In this newsletter, you will find a compilation of very exciting developments in geographies of religion. First, you will find sessions and papers related to our AAG meeting in Los Angeles on April 9-13, 2013. Please remember to come to our Annual Lecture (delivered by Ann Taves) and the Business Meeting (where the Sophier Award will be presented). Second, you will discover that geographers interested in religion have published a great deal over the last year in our Member News.

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. 47.
ASSOCIATION OF AMERICAN GEOGRAPHERS
GORABS-SPONSORED SESSIONS +
SESSIONS AND PAPERS OF INTEREST

GORABS ANNUAL LECTURE
MAPPING SIGNIFICANCE: A BUILDING BLOCK APPROACH
Ann Taves, University of California, Santa Barbara

Organizers
Justin Tse, University of British Columbia
David J. Butler, University College Cork (UCC)

Chair
David J. Butler, University College Cork (UCC)

Discussant:
Adrian Ivakhiv, University of Vermont

Ivakhiv (2006) has argued that religion and sacrality are unstable signifiers that should be studied as ways of distributing significance across geographic spaces and distinguishing between different kinds of significance. To implement this agenda, we need to attend more carefully to the processes that work together to create a sense of significance. A building block approach to significance would suggest the importance of at least three factors: setting apart, which marks things as non-ordinary; valuation, which ranks and orders them; and positioning, which situates them in relation to other things. Examples will be used to illustrate the interplay of these factors, the contestations surrounding them, and thus the way that point of view constitutes such maps and makes them unstable.

GORABS BUSINESS MEETING
THURSDAY, 4/11/2013
7:30 PM – 8:30 PM
Santa Monica D, Westin, Level 3

ALL ARE WELCOME!!!!
GORABS SPONSORED SESSIONS - PRESENTERS AND ABSTRACTS

Wednesday, 4/10/2013, 8 AM - 9:40 AM
La Brea, Westin, Lobby Level

Organizer:
Tristan Sturm - York University

Chair:
Tristan Sturm - York University

Panelists:
Elizabeth Olson - UNC-Chapel Hill
Justin Beaumont - University of Groningen
Banu Gokarikel - University of North Carolina, Chapel Hill
Paul J Maginn - University of Western Australia

Discussants:
Nicolas Howe - Williams College
Justin Wilford - University of California Los Angeles


About the book:
In an era where church attendance has reached an all-time low, recent polling has shown that Americans are becoming less formally religious and more promiscuous in their religious commitments. Within both mainline and evangelical Christianity in America, it is common to hear of secularizing pressures and increasing competition from nonreligious sources. Yet there is a kind of religious institution that has enjoyed great popularity over the past thirty years: the evangelical megachurch. Evangelical megachurches not only continue to grow in number, but also in cultural, political, and economic influence. To appreciate their appeal is to understand not only how they are innovating, but more crucially, where their innovation is taking place.

In this groundbreaking and interdisciplinary study, Justin G. Wilford argues that the success of the megachurch is hinged upon its use of space: its location on the postsuburban fringe of large cities, its fragmented, dispersed structure, and its focus on individualized spaces of intimacy such as small group meetings in homes, which help to interpret suburban life as religiously
meaningful and create a sense of belonging. Based on original fieldwork at Rick Warren's Saddleback Church, one of the largest and most influential megachurches in America, *Sacred Subdivisions* explains how evangelical megachurches thrive by transforming mundane secular spaces into arenas of religious significance.

**Rising to the challenge: defining the contours of a new 21st century critical urban theory (CUT): Session 2; Thinking the unthinkable in CUT - globalized religion and the visceral politics of recognition (2251)**

**Wednesday, 4/10/2013, 2:40 PM – 4:20 PM**

Bunker Hill, The LA Hotel, Level 2

This session enquires strategically and critically into the current tradition of critical urban theory (CUT) and calls for creative reformulations. Brenner et al's volume, *Cities for People, Not for Profit* admits that current models of CUT can only 'partially grasp the contours and consequences of emergent urban transformation'.

This session proposes three ways in which this challenge might be addressed.

First, to address the type of critical questions that 21st century urbanism raises in respect of current CUT hegemony. What dynamics and dimensions of planetary urbanism are sufficiently complex and ambiguous to be ahead of the current theoretical curve? What new constellations of urban experience challenge the methodologies and/or epistemological assumptions of traditional CUT, while augmenting its transformative and emancipatory capacities? Questions of this kind are an important stage in the new critical urban hermeneutic which is starting to emerge.

Second, to reflect on actual urban praxis where the coming together of disparate elements and actors reflect a new focus or expression of liberative and critical urban practice. Here case studies of agonistic as well as synthetic rapprochement will be addressed which reflect important new paradigms and spaces of participative transformation in the urban realm.

Third, to develop new theoretical concepts and discourses that critically interpret the dynamics of power, as well as inspire new collectivities of political and structural response. The current crop of conceptual catchphrases (assemblage; grey space; hybridity; third space; postsecular rapprochement) are committed to dealing with multiplicities of experiences, epistemologies and ontologies of urban space. Far less is yet known how these alternative narratives actually reconcile the strategic and political demands of a reinvigorated CUT.

**Organizers**

Chris Baker, University of Chester
Justin Beaumont, University of Groningen

Chair
Chris Baker, University of Chester

Papers

Eberhard Rothfuss* - University of Passau
Theories of recognition, urban inequality and misrecognition in favelas of Brazil
This paper tries to draw attention on the theory of recognition, developed by Axel Honneth, protagonist of the third generation of the 'Frankfurt School' of Critical Theory. Honneth's work focuses on relations of power, recognition, and respect.

Axel Honneth considers the communication paradigm of Habermas to be insufficient - as being unable to further develop the social reference point of the Critical Theory. To him, such a model of communicative understanding neglects the social experience of humiliation and disrespect. It is not the orientation on positively formulated moral principles that forms the basis for and motivation of social protest of the 'under classes', but rather the experience of violation of their intuitively given sense of justice.

There are three normative modes and societal spheres of recognition: emotional attachment (love), cognitive respect, and social esteem which relate to intimate, legal, and social relationships, respectively. In Honneth’s opinion, only a successful interplay between all three forms of recognition may produce a social framework that enables the individual to develop a functioning 'self-relationship'.

This approach could enrich the debate on urban critical theory; especially the critical interpretation of (opaque) dynamics of power differentials in society and new collectivities of political and structural response could be addressed.

I will try to underline this assumptions by presenting an empirical case study in a misrecognised neighbourhood in Salvador da Bahia, Brazil, by focusing on the naturalisation of urban injustice, the everyday tactics of resistance and the practices of "unproductive exhaust" of the 'favelados'.

Frederic Dejean* - Université de Montréal (CREUM)
From social to spatial "recognition": what place for the "politics of recognition" in critical urban theory
Our presentation considers critical urban theory in the light of "recognition", a keyword of our time employed in so many ways that it has become difficult to grasp its meaning and its critical potential. Axel Honneth, one of the most famous heirs of the Frankfurt School, has made the
concept of "recognition" the cornerstone of his philosophical and sociological work, and has tried to subsume the overarching question of justice under it. In a "political-philosophical exchange" with Nancy Fraser and in his recent contributions, Honneth has shifted from an individual perspective on recognition to a collective one. Drawing on philosophical sociology, and renewing the tradition of the so-called Frankfurt School, Axel Honneth diagnoses what he calls "social pathologies". Even if he uses the expression in a broad sociological meaning, it is worthwhile to ask to what extent "social pathologies" are "spatial pathologies" as well, especially in urban context. Thus, our presentation will explore the spatial side of the "politics of recognition", asking different theoretical and practical questions: what does it mean practically to speak of spatial recognition? How does it participate as a key element of a more broad recognition? How might the concept of "spatial recognition" inform critical urban theory?

Justin Beaumont* - University of Groningen

Chris Baker - University of Chester

Towards a postsecular ethics of the city

This paper addresses virtues of compassion, charity and hope and how they are played out and performed in the postsecular city. The theoretical ambition is to show how attention to these concerns offers a novel and exciting new direction for critical urban theory. A great deal of attention gets paid these days among a variety of academic, political and media circles to the increasing, or at least changing, visibility of religion in the public domain through the activities of faith-based organizations (FBOs) in cities (Beaumont 2008a; 2008b; Beaumont and Cloke 2013; 2012b). Debates the around the postsecular in particular have harnessed powerful theoretical and conceptual tools to embrace these new impulses (Molendijk et al 2010; Beaumont and Baker 2011). These debates however have been largely neglected within critical urban theory for reasons that are examined in the paper. In particular an under-theorized area has been the ethical concepts central to this new visibility of religion among the activities of FBOs and faith-motivated and other individuals in a variety of arenas, including new expressions of political engagement for social justice. We propose that virtues such as compassion, charity and hope are pivotal to these changes. These virtues make possible the various postsecular crossovers (Cloke and Beaumont 2012) between the secular and the religious in the new public domain of cities with clear implications for postsecular ethics of the city.

Markha Valenta, Dr.* - Radboud University Nijmegen

The City and the Highlands: Developing Critical Urban Theory in Light of Global Religious Politics

Perhaps the most radical element of any urban theory today is quite simply the fact that it posits "the city" as something - coherent, consistent, mappable and bounded enough - for us to analyze. My entry point into this difficult-to-imagine "city" will be the politics of religion and religious minorities in world cities. Like world cities, religion is a deeply globalized and hard to circumscribe phenomenon. The question then is: what do the globalization of the city and the
globalization of religion have to do with each other? It is the key argument of this paper that developing the frameworks and concepts necessary for such an analysis, in and of itself, entails a form of critical urban theory.

