

Spring 2009
GEO 565-001
T TH: 1230-145 PM
CB 305

Stanley D. Brunn
Department of Geography
1457 POT
University of Kentucky
Brunn@uky.edu

GEOGRAPHIES OF RELIGIONS

Journal Issues

- Annals of the Association of American Geographers*, 96 (1). 2006. Forum on
“Theorizing and Studying Religion,”
James Proctor, Introduction to the Forum,” pp. 165-168.
Adrian Ivakiv, “Toward a geography of “religion,” mapping the distribution of an
unstable signifier,” pp. 169-175.
Michael P. Ferber, “Critical realism and religion: objectivity and the insider/outsider
problem,” pp. 176-181.
Julian Holloway, “Enchanted spaces: the science, affect, and geographies of religion,”
pp. 182-187.
James Proctor, “Religion as trust in authority: theocracy and ecology in the United
States,” pp. 188-196.
Anne Buttner, “Afterward: Reflections on geography, religion, and belief systems,” pp.
197-202.

Geopolitics, 2006. Vol. 11, No. 2

- Agnew, John. 2006. Religion and Geopolitics, pp. 183-191.
Dijkink, Gertjan. 2006. When geopolitics and religion fuse: a historical perspective, pp.
197-208.
Wallace, Ian. 2006. Territory, typology, and theology: Geopolitics and the Christian
scriptures, pp. 209-230.
Sturm, Tristan. 2006. Prophetic eyes: the theatricality of Mark Hitchcock’s premillennial
geopolitics, pp. 231-255.
Yorgansen, Ethan and Dale Robertson. 2006. Mormonism’s raveling and unraveling of the
geopolitical thread, pp. 256-279.
West, Jefferson II. 2006. Religion as dissent: Geopolitics, geopolitical discussions within
the recent publications of Fethullah Gulen, pp. 280-299.
DeBusser, Cathelijne. 2006. From exclusiveness to inclusiveness: The changing politico-
territorial situation of Spain and its reflection on the national offerings to the
Apostle Saint James from the Second Half of the Twentieth Century, pp. 300-316.
Sidorov, Dmitri. 2006. Post-Imperial Third Rome: Reconstruction of a Russian
Orthodox geopolitical metaphor, pp. 317-347.

Christian Scholar's Review. 2002. Theme issue on "Geography in Christian perspective. 31 (4): 351-467. Guest editor: Janel Curry.

Janel Curry, "Introduction," pp. 353-368.

Tom Bulten, "Community and Proximity in Church Members," pp. 359-376."

Iain Wallace, "Globalization: Discourse of Destiny or Denial?" pp. 377-392.

Mark B. Bjelland, "Until Justice and Stewardship Embrace; Or, How a Geographer Thinks About Brownfield Sites," pp. 393-412.

Henk Aay, "Geography's Cultural Landscape School: A Reformational Reading," pp. 413-434.

Kathleen Braden, "Exploring the Notion of "Good" in Sack's *Geographic Theory of Morality*," pp. 435-449.

Southeastern Geographer. 2000. Special issue on "Geographies of Religion in the Changing South," guest editors: S. D. Brunn and G. W. Webster

Stanley D. Brunn and Esther Long, "The worldviews of southern seminaries: images, mission statements, and curricula," pp. 1-24

Gerald R. Webster, "Geographic patterns of denominational affiliation in Georgia: 1970-1990: Population change and growing urban diversity," pp. 25-51.

Ira Sheskin, "The Dixie diaspora: the "loss" of the small southern Jewish community," pp. 52-74.

International Geographical Union. 1998. *Religion, Ideology and Geographical Thoughts*. Prace Instytutu Geografii WSP Nr 3. Kilce Studies in Geography 3. IGU Commission on the History of Geographical Thought. Edited by Ute Wardenga and Witold Wilczynski. Introduction, pp. 7-12.

Izhak Schnell. Transformations in Zionist geographic myth, pp. 13-30.

Boleslaw Domanski. The manifestation of ideology and power in the urban landscape and in geographical teaching in the case of Poland, pp. 31-44.

