities and of the paranormal in popular culture give a strong indication of the existence of a diverse esoteric economy that, though small in size by some measures, is both significant and influential. Our research is based on two premises: first, that there is a socially and culturally widespread interest in alternative spiritualities and the esoteric that has been largely overlooked analytically, albeit with some notable exceptions; second, that, even where alternative spiritualities and the esoteric have been the focus of attention, the economic aspects of these beliefs, practices and activities have been marginal to these analyses, or understood in very limited terms as a narrow reflection of contemporary capitalist consumer culture. Our preliminary sketch of the esoteric economy, at least, shows that further research is warranted into this too often marginalised and derided aspect of contemporary culture and modern economy life.

Session II:**Leylines : spiritual cartographies/sacred geometries**

James Thurgill (Royal Holloway, University of London)

In 1921 photographer, antiquarian and amateur archaeologist Alfred Watkins, delivered his newly formed thesis on the origins of ancient alignments in the west of England to the Woolhope Naturalists' Field Club of Hereford. Watkins posited a correlation between ancient forts, moats, mounds, churches, trees and place names which he had shown to produce straight lines across the landscape. In 1922 Watkins' first book on the subject was published. Titled *Early British Trackways*, the work mixed amateur archaeology, social history and supposition to introduce what Watkins named 'leylines'. However, the strange nature of these tracks and their tendency to link one sacred site to another, left the notion of the ley open to a far more spiritual interpretation. The New Age movement saw leylines undergo significant change in their use and understanding, becoming interwoven into a narrative of mysticism and sacred geometry.

This paper seeks to interrogate the relationship between people, landscape and spirituality in the practice of geomancy; the art of mapping and engaging with sacred geometries. How then, might those who practice geomancy engage themselves in an alternative ritual for spiritual wellbeing? How might the (occult) cartographic experience of hunting of leys be seen to replicate the pilgrimages of more mainstream religions? Tracing the work of Watkins through to more recent writings on landscape mysticism (Cope 1998, Devereux 2010), I will show how the leyline, emancipated from its archaeological position, has formed a trajectory which legitimises the natural in new spiritual traditions. Furthermore, that such a trajectory calls for new understandings of what we might determine as sacred, that leylines move away from a sense of the traditional sacred site as static and allow for the mobility of the sacred between myriad spiritual sites.

Healing and Transformation Through Esoteric Performance

Alison Rockbrand (-)

This paper covers my research into the tradition of initiatory healing and positive transformation in contemporary esoteric performance and shamanic ritual forms as well as through the esoteric ritual acts and performances of the mystery cults, the Hermetic Order of the Golden Dawn, the theatrical works of Aleister Crowley, Rudolf Steiner, and Antonin Artaud. As part of this research the paper also contains case studies of three contemporary esoteric performance groups along with detailed interviews, images and analysis of the healing and initiatory journeys of the participants. In conclusion it elaborates a theory of the "Rite of Performance" in which ritual format in combination with the act of live and public performance is what creates the meaning of initiation (and healing or increased spiritual wellbeing) in the esoteric context, in this case what is called in alchemy "transmutation" or permanent gnostic or

physical change; hence the 'knowledge' gained from the act of ritual or performance rite is of a permanent kind and this knowledge is inseparable from the ritual act.

Spiritual Healing in an NHS hospital

Sandy Edwards (member of NFSH/The Healing Trust)

This paper examines the outcomes of a single 20-minute healing session that I delivered to each of 267 gastroenterology outpatients of an NHS hospital. These patients did not seek healing; very few had previously accessed any form of complementary therapy; many were highly sceptical; these patients agreed to receive a healing session as a result of their consultant's recommendation. Results identify that the vast majority benefited physically, mentally and/or emotionally, regardless of their belief, sometimes to a remarkable degree. Of those who returned their 'one week later' feedback form, beneficial effects continued to be in evidence. An audit of the first 75 patients seen supported a Lottery grant application, which was successful in gaining £205,000 for Birmingham University to research the effect of spiritual healing on 200 patients suffering from irritable bowel syndrome (IBS) and inflammatory bowel disease (IBD). This 2 year trial completes during 2012.