Central to such an analysis is the recognition that today the city’s vital opposite is no longer the national agrarian hinterland. Rather the global city’s opposite is the global hinterland - those areas of the world most resistant to the snarl of financial, political, cultural, sexual and material logics which we call neoliberalism. In other words, the highlands of Afghanistan and Pakistan, as these have come to embody all the liberal West fears. This paper will argue that this binary - the neoliberal city vs. the backward highlands - is one of the preeminent (if still largely implicit) frameworks shaping the cultural politics of our cities. In order to sustain this argument, the paper will consider in detail the accommodation of Muslim minorities in two postcolonial port cities: Amsterdam and Mumbai.

Clara Greed* - UWE

RELIGION AS CAPITAL: IT MAY TAKE A MIRACLE

Capital has been a fundamental component in shaping power within society as recognised across the sociological spectrum. The paper first discusses the ways in which religious capital was operated in the past, and to whose benefit, when the church was powerful, before the advent of secularisation. Second, the manifestation and operation of spiritual capital today will be discussed, with reference to the beliefs and activities of fundamentalist evangelical and Pentecostal groups. Spiritual capital may be seen [defined] as a source of alternative power for the weak, as a resource, and potential form of wealth for the poor. But, one must step back and take a more reflexive perspective, for however real all this is to believers; they actually live in two extremely contrasting realities. They may testify to being sons and daughters of the living God and are promised a mansion in Heaven. But on this earth they appear powerless, and may be jobless and fighting the council over housing provision. But they believe the power of prayer will change these circumstances through divine intervention. Whether, with time, the forces of religious capital, and associated spiritual power, can actually impact on the exterior host society (as in the Bible), and create observable political, cultural and economic changes has yet to be seen.

Religion: The Geography of Sacred Places, People, and Death

Wednesday, 4/10/2013, 4:40 PM – 6:20 PM
Corsican, Biltmore, Mezzanine Level

Chair
Masha Halevi - UW

Papers
Christopher Chua* - University of California, Berkeley

*Imperialism and Religious Geography: San Francisco’s Chinese Presbyterian Church in the Late 19th Century*

San Francisco’s Chinese Presbyterian Church—now the Presbyterian Church in Chinatown—is the oldest Asian Protestant church of any denomination in North America. Founded in 1853, its history spans virtually the entire period of Chinese presence in the continental United States, and the church’s experience as a site of missionary activity is correspondingly long. Established as a Pacific-Coast station by the Presbyterian Board of Foreign Missions, the San Francisco church was part of the denomination’s larger strategy for evangelizing China.

Based upon archival research, this paper considers the role of the Chinese Presbyterian Church in a late 19th-century American religious geography that spanned the Pacific. As much as San Francisco was a port of entry for arriving Chinese, the city’s Chinatown was a bridgehead for missionary activity in East Asia. Imperialism shaped the theology underpinning religious expansionism, and the realities of empire affected the day-to-day experiences of emerging Chinese Christians in the United States and influenced the place-making efforts of that community in San Francisco.

Lillian I Larsen* - University of Redlands

*Paul’s Emissaries: Re-presenting the Lives and ’Acts’ of Early Christian Women*

Understanding the undisputed letters of Paul as the documents that bring readers closest to the constituencies that comprise the earliest Christian communities, this paper will explore what we can learn about the lives, activities and investments of early Christian women by placing the social landscapes refracted in the letters written and/or attributed to Paul, in conversation with a broader spectrum of narrative sources—here the Acts of the Apostles and the Acts of Paul and Thecla. By geographically representing information respectively gleaned from letters and narrative accounts as discrete bodies of information, we will continue to explore the degree to which the historical weight assigned a given source, and the cartographic symbology used in representing its geographic content, retains the potential to elucidate stubborn interpretive uncertainties in useful ways. Critical questions implicit in the task of gleaning history from ancient, and often fragmentary sources, will be engaged and assessed.

Cadi Fung* - Michigan State University

*Buddhist Attitudes Toward Animals: A Case Study of Metta Forest Buddhist Monastery*

Buddhism is often considered to be the most ecologically-minded of all the major religions. For that reason, in this time of anthropogenic global change, Buddhist doctrine has been held up by many scholars as a potential model for how humans ought to interact with the world around them. The Buddhist precepts, for example, are among the many ways in which Buddhists structure their lives to minimize disturbance to the surrounding environment, non-human animals included. It is this focus on respect towards non-human animals that I focus on in this
paper.

To explore the ways in which Buddhist doctrine influences interactions between humans and non-human animals, I lived among and interviewed a group of Thai Forest Tradition Buddhist monks and lay people at a monastery in Southern California (Wat Metta) who appeared to be living environmentally-friendly lifestyles. While some practices at the monastery conflicted with pre-conceived notions of Buddhism as environmentally "sustainable," residents and visitors of the monastery appeared to actively work towards building a better world for all organisms. Rather than focusing on material development and the furthering of external goals and desires, these individuals focused on creating an environment that minimized human dominance over nature and maximized the "good" for all beings. Empathy, compassion, and a focus on individual responsibility are lessons that can be learned from Wat Metta and applied elsewhere if we want to strive to achieve more environmentally-responsible societies.

Ilung Seo* - Chonnam National University
Kyonghwan Park - Chonnam National University

Institutional intervention of modern nation-state on deathscape: historical transitions in necrogeographies of South Korea

Deathscape is one of critical focal points for human geographers, because it represents an unescapable destiny of human lives and reflects specific characteristics of spatial governmentality. As a institutional geographic research, this paper investigates transitions of geographies of deathscape in South Korea since the mid twentieth century, focusing on understanding how the modern nation-state has intervened in controlling and managing deathscape. First, traditional deathscape in South Korea was characterized by individual and familial graves, which Confucianism and Feng-Shui influenced. Second, such premodern deathscape was gradually replaced by communal cemetery during Japanese colonial occupation in the colonial/modern discourse of sanitation had been hegemonic. Third, since the 1960s, the discourse of spatial efficiency and productivity emerged as a dominant way legitimizing communal cemeteries. Such transition was closely intertwined with the rapid postcolonial development led by the national government. Finally, in recent decades, a new geography of crematorium is gradually replacing conventional graves and cemeteries. And also a more inclusive discourse of deathscape can be found in public discussion. This paper conclusively suggests that the size of land which a dead body can occupy has been decreased in general, and such transition was a socio-spatial result of diverse interventions in which the national government and other institutional actors were involved.

Masha Halevi, Dr.* - The Hebrew University of Jerusalem

Re-Creating a Sacred Space: The Modern Holy Catholic Sanctuaries in the Holy Land

The primary factor in the identification of holy evangelical sites in the modern period was, just as in the ancient periods, an anomaly in landscape. These anomalies were extremely powerful,
pulling and fixing the traditions to the site, suppressing all the other possible options. The opportunity to rebuild the holy places after hundreds of years strengthened the need to build the sanctuaries in authentic places. However, the new churches were to be built in areas identified prior to the use of modern scientific methods by Byzantines and Crusaders, purchased by the Franciscan Custody on that base and therefore subject to modern scientific criticism. The answer to this criticism was creating and presenting a continuity of identification and worship on the sacred sites since the apostolic era until the present day by the means of the new discipline of archaeology.

The building of the new churches and the way they were shaped, re-created the collective memory connected to the evangelical event, generating an imaginary background located in the mental image of the pilgrim from now on. The new church provided not only a geographical, architectonic and artistic setting for the memory of the event itself, but also a visible sequence of worship and Christian devotion. This sequence connected the modern pilgrim to his predecessors thus producing a powerful experience of belonging.

This paper will provide several examples to the above patterns from the Sanctuaries built by the Franciscan Custody in the Holy Land.

**Situating (Post)Islamist Geopolitics I (3135)**

*Thursday, 4/11/2013, 8 AM - 9:40 AM*

*Laguna Parlor 3028, Westin, 30th Floor*

In the wake of dramatic democratic upheavals in the Middle East and North Africa, foreign policy observers have warned that the so-called Arab Spring could regress into a bitter Islamist winter. However, not only does the narrative of sweeping democratic revolution gloss over the many troubling continuities in the post-revolutionary political landscape of the Arab world, but the fear of a regional Islamist takeover fails to account for the multiple and competing expressions of political Islam currently being debated. Indeed, the neatly defined borders of secularism and Islamism need to be reexamined in light of the radical political transformations that political Islam is and has been undergoing. Such political transformations are part of an ongoing reconfiguration of the relationship between religion, the state, and the individual that Asef Bayat (1996, 2007, 2010) refers to as post-Islamism. However, the dominant geopolitical discourse on Islamism has largely favored a global scale of analysis (Secor 2001), focusing on formal, strategic political mobilization (Turam 2011). Such approaches prove inadequate in theorizing the ways in which competing expressions of democratic and religious subjectivity are performed across and within multiple sites and scales, including the mundane spaces of everyday life. This panel will explore connections between Islam, political subjectivity, and democracy as performed through everyday spaces and practices, and situated within wider spatial-temporal networks and imaginaries.
Papers

Introduction: David J. Marshall, University of Kentucky

Mona Atia* - George Washington University

Neoliberalism and Piety in Post-Mubarak Egypt

During the Mubarak years many factors coalesced in Egypt to enable the merging of piety and neoliberalism. Mubarak decimated the welfare state, pursued economic growth without regard for escalating inequality and privatized state-owned industries, producing a new bourgeois class in charge of Egypt’s neoliberal economy. At the same time, decades of the state's meddling in the affairs of Islamic entities had numerous unintended consequences. Islamism expanded in everyday life spaces and Islamists gained legitimacy as they called for free and fair elections. The Egyptian public came to believe, just as Mubarak era fear mongers had preached, that all Islamic practices were undertaken by the Muslim Brotherhood. After the uprising, it was no surprise that the Muslim Brotherhood rose to power. In this paper, I argue that the Freedom and Justice Party represent a convergence of piety and neoliberalism, a process that began long before the uprising but that came to have great salience in the 2012 election. I examine President Morsi’s “el-Nahda” platform as both Islamist and neoliberal. Devised by a team of technocrats, the platform emphasizes the importance of the private sector, respect for private property, competition, and a culture of self-reliance. At the same time, the party has called for the gradual replacement of usurious institutions and transactions with Islamic ones and proposed new regulations for the Islamic banking sector, including permitting the issuance of sukuk (Islamic bonds). The Nahda represents the blurring of the boundaries between faith and economy that governs post-Mubarak Egypt.