Witold J. Wilczynski. A well trod path to no-where: the ideological burden of geography in Poland, pp. 45-57.

Jozsef Benedek. Ideological constructs, social connections, and geographical thought, pp. 58-64.

Giuseppe Campione, Monotheism and conflict in the Mediterranean Basin, pp. 65-72.

Abel Albet-Mas and Maria-Dolors Garcia-Ramon. Two gods, two shores, one space: ideological construction and geographical justification of Spanish colonialism in Morocco, pp. 73-82.

Ana Maria Liberali. Geography and evolution of Argentinean state policy, pp. 83-86.

Keicchi Takeuchi. Geography and Buddhism in Tsunetsuro Makiguchi's thought, pp. 87-95.

Hong-key Yoon. Geomentality as reflected in the New Zealand Maori creation myth and the Chinese Yin-Yang concepts, pp. 96-102.

Hiam Goren, The chase after the Bible: individuals and institutions – and the study of the Holy Land, pp. 103-115.

Ute Wardenga, Religion, ideology and geographical thought. Recent advances in the historiography of German geography, pp. 116-1213.

Maciej Jakubowski, Caarl Ritter's work and the prospects for a renaissance of the theistic and teleological approach in geography, pp. 124-131.

Florian Pitt, Wayside crosses and statues of saints in Polish landscape, pp. 132-136.

Mateusz Wiercinski, World in progress: landscape change and cultural shift in India, pp. 137-142.

Perla B. Zusman, Civilization, progress and geography of Gran Chaco, pp. 143-152.

Francis Harvey, Geographic integration: from holism to systems, pp. 153-162.

Marion Hercock, Holism and its applications in land management: a case study of Garden Island, Western Australia, pp. 163-177.

The Pennsylvania Geographer. 1998. 36 (1): 1-168.

Notes from the Editors: Carolyn Prorok and Sandra Mather pp. 1-4.

Kari Forbes-Boyle, "It is all sacred: Foothill Konkow perceptions of sacred places." pp. 5-29.

J. Mc Kim Mulville, "The symbolic landscape of Vijayanagara," pp. 3-0-54.

Rana P. B. Singh, "Sacred journey and faithscape: an experience of the Panchakroshti pilgrimage, Varanasi (India), pp. 55-91.

Simon R. Potter, "A geographical interpretation of Noah's flood based on the literature and legends," pp. 92-123.

Dennis P. Tobin, "Moving a monastery in modern times: the Abbey of St. Walburga, Colorado," pp. 124-134.

Oscar H. Horst, "Building blocks of a legendary belief: the Black Christ of Esquipulas, 1595-1995," pp. 135-147.

Johnathan Bascom, "The religions geography of Evangelical Christians in North America," pp. 148-168.

The Pennsylvania Geographer. 1997. 35 (2).

Notes from the Editors: Carolyn Prorok, pp. 1-4.

Adrian Cooper, "Sacred interpretations of the ecophysiology in tropical forest canopies," pp. 5-31.

John R. Mather and Sandra P. Mather, "Deborah – Prophetess and possible applied climatologist," pp.32-44.

Etan Diamond, "Places of worship: the historical geography of religion in a Midwestern city, 1930-1960," pp. 45-68.

Zorah Jac Tharan, "The Jewish American environmental movement: stewardship, renewal and the greening of diaspora politics," pp. 69-97.

Carolyn V. Prorok and Clarissa T. Kimber, "The Hindu temple gardens of Trinidad: Cultural continuity and change in a Caribbean landscape," pp. 98-135.

G. Rebecca Dobbs, "Interpreting the Navajo sacred geography as a landscape of healing," pp. 136-150.

Gerald R. Webster, "Religion and politics in the American South," pp. 151-172.

Robert Kuhlken, "Sacred landscapes and settlement mythology in the Fiji Islands," pp. 173-202.