The Depths of Theology: How Jungian Goddess Spirituality Provides a Holistic Faith Tradition

Patricia 'Iolana (University of Glasgow)

This paper will explore the recent burgeoning Western faith tradition known as Goddess Spirituality. Heavily influenced by the theories and models of Carl Gustav Jung, this faith tradition is holistic and offers adherents a spirituality-grounded tradition focused on regaining emotional, psychological and religious health and wellbeing as well as an empowering and secure sense of Self.

The GRFSWG also includes their Business Meeting minutes:

The 3rd Annual Business Meeting of the Geographies of Religion, Faith and Spirituality Working Group of the RGS-IBG was held on Wednesday 4 July 2012 in The David Hume Tower, Room 4.18, of the University of Edinburgh, 13.10 - 14.50

Minutes

1. **Introduction and welcome** from the co-chair present, Richard Gale and secretary, David J. Butler.
2. **Apologies for absence** were received from Justin Beaumont (co-chair) and Betsy Olsen

3. **The attendance** comprised Richard Gale (co-chair/treasurer; Cardiff), David J. Butler (secretary, UCC), Peter Hopkins (Newcastle), Geraldine Perrian (Glasgow), Richard Scriven (UCC), Hannah Laubie-Mitford (Sheffield) and Andy Williams (Exeter), and proceed to introduce themselves:
 - a. Andy Williams has just completed his PhD at the University of Exeter and was suitably congratulated. Andy looked at power and alcohol in Christian drug centres over the past four years of his work and spoke a little on his findings.
 - b. Hannah Laubie-Mitford is first year on a doctoral programme at Sheffield with interest in methodological issues
 - c. Geraldine Perrian is part-time at the university of Glasgow and a recent PhD completion. Her thesis was on inter-war women writers. She is now looking at sites of healing and spirituality in Scotland.
 - d. Richard Scriven is first year on a doctoral programme at University College Cork (UCC), Ireland and is examining pilgrimage practice in Ireland, particularly the 'self' as pilgrim and sites of pilgrimage in the landscape. Holy wells, local and national sites of religion. He is interested in ethnographic and GIS techniques.
 - e. Richard Gale, David Butler and Peter Hopkins all outlined their work to date and recent/current research and publications.
4. In discussing the **current state of play**, Richard Gale discussed the logistics of the UK-Netherlands-Ireland central trio of the committee with the attendance, and outlined our recent initiatives, namely the workshops at London and Groningen and, indeed, our paper sessions at the past three RGS-IBG conferences. We are slowly building up our strength and would hope to evolve from working group to full research group in about a year. We are currently developing a website.
5. David Butler spoke on our origins and **our links with the AAG-GORABS** group, and how we continue to share officers and have been allocated space in their twice-yearly newsletter and may use their JISMAIL listserv.
6. Richard Gale then spoke about **the third, continental European study group** in the sub-discipline, and how we must also try to link with them. We don't wish to be exclusive in any way, but rather to build on our contrasts and strengths with separate but interlinked events. He also elaborated on the postsecular theme which had been the theme of the **one-day symposium, funded by the RGS and held in London last year, following the annual RGS conference**, entitled '*Religion, normativity and the spirit of critical geography*'. It focused on critical geography and geography of religion. A previous event with considerable success had been held at Newcastle University in March 2010, organised by Peter Hopkins. We continue to try to marshal debates and construct synergies. **Last month's symposium at Groningen, The Netherlands**, entitled 'Ethical

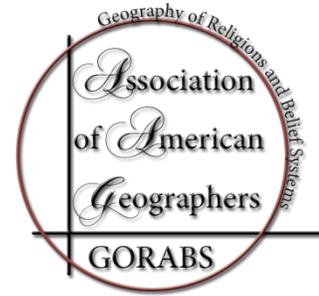
dilemmas of the postsecular city' picked up further on trends of the postsecular once more. Andy Williams, in attendance, then gave a feedback report on Groningen.

7. Speaking as co-treasurer, Richard Gale gave the **financial report** and informed the attendance that all was fine financially, but that some outlay would take place over the coming year, website and other related work.
8. The **committee was expanded** with Hannah and Richard joining as Postgraduate Representatives and Geraldine agreeing to become an Ordinary Member.
9. Andy Williams commended to our readership Judy Hamm's recent work and Peter Hopkins recent papers.
10. With an eye to **future events**,
 - a. Andy Williams encouraged all of us to think of planning for the AAG 2013 at Los Angeles.
 - b. David Butler raised the possibility of a symposium or workshop at UCC (Cork, Ireland) in spring 2013, which could be a preamble for AAG 2013. He would liaise with Richard Scriven and the department and see what is possible.