Nurcan Atalan-Helicke* - Skidmore College

"ecoIslam": Global markets, Islamic perspectives on genetically-modified food and halal certification

In October 2011, just a few days before Eid al-Adha, the second religious holiday celebrated by Muslims worldwide, Turkish consumers have become frustrated with the statements of a national Turkish non-profit, The Health and Food Safety Movement, claiming that halal animals fed genetically modified (GM) animal feed would not be considered halal (not fit for consumption by Muslims). This publicized the decision of the Turkish Biosafety Committee that legalized the import of three GM soy varieties as animal feed in early 2011. Turkey has
expanded its import of GM crops, which meant that majority of animal feed, especially in poultry facilities became dependent on GM grain imports. The halal meat controversy in Turkey raises questions about the future of GM food, food security and the anti-genetic engineering (GE) movement and has wider ramifications for consumer concerns about access to healthy food and religiously proper food in Muslim countries. Based on interviews with the secular anti-GE activists, and their Islamic-oriented counterparts (businessmen association, food auditing company and two non-profit organizations working on food safety) carried out in Turkey in 2011 and 2012, this paper explores the intersection of development, Islam and food social movements. It argues that halal GM food and halal debates are shaped not only by religious identity but also by consumerism and class dynamics. The diversity of opinions within the anti-GE movement in Turkey suggest that anti-GE movements in Muslim dominated countries converge with global social movements yet also reflect conflicting local political processes.

Richard L Wolfel* - US Military Academy

**Controlling the Uncontrollable: Billboards as a Tool of Political Penetration and Control in Uzbekistan.**

When one thinks of Islamic Fundamentalism in Central Asia, Uzbekistan is often at the top of the list of places to discuss. The 1990s and early 2000s were an era of increasing Islamic Fundamentalism and political instability as Uzbekistan charted a course away from the Soviet model of political and economic development. Several conflicts occurred during this era. The climax of the Islamic Fundamentalist movement in Uzbekistan was the Andijon riot in May 2005. The result of Andijon has been a crackdown on Islamic fundamentalism and political dissent in Uzbekistan and a geopolitical movement towards Russia by the Uzbek government. The Uzbek government has employed a multifaceted approach to control real and potential insurgencies. Alongside the increased police and military presence, the government erected numerous billboards with political and nationalistic messages to promote the actions of the government. The messages range from inspirational, nationalistic messages, through explanations of international geopolitical alignments. Along with the messages, the billboards act as a sort of panoptic agent of the Uzbek state, continually showing the importance of Karimov and his policies. They metaphorically act as another set of eyes for the regime, guiding the population in making decisions on national identity and garnering support for domestic and international polices. These billboards are pervasive in most settlements of the country and use political messages to promote the political penetration and legitimacy of the Karimov government.

Peter Wood* - Florida State University

**Transnational Islam in Latin America’s Southern Cone**

This paper explores the portrayal of Islam in the Southern Cone region of South America and how perceptions of the religion’s role in the area affect international policy and social conduct. Islam has been an important force in Latin American societies throughout the 21st century.
Additionally, Islamic communities have many ties, real and perceived, to illicit and informal economies throughout Latin America. By expanding on views of Islam in Latin America it is possible to better understand the functions of international borders, regional economic integration, migration policy, and governmental authority as they pertain to the Southern Cone. This paper seeks to identify valid and invalid claims on the nature of Islam in this region and discuss the implications such claims have on these themes. Additionally, the relationship between Latin America to the Middle East will be addressed at both regional and state scales. Engaging with Islam in the Latin American context in practical and theoretical terms allows for the global trajectory of the religion to be coupled with localized study on its impact, growth, and incorporation into public discourse.

Situating (Post)Islamist Geopolitics II (3235)
Thursday, 4/11/2013, 10 AM - 11:40 AM
Laguna Parlor 3028, Westin, 30th Floor

Organizer
David J. Marshall, University of Kentucky

Chair
David J. Marshall, University of Kentucky

Papers
Syahrul Hidayat* - University of Exeter UK; University of Indonesia
After Religious Based Visionary and Imagery Offers, What Next? The Failure of Moderate Islamic Party of the PKS to Maintain its Electoral Success in Jakarta
After its success to win the national election in Jakarta in 2004, the PKS fails to secure its popularity in the following elections. The moderate Islamic party lost in two consecutive local elections in 2007 and 2012 and also slipped to second with fewer votes in national election of 2009. This study compares the party’s involvement in Jakarta local elections since its surprising success in 2004 and it reveals that the party has failed to offer leadership and programme fit with urban demands. As a result, the party has lost its momentum as a party of hope to offer significant change in Jakarta. The PKS’s ‘magic mantra’ as a clean and caring party is no longer effective to attract public support when the capital demands for more programmatic solutions to tackle its acute problems of unmanageable traffics, seasonal floods, poor public services, and pro-capitalist city spatial policies. Although the party has succeeded to win several local elections in medium sized cities including Depok, a buffer city of Jakarta, the public do not see them as figures that represent the party’s answer as Joko Widodo, the newly elected governor for the capital with less religious image, has proven to be more successful in Surakarta, Central Java, with effective and creative leaderships and pro-people local policies. The study concludes
that the PKS has yet to transform its religious based vision into more deliverable programmes and offer pro-people leadership to survive as a winning party in electoral process in Jakarta.

Zev Moses* - University of Toronto

The Islamic Revival and Urban Development in Post-War, Post-Socialist Sarajevo, Bosnia and Herzegovina (1995-2012)

The end of state socialism in Yugoslavia was accompanied by an increase in the power and public presence of all of the country’s major religions. This religious revival was the cause of both celebration and dismay, and was especially contentious in Bosnia-Herzegovina, Yugoslavia’s most religiously and ethnically heterogeneous republic. For some it represented an end to the religious repression of Yugoslav socialism, and the awakening of a new era of religious freedom. For others however, the growing presence of religion was met with suspicion, particularly in Bosnia given the extensive secularization of the population during the socialist period, especially amongst the republic’s Muslims. The close and sometimes direct ties between religious actors and violent ethno-nationalisms have made the religious revival even more contentious, as the lines between religious expression and nationalism are often blurred. This paper argues that these disputes over nationalism and the role of religion in Bosnian public life have become intimately connected with questions of urban space in post-war Sarajevo. The city itself has become a key site in the construction of a new Bosniak (Bosnian Muslim) nationalism, performed through the renaming of streets and public spaces to reflect Bosnian Muslim or Ottoman figures and the significant expansion of the city’s (Islamic) religious infrastructure. A wave of new large scale urban developments—sharia compliant shopping malls and luxury hotels—financed by Persian Gulf capital, has only added to the controversy. Thus the question of religion and urban change in Sarajevo is also caught up in global flows of capital.

Post-secular spaces: explorations beyond secular theory and research I (4463)

Friday, 4/12/2013, 12:40 PM – 2:20 PM

Pacific Ballroom Salon 3, LA Hotel, Level 2

The aim of this paper session is to explore the parameters of post-secular research and theory in Geography. From Habermas to Asad to Butler, post-secular theories and approaches unsettle previously taken-for-granted relationships between religion, the state, and society. The challenge posed by post-secular theory is not to study religion more, or to study religion in isolation, but rather to re-view moments, meanings and events without the assumptions of secularization theory - that is, without assuming that religious practices, values and institutions have been historically or contemporarily irrelevant or marginalized in the functioning of ‘modern’ societies. As a critique of secularization theory, post-secular approaches encourage us to uncover and analyze the lingering and overt presence of religion in our social interactions, our economies, and in the everyday and exceptional practice of politics. Less clear in these broader debates (and, arguably, within geographical scholarship on the topic) is the relevance of space
and spatial theory in either the theoretical development or empirical analysis of post-secular approaches. This paper session hopes to begin consolidating and synthesizing the spatial concerns of post-secular theory by exploring emerging empirical research on new (and old) interrelationships between religion, society, politics, and economy.

Organizers
Banu Gökariksel, University of North Carolina, Chapel Hill
Elizabeth Olson, University of North Carolina, Chapel Hill

Chair
Banu Gökariksel, University of North Carolina, Chapel Hill

Papers
Hulya Arik* - York University
Towards a Geographical Sensibility of Secularism: Gendered Formations of the 'Secular' and the 'Religious' in the context of the Turkish Military
My research focuses on female embodiment at the intersection of secularist and militarist discourses in Turkey. Since the foundation of Turkish Republic in 1923, the Turkish Military has been the self-proclaimed defender of the principle of secularism and a significant political actor against "Islamist revivalism" for the past three decades. Institutionally, it has adopted and promoted a "secular" and modern lifestyle for its personnel and their families in its social spaces. Through entrance regulations and punitive mechanisms against the personnel who are identified as "fundamentalist" or "radical Islamist", the Turkish Military has aimed at creating, what I term, "secular bodyscapes". In the construction of these spaces, women’s embodiment of a secular and modern identity with a European form of lifestyle and dress has been juxtaposed against the image of the "fundamentalist" headscarved woman. The 'secular' versus 'religious' dichotomy got materialized on women’s bodies through mobilizations of fear and anxiety, as well as pride and joy of belonging to these carefully crafted but still fluid identity categories. As a result of 45 in-depth interviews with military wives and daughters and ethnographic observations at the social spaces of the military in Istanbul and Mugla (Turkey) I explored women’s everyday experiences of inhabiting, remaking and challenging the 'secular' and 'religious' at the level of the visceral registers, sensibilities and affect. With this paper, I aim to contribute to production of a "sharper geographical sensibility" (Thien 2005) of secularism and 'the secular' in their spatial configurations through everyday interactions and bodily engagements.