Books and Atlases (by geographers)

- Campbell, Craig. 2004. *Images of New Jerusalem. Latter Day Saint Factions Interpretations of Independence, Missouri*. Knoxville: University of Tennessee Press.
- Carroll, Bret E. 2000. *The Routledge Historical Atlas of Religion in America*. New York: Routledge.
- De Planhol, Xavier. 2959. *The world of Islam*. Ithaca, NY.
- Deffontaines, Pierre. 1948. *Geographie et religions*. Paris.
- Francaiviglia, Richard. 1978. *The Mormon Landscape: Existence, creation, and perception of a unique image in the American West*. New York: AMS Press.
- Francaiviglia, Richard. 2003. *Believing in place: A spiritual geography of the Great Basin*. Reno: University of Nevada Press.
- Gaustad, Edwin S. 1962. *Historical Atlas of Religion in America*. New York: Oxford University Press.
- Gaustad, Edwin S. and P. L. Barlow. 2001. *New Historical Atlas of Religion in America*. New York: Oxford University Press.
- Glenmary Research Center. 2002. *Religious congregations and membership in the United States*. Atlanta, GA: Glenmary Research Center.
- Halvorson, P. L. and W. M. Newman. 1994. *Atlas of Religious Change in America, 1952-1990*. Atlanta: Glenmary Research Center.
- Johnson, Douglas W., Paul R. Picard and Bernard Quinn. 1974. *Churches and Church Membership in the United States*. Washington, DC: Glenmary Research Center.
- Licate, J. 1967. *The geographic study of religion: A review of the literature*. Chicago. University of Chicago. Unpublished MA Thesis.
- National Council of Churches of Christ in the USA. 1956-1958. *Churches and Church Membership in the United States*. New York: National council of Churches of Christ.
- Morin, Karen M. and Jeanne Kay Guelke (Eds.) 2007. *Women, Religion and Space: Global Perspectives on Gender and Faith*. Syracuse: Syracuse University Press.
- Park, Chris C. 1994. *Sacred worlds. An introduction to geography and religion*. London: Routledge.
- Paullin, Charles O. 1932. *Atlas of the historical geography of the United States*. Washington: Carnegie Institute, and New York: American Geographical Society (edited by John K. Wright).
- Sopher, David E. 1967. *Geography of Religions*. Englewood Cliffs, NJ: Prentice-Hall.
- Stump, Roger W. 2000. *Boundaries of Faith: Geographical Perspectives on Religious Fundamentalism*. Lanham, MD: Rowman and Littlefield. (more on global religion than US)
- Stump, Roger W. 2008. *The Geography of Religion: Faith, Place, and Space*. Lanham, MD: Rowman and Littlefield. (more on global religions than US)
- Williams, Peter W. 2000. *Houses of God. Region, religion, and architecture in the United States*. Urbana: University of Illinois Press.

Articles and Chapters (mostly geographers)

- Andrews, Alice. 1990. Religious geography of Union County, Georgia. *Journal of Cultural Geography* 10 (2): 1-19.