There being no further business, the meeting concluded at 14.50pm.



GORABS 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>

Chris Hewson:

Multi-Faith Spaces: Symptoms and Agents of Religious and Social Change is a three year research project based at the Manchester Architecture Research Centre (MARC). The project considers multifaith space as both emerging from our multicultural and religiously diverse societies, as well as active in the facilitation of community, dialogue and toleration. These processes are researched from a material perspective, viewing multifaith spaces (MFS) as primarily works of architecture, shaped through the actions of many stakeholders: users, designers, architects, engineers, artists, chaplains, academics, facilities managers, diversity officers, etc. The project has visited over 200 MFS in the United Kingdom and beyond. It has employed a host of research techniques; site visits, interviews, measured drawings, participant observation, questionnaires, focus groups, and the gathering of visual data. To date the project has amassed over 14,000 tagged photographs.

On March 21st and 22nd over 150 delegates -academics, chaplains, architects, policy makers and others stakeholders - arrived at St Peter's House Chaplaincy, University of Manchester to attend our international conference. The first of its kind, the conference was an opportunity to present our current research findings, and discuss the broad challenges inherent in the design, management and sharing of multifaith space. Sessions included: architecture, design, management, chaplaincy, policy, theory, new research and theology. Delegates also enjoyed plenary talks from a range of international practitioners, and key UK-based academics, alongside an evening keynote from Professor Kim Knott (Lancaster University).

As we begin to write up our findings, we will keep you informed via a regular newsletter. For further information about the project, please visit our website at www.manchester.ac.uk/mfs.

Jamie Scott

Published by the University of Toronto Press, *The Religions of Canadians* is about world religions and the making of Canada. Drawing on the expert knowledge and personal insights of scholars in history, the social sciences, and the phenomenology of religion, separate chapters introduce the beliefs and practices of nine religious traditions, some mainstream, some less familiar. The

opening chapter explores how Aboriginal Canadian traditions continue to thrive after centuries of oppression. Subsequent chapters follow in the footsteps of Catholic and Protestant Christians, Jews, Muslims, Hindus, Buddhists, Sikhs, and Baha'is as they have made their way to Canada, and reveal how different immigrant communities have adapted their rich religious heritages to a new life in a new land. Each chapter is divided into five sections: an introduction; a succinct overview of the tradition; its passage to and transformation in Canada; a close study of contemporary Canadian communities; and an afterword suggesting possibilities for future research. Chapters conclude with a list of important terms and dates, related websites, a concise bibliography of further readings, and key questions for reflection. *The Religions of Canadians* is the first full examination of world religions in Canada and will serve as excellent contextualizing material for anyone interested in colonial and postcolonial geographies of religion in Canada and the country's development as a pluralist, multi-religious society.

Michael Ferber:

Michael Ferber was recently promoted to Associate Professor at The King's University College in Edmonton, Alberta Canada and has been granted tenure. He continues to teach Geography in the Environmental Studies program, but is primarily serving as an Administrator in the role of Director of Development.

Frédéric Dejean:

Frédéric Dejean (Université de Montréal) and Lucine Endelstein (CNRS) will be co-editing the 6th issue of *Carnet de Géographes* with the special issue title, "Spatial approaches of religious facts." A call for papers in English can be found here:

http://www.carnetsdegeographes.org/PDF/CFP_carnet_geographes_number%206.pdf. The articles with a short presentation of the author(s) (including institution, status) must be sent by **November 15, 2012** to the following address: lescarnetsdegeographes@gmail.com. The issue is scheduled for **May 2013**.

Religion, Space and Diversity - Negotiating the Religious in the Public Sphere

International Colloquium, 1-2 June 2012, University of Gottingen

Max Planck Institute for the Study of Religious and Ethnic Diversity

The meeting was combined with the 7th International Colloquium on the Changing Religious Landscape of Europe and the Annual Meeting of the Working 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.