Justin K.H. Tse, University of British Columbia at Vancouver
Cantonese Protestant Activism and Secular Geographies: religion, ethnicity, and the secularization thesis
Geographers of religion have long assumed that the resurgence of religious practice in contemporary spaces are signs of the vitality of religion, demonstrating the falsity of the secularization thesis. Fieldwork that I conducted in 2011 and 2012 with 140 Cantonese-speaking Protestant key informants and 115 Cantonese-speaking Protestant focus group participants in Vancouver, San Francisco, and Hong Kong would seem to indicate no different, for they have been active in advocating for traditional family values and offering social services to the poor through religious agencies. While some might label these signs of post-secular geographies, I follow Wilford’s (2010) argument that geographies of religion need to be conceptualized in the context of secularization in the modern world. I demonstrate that Cantonese Protestants active in the public sphere imagine their contributions as secular engagements, both espousing individualistic conceptions of the self and policing their activities as universally rational, not theological. This paper advances the geography of religion by properly understanding such phenomena in the context of secular modernity while speaking to migration, ethnic, and political geographies by showing that new religious resurgences require modern contextual interpretations.

Murat Es, University of North Carolina - Chapel Hill

Sacred Sites of the Secular: Secular Mosques and Sacred Citizenship in the Netherlands

Rather than pointing towards a moment of rupture in the process secularization, postsecularism refers to the problematization of unsubstantiated and universalist claims of the secularization thesis. Secularization has been neither as comprehensive in its scope, nor as uniform in its effects as the proponents of the secularism thesis have long posited. The emergent literature of postsecularism emphasizes the historically and locationally varied configurations as well as the mutually constitutive relationship between the secular and religious realms. In other words, religious and secular sites coexist and have intersecting boundaries that are in flux. Localization of Islam in Europe is a case in point. The increasingly multi-purpose mosque model incorporating commercial, educational, political and welfare services in the European context compounds easy assumptions about mosques as sacred sites proper. Through ethnographic fieldwork conducted at mosques controlled by Turkish settlers in the Dutch context, this paper shows the situated and specific relationship between the secular and the religious in the transnational religious field between Turkey and the Netherlands. I argue that mosques are simultaneously religious and secular sites that partake in the production of moral citizen-subject positions across multiple scales and in relation to ethnic, national, and religious discourses.

Elizabeth Olson, University of North Carolina - Chapel Hill

An Intimacy with Death

This paper examines how young people living in two economically deprived UK urban neighborhoods conceptualize and manage death and dying. In these neighborhoods, young people have an intimacy with death that distinguishes their life experiences from those of young people growing up in more affluent places. This intimacy is the product of a range of factors,
including the spatial clustering of social housing provision to disabled adults and their children, and economic conditions that both emerge from and perpetuate youth precarity. These neighborhoods are also places where few young people associate with formal religious institutions. Drawn from a larger qualitative study on youth and spirituality, our conversations with young people suggest that they encounter scarce resources in their communities for discussing their ideas and concerns about what happens when a family member or friend dies. In this paper, we describe some of the individual and communal responses to death and being proximate to death, as explained by young people themselves. We conclude by considering what these young people’s experiences can tell us about the social consequences of the decline of formal religious affiliation in Britain, and we reflect on the possibilities that emerge for the meanings and rituals associated with death, the deceased, and the emotions and practices of those still living.

Post-secular spaces: explorations beyond secular theory and research II (4563)
Friday, 4/12/2013, 2:40 PM – 4:20 PM
Pacific Ballroom Salon 3, LA Hotel, Level 2

Organizers
Banu Gökariksel, University of North Carolina, Chapel Hill
Elizabeth Olson, University of North Carolina, Chapel Hill

Chair
Elizabeth Olson, University of North Carolina, Chapel Hill

Discussant
Patricia Ehrkamp, University of Kentucky

Papers
Banu Gokariksel* - University of North Carolina, Chapel Hill
Anna Secor* - University of Kentucky

'I have nothing to do with politics!': Religio-political configurations of veiling-fashion in Turkey
In this paper we examine fashionable veiling in Turkey through a critical engagement with the question of the "post-secular." While much debate surrounding this term has focused on the meaning of secularism and the question of whether Western societies have ever been secular, we take a rather different approach. We use the question of post-secularism as a springboard for an analysis that attends to the changing relationship between the theological and the political in Turkey today. Our work contributes to these discussions by examining how the practice of what we call veiling-fashion constitutes an everyday form of theological-political engagement in Turkey. Veiling-fashion is a multifaceted phenomenon that includes the
production, consumption, and use of a shifting set of commodities such as the headscarf, overcoats, long tunics, pants, and skirts. Our research with the companies that produce fashionable styles of veiling and women who wear them reveals that veiling-fashion participates in specific religio-political configurations and is constituted by their spatial-temporal coordinates. Based on our findings, we argue that veiling-fashion crosses and destabilizes the binaries of secularism and Islam, state and civil society, and public and private in Turkey today.

Nicolas Howe* - Williams College

**Landscapes of the secular**

What can post-secular theory do for landscape studies? Is there such a thing as a secular landscape? Are there secular ways of seeing and feeling space? This paper argues that there are, and it attempts to clarify their cultural logic. Post-secular theory not only helps reveal the important and largely neglected historical role played by religion and religious politics in the development of the landscape idea. It also sheds new light on the theoretical intersection of visuality, affect, and materiality, an intersection that today looks more like an impasse. In short, post-secular theory helps us re-think landscape. Among other things, it forces us to reconsider geography's precipitous flight from its "representationalist" traditions, and it suggests that affect, as much as vision, can be a means of calculation and control. By exploring the geographic implications of Charles Taylor's philosophical account of secular subjectivity, this paper anatomizes the secular eye. To show how secular vision works in the American public sphere, it discusses a set of recent court cases involving Native American religious freedom and environmental regulation. In so doing, it argues that a distinctively Protestant, pluralist secularity has profoundly shaped contemporary landscape discourse in the United States, and that this influence is increasingly felt in other parts of the world.

Justin Wilford* - University of California Los Angeles

**How spaces of secularization become post-secular**

At the heart of the various post-secularisms of figures as diverse as Habermas, Asad, and Butler is the argument that despite the assumptions of the ideology of secularism, religious practice and belief are not fading away and will not vanish any time soon. But another important post-secular insight is that religiosity in 'modern' societies has been changed by the forces of secularization. In this context, secularization theory still has much to offer post-secular perspectives. In this paper, I begin by arguing that secularization theory's model of religious change 1) explains why post-secular approaches remain relevant; and 2) why religious belief and practice will not likely be "pre-secular" any time soon. I conclude by exploring the key experiential disjuncture postulated by secularization theory: the break between private and public religiosity. It is in the interstitial space of this fracture that post-secular geographies emerge.

Kasia Narkowicz* - University of Sheffield
A Mosque in the Catholic City. Catholic, Muslim and Secular Tensions in Post-Communist Warsaw

The 1989 collapse of Communism in Poland led to a de-secularisation of the public sphere and the entrance of the Catholic Church into the corridors of power. Today, the religious landscape of Poland is undergoing transformation and the prominent role of the Church is challenged by religious minorities and secular groups in making claims to the city of Warsaw.

This paper focuses on tensions in the public space resulting from the construction of the first purpose built mosque in Warsaw. The new mosque has stirred up both opposition and support from secular and Catholic groups and exacerbated divisions between the various Muslim groups in Poland, particularly between the long established Tatar community and the more recent Arab immigrants.

Drawing on interviews, focus groups, participant observation and discourse analysis conducted during eight months of fieldwork in Warsaw, this paper aims to illustrate complex divisions and alliances between Catholic, Muslim and secular groups in Poland and interrogate the often problematic entanglements between secularism, religion, feminism and Islam observed in contemporary Western discourses. This paper contributes to a critical discussion of secularisation theory and enriches the debates on religion and secularism by extending them beyond a focus on Western Europe.

Post-secular spaces: explorations beyond secular theory and research (4663)

Friday, 4/12/2013, 4:40 PM – 6:20 PM
Pacific Ballroom Salon 3, LA Hotel, Level 2

The aim of this panel is to discuss the parameters of post-secular research and theory in Geography. From Habermas to Asad to Butler, post-secular theories and approaches unsettle previously taken-for-granted relationships between religion, the state, and society. The challenge posed by post-secular theory is not to study religion more, or to study religion in isolation, but rather to re-view moments, meanings and events without the assumptions of secularization theory - that is, without assuming that religious practices, values and institutions have been historically or contemporarily irrelevant or marginalized in the functioning of 'modern' societies. As a critique of secularization theory, post-secular approaches encourage us to uncover and analyze the lingering and overt presence of religion in our social interactions, our economies, and in the everyday and exceptional practice of politics. Less clear in these broader debates (and, arguably, within geographical scholarship on the topic) is the relevance of space and spatial theory in either the theoretical development or empirical analysis of post-secular approaches.