- Andrews, Alice C. and T. R. Paul. 1996. Geographic patterns of religion in Virginia, *Virginia Geographer* 27: 1-17.
- Barcus, Holly R. and Stanley D. Brunn. 2004. Mapping Changes in Denominational Membership in the Great Plains, 1952-2000. *Great Plains Research* 14 (1): 19-48.
- Brunn, S. D. and Holly R. Barcus. 2004. New Perspectives on the Changing Religious Diversity in the Great Plains. *Great Plains Research* 14 (1): 49-76.
- Brunn, S. D. and James O. Wheeler. 1966. Notes on the geography of religious town names in the U.S. *Names, Journal of the American Name Society* 14 (4): 197-202.
- Brunn, S. D. and Thomas Appleton. 1999. Wet-dry referenda in Kentucky and the persistence of prohibition forces. *Southeastern Geographer* 39 (2): 172-189.
- Brunn, S. D. and Esther Long. 2000. The worldviews of southern seminaries: images, mission statements and curricula. *Southeastern Geographer* 40 (1): 1-22.
- Brunn, S. d. 2002. The World Council of Churches as a Global Actor: Ecumenical space as geographical space. *Geographica Slovonica* 34 910: 65-77.
- Brunn, S. D. and Elizabeth Leppman. 2003. America's learning about foreign places through the eyes of missionaries: Writings in The Friends' Missionary Advocate, 1885-1933. *Quaker Studies* 7(2): 165-192.
- Buttimer, Anne. 1990. Geography, humanism and global concern. *Annals of the Association of American Geographers* 80 (10): 1-33.
- Campo, Juan Eduardo. 1998. American pilgrimage landscapes. *Annals of the American Association of Political and Social Sciences* 558: 40-56.
- Carroll, Jackson W. and Pennuy Long Marler. 1995. Culture Wars? Insights from two ethnographies in two Protestant seminaries. *Sociology of Religion* 56(1): 1-20.
- Cimino, Richard. 2005. "No God in Common:" American Evangelical Discourse on Islam after 9/11. *Review of Religious Research* 47 (2): 162-174.
- Cook, Anthony S. 2004-05. Encountering the Other; Evangelicalism and Terrorism in a post 911 world. *Journal of Law and Religion* 20 (1): 1-30.
- Crowley, W. K. 1978. Old Order Amish settlement: Diffusion and Growth. *Annals of the Association of American Geographers* 68: 249-264.
- Curry, Janel-Roper. 1998. Christian worldview and geography: positivism, convenantel relations and the importance of place. In Hank Aay and Sandra Griffioen (Eds.) *Geography and Worldview: A Christian Reconnaissance*. Lanham, MD: University Press of America. pp. 49-60.
- Curry, Janel. 2000. Community worldviews and rural systems: A study of five communities in Iowa. *Annals of the Association of American Geographers* 90 (4): 693-712.
- Curtis, James R. 1980. Miami's Little Havana: Yard shrines, cult religions and landscape. *Journal of Cultural Geography* 1: 1-15.
- Darden, Joe T. 1972. Factors in the location of Pittsburgh's cemeteries. *The Virginia Geographer* 7: 3-8.
- Deffontaines, Pierre. 1953. The place of believing. *Landscape* 3: 22-38.
- Fickeler, Paul. 1962. Fundamental questions in the geography of religions. In Philip L. Wagner and Marvin W. Mikesell, eds. *Readings in Cultural Geography*. Chicago: University of Chicago Press, pp. 94-117.

- Finke, Roger. 1989. Demographics of religious participation: an ecological approach. *Journal for the Scientific Study of Religion* 28 (1): 45-58.
- Foster, R. H. Jr. 1981. Recycling rural churches in southern and central Minnesota. *Bulletin, Association of North Dakota Geographers* 21: 1-10.
- Foster, R. H. 1983. Changing uses of rural churches: examples from Minnesota and Manitoba. *Yearbook, Association of Pacific Coast Geographers* 45: 55-70.
- Friedland, Roger. 2001. Religions nationalism and the problem of collective responsibility. *Annual Review of Sociology* 27: 125-152.
- Galindo, Rene. 1994. Amish newsletters in "The Budget:" A genre study of written communication. *Language in Society* 23 (1): 77-105.
- Hardwick, W, Claus, R. and Rothwell, J. 1971. Cemeteries and urban land uses. *The Professional Geographer* 23: 19-21.
- Harvey, James. 2006. Sacred spaces, common places: the cemetery in the contemporary American city. *Geographical Review* 96:
- Heatwole, Charles. 1977. Exploring the geography of America's religious denominations: A Presbyterian example. *Journal of Geography* 76: 99-104.
- Heatwole, Charles. 1978. The Bible Belt: A problem in regional definition. *Journal of Geography* 77 (2): 50-55.
- Heatwole, Charles. 1985. The unchurched in the Southeast. *Southeastern Geographer*, 25: 1-15.
- Heatwole, Charles. 1986. A geography of the African Methodist Episcopal Zion Church. *Southeastern Geographer* 26 (1): 1-11.
- Heatwole, Charles. 1989. Sectarian ideology and church architecture. *Geographical Review* 79 (1): 63-78.
- Holt, James B., Jacqueline C. Miller, Timothy S. Naimi and Dzniel Sui. 2006. Religions affiliation and alcohol consumption in the United States. *Geographical Review* 96:
- Huntsinger, Lynn and Maria Fernandez-Gimenez. 2000. Spatial pilgrims at Mount Shasta, California. *Geographical Review* 90 (4): 536-558.
- Issac, Eric. 1959-60. Religion, landscape, and space. *Landscape* 9: 14-18.
- Issac, Eric. 1961-62. The Act of the Covenant: the impact of religion on the landscape. *Landscape* 11: 12-17.
- Issac, Eric. 1963. Myths, cults and livestock. *Diogenes* 41: 70-93.
- Issac, Eric. 1965. Religious geography and the geography of religion. *Man and the Earth*. University of Colorado Studies, Series in Earth Sciences No. 3. Boulder: University of Colorado Press.
- Jackson, Richard H. and L. R. Layton. 1976. The Mormon village: Analysis of a settlement type. *The Professional Geographer* 28: 136-141.
- Jackson, Richard H. and Roger Henrie. 1983. Perceptions of sacred space. *Journal of Cultural Geography* 3 (2): 94-107.
- Jackson, Richard H. and M. W. Jackson. 2003. Geography, culture, and change in the Mormon West, 1946-2003. Jacksonville, AL: National Council for Geographic Education, Pathways in Geography Series, No. 27.
- Landing, James. 1969. Geographic models of old order Amish settlements. *Professional Geographer* 21: 328-343.