There were three common lectures:

Hans Knippenberg, *Secularization and transformation of religion in post-war Europe: general trends and geographical variety*

Ceri Peach, *Islam and the art of mosque construction in western Europe*

Kenneth Dean, The religious geography of Singapore: 1819-2012

The paper sessions covered the broad topics of 1) religious changes in Western Europe, 2) Islam in Europe, 3) religious changes in Eastern Europe, 4) religious buildings and places, and 5) topics beyond Europe. Presenters included: Johan Andersson, Gill Valentine, Anne Goujon, Ramon Bauer, Richard Gisser, Francesca Montemaggi, Assia Harwazinski, Martina Schalpbach, Andreas Tunger-Zanetti, Daan Beekers, Sarah Jahn, Elzbieta Bilska-Wodecka, Emilia Moddelmog-Anweiler, Arnaud Liszka, Thomas Kackenmeister, Marlen Schroder, Eoin O'Mahoney, Izabela Soljan, Sabine von Lowis, Tomas Havlicek, Reinhard Henkel, David Koussens, Frederic Dejean, Martina Hupkova, Deniz Duru, Hikmet Kocamaner, Jurgen LafrenzThorsten Wettich, and Stanley D. Brunn.

The Geography of religion occupies a more prominent role in Germany than in other countries. The meeting was Organised by Professor Thomas Schmitt, who has recently moved from the Max Plank Institute to the University of Erlangen. The Max Planck Institute is new and was founded with emphasis on Anthropological and Social geographical research. It is hoped that next year's meeting of the International Colloquium on the Changing Religious Landscape of Europe, will take place in Krakow.

With thanks to Francesca Montemaggi and Ceri Peach for this contribution to the GORABS newsletter.

David E. Sopher New Scholar Award



Murat Es (centre), winner of the Sopher Award 2012, with David Butler (right), GORABS chair, and David Rutherford (left), GORABS treasurer.

The David E. Sopher Award for 2012 attracted three entries, each of which was submitted to a panel of five reviewers (past or current GORABS officers), each marking out of 100 points.

The winner was Murat Es, of University of North Carolina at Chapel Hill for his paper entitled '**Western Mosques between Universalism and Particularism.**' The total mark awarded was 415/500, with an average percentile award of 83%. Here was his abstract:

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, Europeanness, 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).

Some of the reviewer comments found the paper "the best organized, with a clear research question, clearly addressed and discussed." Another noted it to be "interesting and well-written. The topic is timely."

Congratulations, Murat!

The following announcement is presented here to encourage new scholars in the sub-discipline of geography of religions and belief systems to consider applying for the Sopher Award. The deadline for submitting the completed paper for consideration is 15 February 2013. However, the paper must be presented at the AAG annual conference in Los Angeles in April of 2013, so if you intend to submit a paper for the award competition, you must submit the paper title and abstract to the AAG before the conference deadline of 24 October 2012.

Description:

The purpose of the David E. Sopher New Scholar Award is to promote intellectual enquiry from new scholars into geographies of religions and belief systems through the presentation of papers at the AAG meeting. Papers will be judged on potential contribution to the field of Geography of Religions and Belief Systems, organization, and written composition.

Eligibility:

Both graduate students and untenured faculty who are not serving on the GORABS board can apply for the award.

Award:

The amount for the 2013 award is a travel grant of \$250. The recipient will also be given an official certificate at the AAG awards luncheon.

Disbursement:

A check will be disbursed to the winner at the 2013 Geography of Religions and Belief Systems annual business meeting at the AAG event.

Requirements:

The paper and application form must be emailed to the GORABS chair in rich text or Microsoft Word format no later than midnight, February 15th. The paper must subsequently be presented at the national AAG meeting, though it does not have to be in a GORABS sponsored session. A panel of previous GORABS chairs will judge the papers and determine a recipient. The winner

will be announced in time to attend the awards luncheon with a GORABS representative. GORABS reserves the right to not make an award in a given year.

The application form is available on the GORABS website at <http://gorabs.org/>.

More Information:

For more information please contact the present GORABS chair, David Butler, at D.Butler@ucc.ie.

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 ejleppman@windstream.net

Please consider submitting a paper based on recent research, collaborations, debates, or presentations at appropriate academic conferences.