Our hope with this panel is to engage a conversation about the spatial concerns of post-secular
theory by exploring emerging empirical research on new (and old) interrelationships between religion, society, politics, and economy.

**Christian Geographical Theory (5101)**  
Saturday, 4/13/2013, 8 AM - 9:40 AM  
Beaudry A, Westin, Lobby Level

Over the last 40 years, geographers who are Christians have pushed the theoretical bounds of what Henk Aay has defined as Christian Geography in the latest edition of the International Encyclopedia of Human Geography (2009). This session invites papers that combine geographical theory and process with a Christian worldview. Papers are encouraged from all aspects of geographical sub-disciplines and mixed-method approaches.

Topics can range from (but are not limited to):
- Evil, Place & People;
- Humanism;
- Christian thought and the urban environment;
- Christian geopolitics, spatial justice, territory;
- Environment and Theology;
- Hope and peace;
- Economics, globalization, poverty;
- Christian Philosophy and geography

**Organizer**  
Jason VanHorn, Calvin College

**Chair**  
Jason VanHorn, Calvin College

**Papers**  
Jason VanHorn, Ph.D. - Calvin College  
Bethany Van Kooten* - Calvin College  
Emma DeVries

**Christian Geography**  
The locus of Christian thesis and praxis in human geographical research has a rich history and has progressed in multiple paths from natural theology to the moral turn in the milieu of academic geography discourse. Christian Geography (Aay 2009) is a broad area of academic discourse and includes geographical work by Christians and Non-Christians with Christian content (historical, faith-based application, and philosophical). This paper chronicles the contributions, couched in part of the International Encyclopedia of Human Geography’s
definition of Christian Geography, of Christian geographers since the mid-1950's in merging their Christian worldview with geographical research. The paper includes analysis of how a Christian philosophical perspective in geography emerged and what it has contributed to the discipline. Further analysis identifies key authors and works which examine geography from a Christian ethical framework or worldview. We demonstrate that several threads of philosophical work exist in multiple places with some cohesion and ask what the future of a Christian perspective in geographical research holds.

Janel Curry* - Gordon College

Cultural Landscapes in the Debate over God’s Sovereignty or Openness

A present-day debate is taking place between two theological positions—one that emphasizes the sovereignty of God and the other which is referred to as the Open Theology position. The sovereignty of God position emphasizes God’s omnipotence, omnipresence, and omniscience. God is all knowing, all powerful, and all present. In contrast, the Openness theological position emphasizes genuine free choice among humans and the unfolding of nature. God is not all-controlling and as such leaves the future open. Thus the future is not fully predetermines or known by God. This debate has informed discussions amongst those that study religion and science forming questions around the nature of reality. Does God work through intentional design or through randomness and open ended processes?

The natural sciences have in general moved away from a more deterministic view of natural landscape evolution dominated by concepts such as linear succession and "balance," to a much more open-ended and dynamic view of change, mirroring the direction of Open Theology. But thus far, these theological and ecological discussions have not been applied to our geographic theorizing around the evolution of cultural landscapes. This presentation attempts to remedy this by analyzing the perspectives of several key theorists in geography and their views on the evolution of cultural landscapes from the perspective of this contemporary debate between the sovereignty of God versus God’s giving of free will.

Michael P. Ferber, PhD* - The King's University College

Facing the crises of our time: Revolution and Response in the Kingdom of God

International development scholars across the globe agree that the world is facing difficult crises including environmental degradation, biodiversity loss, global climate change, limits to growth and global wealth inequalities heretofore unheard of in the history of humanity. Suggested responses to these challenges are varied, but many are calling for revolutions to reconstitute society and reframe these issues. For instance, David Harvey suggests the root problem is capitalism, and is calling for a Marxist revolution. Vandana Shiva, who defines traditional development as 'maldevelopment,' believes the root of the problem is patriarchy and calls for a revolutionary return to feminist principles. Patrick Hossay believes the solution to these crises is to take back democracy in a political revolution. This paper addresses these
dilemmas and responses through a Christian Geographical Theory drawn from, among others, Christian, Walsh, Middleton and Goudzwaard. A Christian response could reframe the dilemmas in terms of idolatry to scientism, technicism and economism and suggest solutions rooted in a reversal of our understanding of power, solidarity between humans and creation, and a challenge to concepts of growth and development.

Jason VanHorn, Ph.D. - Calvin College
Nathan Mosurinjohn* - University of Oregon

Efficiency Analysis in Congregational Community Service
Religious-based congregations often serve their local communities with a variety of programs. A growing literature continues to show that congregations often act as proactive agents to fill gaps in social service when others are unable or unwilling to. Although congregational community service is frequent, there can be legitimate questions about efficiency and allocation of resources. Congregations are typically unable to 1) understand to what degree they have capacity to serve a local area or 2) have the ability to evaluate the locational effectiveness of meeting community needs. We use location efficiency analysis and site selection of social welfare programs with GIS to investigate where different types of programs are relative to corresponding social needs using data from the Kent County Congregations Study (KCCS) in Grand Rapids, Michigan in conjunction with US Census data. We have created a method to quantify congregational service power (CSP) as a measure of congregational service to the community using accessibility analysis within GIS. Evaluating specific congregational programs in this manner allows meaningful comparisons between congregations and help identify areas of unmet need along with areas of possible oversaturation. The results of this study offers congregational communities the potential to discover appropriate locations for new programs, find places of unmet need, and reorganize resources to eliminate redundancy.

Emma H DeVries* - Calvin College

Movements toward morality in the man-land tradition: Explorations in Christian environmental ethics
While Ley and Wallace were busy searching for the "bottom-most level of explanation" of the human case in Christian worldview and geography, others were considering the normative implications of their Christian faith on the pressing current issues surrounding topics of geographic inquiry, namely the environment. This paper explores the Christian geographical literature starting in the 1970s for the development of a Christian position towards an environmental ethic. One of the key questions posed by this paper is why Christian geographers have moved away from this publishing trajectory, while others in disciplines outside of geography have had a sustained record.

Religion and Social Change (5278)
Saturday, 4/13/2013, 10 AM - 11:40 AM
Mediterranean, Biltmore, Mezzanine Level

Chair
Barney Warf, University of Kansas

Papers

Jonathan Lowell* - University of Texas
The Extensibility of Céu do Mapiá
Céu do Mapiá is a religious community residing in the western Brazilian Amazon, near the borders of the states of Amazonas and Acre. It is part of the contemporary religious group known as Santo Daime, which is part of the "Brazilian Ayahuasca Churches" network that has expanded around the world. As its doctrine and practices, which involves the ritual imbibing of ayahuasca - a psychoactive substance, have expanded, the community has become wrapped up in an array of discourses from globalized new religious movements, environmentalist efforts, and Amazonian sustainable development. It is a startling turn of events considering its origins as a backwater spiritual community of rubber tappers and agriculturalists. This paper examines the network of relations of Céu do Mapiá, from sustainable development NGOs to what Bron Taylor calls the "environmental milieu."

Camelia Maria Kantor, PhD* - Claflin University
An affiliation dilemma: Romanian Greek Catholic immigrants to US
The Greek Catholic rite started to be considered as one of the major contributors to Catholic life in the US beginning the 19th century, shortly after its Austro-Hungarian Slav members started to improve their condition from cheap labor in coal-mining districts to skilled workers. Out of the several races and nationalities bearing the same rite, but different histories, the Romanians have the closest similarities to the Church of Rome based on their history and cultural identity. Their immigration to US started in the year 1900 (21 years later than the Slavs) and continues to grow. The present paper discusses the history of the Romanian Catholic Church and focuses on its members' immigration to the US, with special emphasis on the peculiarities related to their position in relation to church affiliation (mainly the struggle between choosing in between a Roman-Catholic and a Greek Orthodox Church) in places where a Greek Catholic diocese is not present. It identifies the variables impacting on the decision over church choice (spouse's/friends' religion, church adherence requirements, degree of commitment to the Pope versus to the byzantine dogma, frequency of church attendance, rural versus urban location) and utilizes the non-probability sampling technique (exponential non-discriminative snowball sampling).

Tomas Havlicek*
Secularization and church property: the case of Czechia
Deepening the secularization of Czech society brings with it, apart from the decrease of declared and practicing believers and of the empty houses of worship, the diminishing the role of religion in shaping the Czech society and, ultimately, policy. Although almost all the restitution of property confiscated by the communist regime took place in the first years after the fall of the communist dictatorship, the restoration of stolen church property during the Communist rule for 20 years after its fall has taken place. Although almost all buildings and structures (churches, parish, etc.) have been recovered, but by far the greater part of the church property (fields, forests, buildings plots, etc.) remains in state ownership. Czech society and voters are increasingly convinced that this stolen property was has not been returned to the churches and even if it was, it was only a small amount. While there has been an agreement between the government and churches, the present law for the return of church property will not pass parliament. Thus a complete separation between church and state has yet to occur. Future agreement between the State and the Church will have one additional advantage or possible problem. If separation occurs will it also prevent a village from confiscating church property? Church property or estates are currently deteriorating and preventing the development of communities, which is the problem not only for the Church but also for the State.

Christine Mathenge* - Austin Peay State University
Religion, Social Stigma and Economic Devastation in Rural versus Urban Settings
Public health awareness campaigns when aligned with complimentary religious practices bolster customary social security mechanisms, effectively mitigating social and economic crises associated with AIDS. The absence of customary practices like witchcraft and superstitions in communities where AIDS carries little social stigma attenuate social devastation associated with the disease. The presence of customary social security mechanisms in rural communities allow for more robust support for households in the struggle against total economic and social devastation. Arguably, urban settings produce far more devastating experiences for households impacted by AIDS when compared with households in rural communities. The need to distinguish between impacts of AIDS in urban settings from impacts in rural communities is thus evident. When evaluating societies that have experienced significant losses from AIDS, it is increasingly relevant to account for influences from cultural practices like superstitions, witchcraft, religious conservatism and social stigmas in addition to public health awareness and access to medical care.

Barney Warf* - University of Kansas
Atheist Geographies and Geographies of Atheism
Notably missing in the literature on geographies of religion is the spatiality of atheism. This paper opens with a brief and hopefully devastating critique of the illogic of religion and its overwhelmingly reactionary social consequences. Next it traces the historical development of Western atheism since the 17th century, embedding it within wider debates concerning
Weberian theorizations of secularism. Globally, it sketches the geography of atheism that centers on state-enforced atheism in Russia, China, and North Korea. The paper examines European atheism as the continent has become a largely secular set of societies. Finally, it turns to the geography of American atheism, noting that although atheists are among the most reviled groups in the U.S., the number of non-believers has surged recently.

PAPERS OF INTEREST

Timur Hammond* - UCLA
_Bodies, Tombs, and Touched Things: Eyüp and Islamic Assemblages_
In Paper Session: Assembling Istanbul: Encounters of Bodies of Buildings in a World City (2175)
Wednesday, 4/10/2013, 8 AM
Florentine, Biltmore, Mezzanine Level

On the night of July 31st, 2012, mosques around Turkey were filled in observance of Kadir Gecesi, the night upon which the Qur’an was first revealed to the Prophet Muhammad. In the Istanbul neighborhood of Eyüp, the streets overflowed with visitors; many could not even find a place to pray. Some complained about the crowds, others marked out what space they could. Meanwhile, neighborhood stores did a brisk business. Recent work in the geography of religion has both stressed the importance of the body (cf. Gökariksel 2009) and explored the process through which the ‘Islamicness’ of objects comes to be generated (Gökariksel and Secor 2009, 2010). This paper seeks to build upon that work by exploring the encounters of bodies, objects, and texts in Eyüp, of what we might term an ‘Islamic assemblage’. Grounded in ongoing ethnographic fieldwork, this paper argues that such an approach helps scholars complicate the binary of ‘Islamic/secular’ in Turkey and provides a broader conceptual framework for studying religion and the city (Kong 2010).

Makame Muhajir* - US Military Academy
Kristine Ringler - US Military Academy
_Nationalization in Practice: Comparative Research in Ethnicity, Religion, and Society in Post-colonial Tanzania_
In Paper Session: Ethnic Geography: Global Perspectives (5553)
Saturday, 4/13/2013, at 4 PM
Grand Ballroom, Salon 2, The LA Hotel, Level 2

Urban population and cultural-demographic studies in Tanzania have experienced increasing interest but mixed outcomes in recent geographical research. For example, the nationalization of Swahili culture through political unification has contributed in solidifying the government’s desire for ethno-cultural harmony in the country, but with other, unintended and underexamined consequences. Through analysis of spatial and population characteristics of the Tanzanian case, this research aims to identify to what extent cultural nationalization has contributed in solidifying the achievement of ethno-cultural harmony. This study is based on
Thompson (2011), Kessler (2006), and Myers, Clark, and Koehl (1996) approaches to African nationalized ethnic changes, alongside analysis of the 2002 Tanzanian population census. The argument is developed through qualitative secondary data analysis, spatial modeling, and comparative fieldwork in Zanzibar and Dar es Salaam, Tanzania. It is assumed that the enumeration of demographic variables is a national priority required within any population census to keep pace with fast-growing political integration, and geographical and societal patterns of the communities, as well as for improving national security. The paper’s overall goal is to contribute to on-going contemporary debate on national political priorities, favoring no particular religious or ethnic composition, while answering the need for demographic data gathering for planning.

Eric Olund* - University of Sheffield

Prostitutes and Protestants in Early 20th-Century Chicago

In Paper Session: Historical Geographies of Sexualities (2179)

Wednesday, 4/10/2013, 8 AM
Morrocan, Biltmore, Mezzanine Level

Cities across the USA sought a 'scientific' approach to the so-called Social Evil in the early 20th century. This was no less true in Chicago, yet the developing sciences of sexuality, degeneracy and public health were more forcefully articulated with evangelical Protestant accounts of sexuality here than in many other cities. This paper will explore archival traces of this articulation for its local impact on regulatory discourses of prostitution.

Yvette Taylor, PhD - London South Bank University
Ria Snowdon, PhD* - London South Bank University

Queer Religious Youth: An Intersectional Analysis

In Paper Session: Imagining Intersectional Feminist Geographies: Beyond Privileging Gender (5437)

Saturday, 4/13/2013, 2 PM
Laguna Parlor 3048, Westin, 30th Floor

I am Research Associate on an Economic and Social Research Council (ESRC) funded project 'Making space for queer-identifying religious youth' (2011-2013). The Principal Investigator is Professor Yvette Taylor. Through a mix of qualitative techniques (interviews, maps, diaries) we explore young (16 to 30 years old) queer Christians' understanding, uses, and experiences of religion. Young people's voices are particularly marginalised within writings on religion and inclusion - often positioned as 'obvious' absences, given the assumed dichotomy and mutual disinterest between 'youth' and 'religion'. Queer-identified youth are further negated within this sweep. This is where this project intervenes and seeks to redress this absence.

This paper will question through an intersectional framework (Taylor, 2009) 'how religious identity interplays with other forms and contexts of identity', specifically those related to
sexual identity (Stein, 2001; Yip, 2005). I will explore young people's 'understanding of religion' and their everyday practices and transitions, investigating the experiences, choices and identities of young queer Christians in the UK. This is situated as a specific case-study exploration of Christianity and sexuality in young people's lives: how does participation shape identifications, how is marginalisation or discrimination managed and how might religion and sexuality serve as a vehicle for various forms of belonging, identification and political expression? It adopts an intersectional lens, both theoretically and methodologically, uncovering the salience of other social divisions and identities in young people's lives. Using such a model is relevant and ambitious, where this largely theoretical position has yet to be fully embedded within empirical study.

Leslie Acton* - Duke University

An Examination of the Impacts of Faith and Religion in the Use of Common-Pool Resources: The Case of Artisanal Fisheries in Kino Bay and Punta Chueca, Mexico

In Paper Session: Rural Geography in Africa, Asia, and Middle and South America I (3134) Thursday, 4/11/2013, 8 AM

Laguna Parlor 3024, Westin, 30th Floor

Small-scale fisheries provide a source of food and income for fishing communities around the world, yet adequate research examining the forces driving local management practices is lacking. Notably, the ethics and value systems taught by religious leaders and understood by faithful peoples might play an important role in individual decision-making, community dynamics, and resource management. Through a case study, this paper explores the impacts of faith and religion in the lives, behaviors, interactions and perceptions of nature among fishers in Kino Bay and Punta Chueca, two small-scale fishing communities along the Gulf of California in Mexico.

Results suggest that faith and religion play an important role in the lives of fishers in both Kino Bay and Punta Chueca. Most of the interviewees view fisheries as provided by God, and believe that human behaviors can impact the quantity of fish. Evangelical interviewees in Kino Bay indicated that their churches teach strict adherence to secular fishing laws, and that their interactions with Catholic and non-religious fishers in this community sometimes result in tension and unequal treatment within the fisheries. Conversely, interviewees in Punta Chueca, which houses only one Evangelical church and no Catholic church, suggest fewer direct impacts and conflicts due to religion in their fisheries. These preliminary findings provide a useful basis for future research to validate, triangulate, and explore the issue in greater depth. They also add to the limited, but growing collection of studies examining the role of faith and religion in common-pool resource management.

Marian Mustoe* - Eastern Oregon University

Trans Substantiation: Integrating the transgender experience within the religious political landscape of Anchorage, Alaska
In Paper Session: Dis/Abling Heteronormativity: Reading Queer Places, Practices, and Lives through a Disability Studies Framework (5125)
Saturday, 4/13/2013, 8 AM
Emerald Bay, Westin, Level 3
Continued public exposure to transgendered issues have forced many religious organizations to evaluate their position in these matters not only within the context of their own belief systems but also within the social political forum. The defeat of Anchorage, Alaska's Proposition 5 is an example of this dichotomy of political and religious perspectives. This measure, if it had passed, would have amended the municipal code of the city to give protection against discrimination on the basis of transgender and sexual orientation. Some of the religious groups in this fight consider the transgendered community simply a part of the Gay, Lesbian, Bisexual, Transgendered amalgam. Additionally, some argue from both a theological and social perspective that choosing these lifestyles is not the same as being "born" into a minority group and this disqualifies access of the GLBT community to civil rights protections. The campaigns that ensued around Proposition 5 generated an intense debate and clearly revealed how religious perspectives played a dominant role in framing both arguments for and against this measure. First, this research considers, as a case study, the religious rationale utilized to formulate campaign strategies on both sides of this issue. Secondly, it analyzes how these positions were expressed through the highly creative advertising campaigns that emerged from both sides of this debate and considers the unique implications this had on the perception of transgendered political space within the city of Anchorage, AK.

Katherine Mentzel* - Oklahoma State University
Negotiating the Practice of Islam in U.S. Airports
In Paper Session: Aviation Geography (5420)
Saturday, 4/13/2013, 2 PM
Sacramento, Westin, Level 2
Since the September 11, 2001, terrorist attacks on the United States, Muslims have become the subject of intense public scrutiny, particularly when traveling. In this current environment of increased airport security, Muslims are often singled out based solely on appearance within U.S. airports. Despite such concerns, little research addresses Islamic sacred space and religious practices within the U.S. airport. Using participant observation, interviews, and worship space guest books at the two contrasting sites, Denver International Airport and Tulsa International Airport, I provide different perspectives on challenges faced by Muslims and illustrate how various community members and airport personnel view the creation and usage of sacred space within the airport. Situating my study in airports, sacred space, as well as religious and sociological literature, I demonstrate how Muslims perceive and negotiate sacred space and how this shapes the practice of their faith. Finally, I consider how these results may inform airport policy and protocol.
Mark Rhodes* - St. Cloud State University  
**Tracing Scottish Migration to Minnesota through Religious, Cultural, and Social Landscapes, 1840-1930**  
In Paper Session: Geographies of the Great Plains and Upper Peninsula (4270)  
Friday, 4/12/2013, 10 AM  
Athenian, Biltmore, Mezzanine Level  
The influence of Scottish religion on the Minnesotan landscape as indicated in the quantity and distribution of Presbyterian churches suggests the predominance of religion as a principal factor in the formation of Scottish immigrant communities in Minnesota. This study of Scottish migration to Minnesota between 1840 and 1930 traces the transfer of Scottish religion, culture, and society from the areas of origin to the areas of settlement and examines the economic and religious values of those emigrating. An examination of these values as indicated in archival and secondary sources reveals the extent, or lack-thereof, that religion and economy played in these communities.

Klaus Gurgel* - Weber State University, retired adjunct faculty  
**Zion into Babylon: The Expansion of The Church of Jesus Christ of Latter-day Saints in Nevada’s Mormon Culture Sphere, 1856-2012**  
In Paper Session: Historical Geography in the United States (4476)  
Friday, 4/12/2013, 12:40 PM  
Grecian, Biltmore, Mezzanine Level  
It has been almost five decades since D.W. Meinig published his seminal study of the Mormon culture region in the American West. Since then, significant geographic processes and patterns have emerged beyond the Western extent of said culture boundary. In this paper, the author will trace the colonizational thrusts of Zion into Babylon, commencing in the early 1850s when the Mormons established a trading post of what is now Genoa in Carson Valley, to accommodate those traveling to the gold fields of California. By 1856 the first Mormon stake (similar to a diocese) was established with branches in Carson, Eagle and Washoe valleys. Success was short-lived when the colony was abandoned with the approach of Johnston’s Army to Salt Lake City and the stake was dissolved. Also in 1855, Brigham Young sent 30 men to establish an Indian Mission at the Meadows in southern Nevada at what is now Las Vegas. Since then, Mormons migrated into Las Vegas and the northern counties around the Elko and Ely areas. Aided by vigorous proselyting over the last century the study found that in 2012 there are nearly 180,000 Mormons in Nevada, belonging to 35 stakes, 322 wards/branches (parishes), two missions and two temples (Las Vegas and Reno). These spatial patterns are cartographically depicted in a series of maps, thus delineating a dynamic new sphere beyond the traditional Mormon Zion in Utah and Babylon in Nevada.
Ray F Kibler III, Ph.D., D.Min.* - Independent Scholar in Church History and Ecumenical Studies

*Religion in the WPA, Present or Absent*
In Paper Session: The Living New Deal: Toward a Revival of the Public II (Histories) (4556)
Friday, 4/12/2013, 2 PM
Highland, The LA Hotel, Level 2
This paper will interpret the presence or absence of religious subjects in the Federal Art Project (FAP) and its impact upon the Works Progress/Projects Administration (WPA).

On the one hand, it will show that other Federal agencies for the New Deal, such as the Farm Security Administration in its photography division and Historical Records Survey in its program to inventory the archives of churches and other religious institutions, documented expressions of religious life as a component in preserving cultural artifacts of the history of the United States, by intent. On the other hand, the study will show that these preserved religious cultures seldom were reinterpreted to the American public in the productions of the FAP and WPA.

An objective of this examination is to distinguish between official Federal policies for the construction of public buildings and other works that precluded the inclusion of religious subjects, in view of the religion clause of the First Amendment, and unofficial policies particularly in the FAP that may have regarded some religious expressions with little or no favor.

A purpose of this paper is of course to map examples of religious figures in WPA projects, where these can be found. A feature of it is to study the idealism of Franklin Delano and Eleanor Roosevelt and its influence on all New Deal programs. Instructive for the Living New Deal, an outcome may be to show that the policies of the FAP and WPA advantaged some persons, subsequently present, while it disadvantaged others, subsequently absent.

David J. Butler* - University College Cork (UCC), Cork, Ireland

*A most difficult assignment*: Mapping the emergence of Jehovah’s Witnesses in Ireland
In Paper Session: Topics in Historical GIS (5413)
Saturday, 4/13/2013, 2 PM
San Pedro, Westin, Lobby Level,
Jehovah’s Witnesses are one of the fastest growing Christian religious denominations, with members and adherents in 236 countries worldwide. In the eyes of many, they are seen as a new religious cult movement, largely due to their comparatively recent arrival in most areas, but their foundation actually dates from 1872. Jehovah’s Witnesses comprised a worldwide membership of just 50,000 as late as 1938. Since then, however, the rate of increase has been
rapid, with 7.66 million members at the end of 2011, of which just over 6,000 in 115 congregations scattered throughout the island of Ireland.

Yet, beyond a few simple facts such as the location of the nearest Kingdom Hall of Jehovah's Witnesses or the home of a member, the majority of people are totally uninformed as to the historical origins, beliefs and practices, distribution and territorial organisation of the Witnesses. Most are particularly unaware of the difficult emergence of Jehovah's Witnesses in twentieth century predominantly Roman Catholic Ireland, often barely tolerated by a small and generally declining Protestant community suspicious of their newer reformed denomination. This paper seeks to analyse and map the emergence of Jehovah's Witnesses in Ireland, a place acknowledged by the Witnesses themselves as 'a most difficult assignment'.

O.T. Ford* - UCLA

*Civilizations as world regions*

In Paper Session: Reimagining Regions and Revisiting Geographic Thought (4674)
Friday, 4/12/2013, 4:40 PM

Coriscan, Biltmore, Mezzanine Level

Much about modern human distributions can be described in terms of civilizations -- the cultural spheres emerging from early centers of domestication. World regions take on greater coherence, but different extent, when organized around bundles of features that emerged from civilizations and their integral descendants. Of particular importance are Mesopotamia, India, and China.

Vincent Artman* - University of Kansas

*Mosques, Mazars and Visions: Islamic Geographies in Central Asia*

Wednesday, 4/10/2013, 10 AM

Landscape Transformations in Russia and Central Asia (2246)

Since the 1990s, geographers have been devoting increasing attention to religion. Unsurprisingly, the study of Islamic geographies has, also benefitted from renewed interest in geographies of religion. However, a large proportion of the geographical literature on Islam has focused on Muslim diaspora communities, particularly those in Europe and the United States. Other Muslim-majority regions, particularly Central Asia, have received significantly less attention from geographers of religion. Thus, although geographers in general have contributed a great deal of attention to economic, political, and environmental issues in post-Soviet Central Asia, much of the geographic literature engages only obliquely with Islam, or approaches it from a security standpoint. The purpose of this paper is to draw attention to the under-examined Islamic geographies of Central Asia, as well as to suggest future avenues for productive research.

Mahmood Khan* - University of California, Los Angeles
Islamic Activism in Bosnia and Herzegovina and Serbia’s Sandžak of Novi Pazar: Transnational Networks and Territorial Strategies
In Paper Session: Transnationalism and Migration (5552)
Saturday, 4/13/2013, 4 PM
Grand Ballroom, Salon 1, The LA Hotel, Level 2

Contemporary Bosnia and Herzegovina is a unique site for the study of attempts to mobilize Islam for projects of political and social change. It is a place where multiple transnational Islamic networks—originating in countries as diverse as Iran, Turkey, the Gulf states, and Malaysia—have established roots and currently compete for influence. It is at the same time the home of an official but formally non-state national religious organization, the Sarajevo-based Islamska Zajednica, tasked with administering the religious institutions of the community of Bosniak believers while advocating for their interests before state authorities. This organization has emerged as an important player in postwar political struggles over territory and the relation between religion and the state. It has pursued its socio-political and territorial agenda in part by leveraging resources from this emergent sphere of transnational religio-political actors. Its political project is pluridimensional and fraught with tensions and even contradictions as it attempts to mediate the complexity of the challenges facing Bosniaks at a variety of spatial scales and locales. Attention to recent developments is important for understanding the changing boundaries the religious and the political, and the changing balance of power between religious and political actors, in the Western Balkans and the Muslim world more broadly. I will describe the Islamska Zajednica and these transnational networks, present the results of recent preliminary fieldwork on the localized geopolitics of the religio-political in Bosnia and Herzegovina and Serbia, and indicate directions for future research.

William Tucker

The Diffusion of Buddhism in the United States
In Paper Session: Human, Health, and Medical Geographies (3621)
Thursday, 4/11/2013, 4:40 PM
San Diego, Westin, Level 2

Compared to Judeo-Christian religious traditions, traditional Eastern "religions", particularly Buddhism are a new phenomenon to the United States. What once was largely confined to the realm of Asian immigrants has now begun to spread beyond its traditional adherents and is more visible than ever in American culture and conscience. However, the growth of Buddhism in the United States is not well understood and challenging to quantify as it is sometimes difficult to define who is a "Buddhist", potential for overlaps with other religions, and the lack of an established congregation in the traditional American sense. Yet the data clearly suggest Buddhism is growing and prompts questions about how, why, and where this growth or diffusion is occurring. This study explores the diffusion of Buddhism in America to further our understanding of the processes driving these patterns since arriving in the 19th century.
MEMBER NEWS AND ITEMS OF INTEREST

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

Jiang Wu
The authors of this article are also in the process of building a lab at the University of Arizona for the spatial analysis of religion.

RECENT ARTICLES IN GEOGRAPHIES OF RELIGION AND BELIEF SYSTEMS

Airless, Christopher; Hawkins, Michael; and Vaughan, Elizabeth. (2012). Situating banal nationalism, the culture wars, and civil religion: governing localized geographies of national identity in Indiana. Social and Cultural Geography, 13(1), 49-67.


Chatterjee, Ipsita. (2012a). Feminism, the false consciousness of neoliberal capitalism? Informalization, fundamentalism, and women in an Indian city. *Gender, Place, and Culture*, 19(6), 790-809.


Smith, Matt Baillie; Laurie, Nina; Hopkins, Peter; and Olson, Elizabeth. (2013). International volunteering, faith and subjectivity: negotiating cosmopolitanism, citizenship and development. *Geoforum*, 45, 126-135.


**RECENT BOOKS IN GEOGRAPHIES OF RELIGION**

Jason Hackworth

Atlanta: University of Georgia Press
184 pp. $22.95, ISBN 978-0820343044

*Faith Based* explores how the Religious Right has supported neoliberalism in the United States, bringing a particular focus to welfare—an arena where conservative Protestant politics and neoliberal economic ideas come together most clearly. Through case studies of gospel rescue missions, Habitat for Humanity, and religious charities in post-Katrina New Orleans, Jason Hackworth describes both the theory and practice
of faith-based welfare, revealing fundamental tensions between the religious and economic wings of the conservative movement.

Hackworth begins by tracing the fusion of evangelical religious conservatism and pro-market, antigovernment activism, which resulted in what he calls “religious neoliberalism.” He argues that neoliberalism—the ideological sanctification of private property, the individual, and antistatist politics—has rarely been popular enough on its own to promote wide change. Rather, neoliberals gain the most traction when they align their efforts with other discourses and ideas. The promotion of faith-based alternatives to welfare is a classic case of coalition building on the Right. Evangelicals get to provide social services in line with Biblical tenets, while opponents of big government chip away at the public safety net.

Though religious neoliberalism is most closely associated with George W. Bush’s Office of Faith-Based and Neighborhood Partnerships, the idea predates Bush and continues to hold sway in the Obama administration. Despite its success, however, Hackworth contends that religious neoliberalism remains an uneasy alliance—a fusion that has been tested and frayed by recent events.

**India: A Sacred Geography (2012)**

Diana Eck  
576 pp. $27.00, ISBN 978-0385531900

A spiritual history of the world’s most religiously complex and diverse society, from one of Harvard’s most respected scholars.  
*India: A Sacred Geography* is the culmination of more than a decade’s work from the renowned Harvard scholar Diana L. Eck. The book explores the sacred places of India, taking the reader on an extraordinary trip through the beliefs and history of this rich and profound place, as well as providing a basic introduction to Hindu religious ideas and how those ideas influence our understanding of the modern sense of "India" as a nation.

**Humanist Geography: An Individual’s Search for Meaning (2012)**

Yi-Fu Tuan  
Madison and London: University of Wisconsin Press.  

For more than fifty years, Yi-Fu Tuan has carried the study of humanistic geography—what John K. Wright early in the twentieth century called *geosophy*, a blending of geography and philosophy—to new heights, offering with each new book a fresh and often unique
intellectual introspection into the human condition. His latest book, *Humanist Geography*, is a testament of all that he has learned and encountered as a geographer.

In returning to and reappraising his previous books, Tuan emphasizes how the study of humanist geography can offer a younger generation of students, scholars, and teachers a path toward self-discovery, personal fulfillment, and even enlightenment. He argues that in the study of place can be found the wonders of the human mind and imagination, especially as understood by the senses, even as we human beings deal with nature’s stringencies and our own deep flaws.

*The Place of Religion in Chicago* (2012)
Wilbur Zelinsky and Stephen A. Matthews
Chicago and London: University of Chicago Press
224 pp., $65.00, ISBN 978-1935195153
With *The Place of Religion in Chicago*, Wilbur Zelinsky and Stephen A. Matthews provide the first detailed, systematic geographical study of the religious landscape of Chicago. Zelinsky and Matthews have scoured the city—from the South Side to the West Side to the North Side—to document and investigate the locations and traits of the various houses of worship, as well as the congregations that sustain them. Their account is rounded out with photographs, color maps, and tables, making this volume valuable to geographers, sociologists, and anthropologists—but also to anyone with an interest in Chicago and its heritage.

Justin Wilford
New York: NYU Press
In an era where church attendance has reached an all-time low, recent polling has shown that Americans are becoming less formally religious and more promiscuous in their religious commitments. Within both mainline and evangelical Christianity in America, it is common to hear of secularizing pressures and increasing competition from nonreligious sources. Yet there is a kind of religious institution that has enjoyed great popularity over the past thirty years: the evangelical megachurch. Evangelical megachurches not only continue to grow in number, but also in cultural, political, and economic influence. To appreciate their appeal is to understand not only how they are innovating, but more crucially, where their innovation is taking place.
In this groundbreaking and interdisciplinary study, Justin G. Wilford argues that the success of the megachurch is hinged upon its use of space: its location on the postsuburban fringe of large cities, its fragmented, dispersed structure, and its focus on individualized spaces of intimacy such as small group meetings in homes, which help to interpret suburban life as religiously meaningful and create a sense of belonging. Based on original fieldwork at Rick Warren’s Saddleback Church, one of the largest and most influential megachurches in America, Sacred Subdivisions explains how evangelical megachurches thrive by transforming mundane secular spaces into arenas of religious significance.

Religion and Place: landscape, politics, and piety (2013)
Peter Hopkins, Lily Kong, and Elizabeth Olson, editors
New York: Springer
222 pp. $129.00, ISBN 978-9400746855

This unique collection highlights the importance of landscape, politics and piety to our understandings of religion and place. The geographies of religion have developed rapidly in the last couple of decades and this book provides both a conceptual framing of the key issues and debates involved, and rich illustrations through empirical case studies. The chapters span the discipline of human geography and cover contexts as diverse as veiling in Turkey, religious landscapes in rural Peru, and refugees and faith in South Africa. A number of prominent scholars and emerging researchers examine topical themes in each engaging chapter with significant foci being: religious transnationalism and religious landscapes; gendering of religious identities and contexts; fashion, faith and the body; identity, resistance and belief; immigrant identities, citizenship and spaces of belief; alternative spiritualities and places of retreat and enchantment. Together they make a series of important contributions that illuminate the central role of geography to the meaning and implications of lived religion, public piety and religious embodiment. As such, this collection will be of much interest to researchers and students working on topics relating to religion and place, including human geographers, sociologists, religious studies and religious education scholars.

Chapter 1: Introduction: Religion and place: landscape, politics and piety
Elizabeth Olson, Peter Hopkins and Lily Kong

Chapter 2: Christian evangelizing across national boundaries: technology, cultural capital and the intellectualization of religion
Lily Kong

Chapter 3: New cities in the Muslim world: the cultural politics of planning an ‘Islamic’ city
Sarah Moser
Chapter 4: Metaphors to live by: identity formation and resistance among minority Muslims in Israel
Nimrod Luz

Chapter 5: Myth, miramiento and the making of religious landscapes
Elizabeth Olson

Chapter 6: ‘You can’t know how they are inside’: the ambivalence of veiling and discourses of the other in Turkey
Banu Gökariksel and Anna Secor

Chapter 7: Different democracy? Arab immigrants, religion and democratic citizenship
Lynn Staeheli and Caroline Nagel

Chapter 8: ‘It is a church, not a shelter!’ Space, Religion and Migrants in inner city Johannesburg
Barbara Bompani

Chapter 9: Homo Religiosus? Religion and Immigrant Subjectivities
David Ley and Justin Tse

Chapter 10: ‘There’s just no space for me there’: Christian Feminists in the UK and the performance of space and religion.
Giselle Vincett

Chapter 11: Somewhere between religion and spirituality? Places of retreat in contemporary Britain
David Conradson

Chapter 12: The Space that Faith Makes: Towards a (hopeful) Ethos of Engagement
Julian Holloway
Agenda
Annual Business Meeting, GORABS, AAG 2013
THURSDAY, 4/11/2013
7:30 PM - 8:30 PM
Santa Monica D, Westin, Level 3
Los Angeles, CA

- Introduction and welcome from the Chair.
- Apologies for absence.
- The current GORABS committee: positions, new appointments, publicizing
  - Appointment of Chair and Immediate Past Chair for 2013-15;
  - Appointment of Treasurer;
  - Appointment of Secretary for 2013-15;
  - Appointment of Ordinary Board Members
  - Appointment of Graduate Representative
- The David E. Sopher New Scholar Award 2013
  - Discussion on personal encouragement of entries in Spring and later closing date;
  - Diversity and adjudication of entries;
  - Presentation of The Sopher Award, 2013;
  - Advertising of The Sopher Award.
- The 5th GORABS Annual Guest Lecturer, 2013 - Professor Ann Taves
  - The 2014 Speaker in Tampa FL - John Agnew.

Current state of play
- The GORABS listserv [JISCMAIL], and circulation list of members;
- GORABS membership subscriptions, communication flow;
- The GORABS website;
- The Stoddard Senior Scholar Award;
- The GORABS online journal.

- Treasurer’s report
- Forthcoming events
- AOB
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 eileppman@windstream.net
Please consider submitting a paper based on recent research, collaborations, debates, or presentations at appropriate academic conferences.