- Kong, Lily. 1990. Geography and religion: Trends and prospects. *Progress in Human Geography* 14: 355-371.
- Kong, Lily. 1991. Mapping "new geographies" of religion: Politics and poetics in modernity. *Progress in Human Geography* 25: 211-33.
- Laatsch, W. G. and C. F. Calkins. 1986. The Belgian roadside chapels in Wisconsin's Door Peninsula. *Journal of Cultural Geography* 7: 117-128.
- Laing, C. R. 2002. The Latter-Day Saint Diaspora in the United States and the South. *Southeastern Geographer* 423: 228-247.
- Lamme, Ary. 1971. From Boston in one hundred years. *Christian Science* 1970. *The Professional Geographer* 23: 329-332.
- Leonard, James M. 2006. Local geography and church attendance: Wayne County, West Virginia. *Geographies of Religions and Belief Systems* 1 (1): 28-50.
- Leppman, Elizabeth. 2005 Appalachian churchscapes: The Case of Menifee County, Kentucky. *Southeastern Geographer* 45 (1): 83-103.
- Levine, G. 1986. On the geography of religion. *Transactions of the Institute of British Geographers* 11: 428-440.
- Louder, Dean. 1975. A simulation approach to the diffusion of the Mormon Church. *Proceedings of the Association of American Geographers*, 7: 126-130.
- Martin, G. G. 1978. *The evolving spatial distribution of cemeteries in Waukesha county, Wisconsin, 1935-1976*. East Lansing, MI: Michigan State University, Department of Geography, Unpublished MA thesis.
- Mayhew, Robert T. 2000. "Geography is Twined with Divinity." The Laudian Geography of Peter Heylyn. *Geographical Review* 90 (1): 18-34.
- Meinig, Donald W. 1965. The Mormon cultural region: Strategies and patterns in the geography of the American West. *Annals, Association of American Geographers* 55: 191-220.
- Olson, D. 1998. Religious pluralism in U.S. counties. *American Sociological Review* 63: 759-761.
- Olson, D. 1999. Religious pluralism and U.S. church membership: A reassessment. *Sociology of Religion* 60: 149-174.
- Otterstrom, Samuel M. 2008. Divergent growth of the Church of Jesus Christ of Latter Day Saints in the United States, 1990-2004: Diaspora, gathering and the East-West Divide. *Population, Space, and Place* 14: 231-252.
- Pattison, W. D. 1955. The cemeteries of Chicago: A phase of land utilization. *Annals of the Association of American Geographers* 45: 245-257.
- Price, Larry W. 1966. The Hare Krishna's transformation of space in West Virginia. *Journal of Cultural Geography* 7: 129-140.
- Price, Larry. 1966. Some results and implications of a cemetery study. *The Professional Geographer* 18: 20-27.
- Prorok, Carolyn V. 2003. Transplanting pilgrimage traditions in the Americas. *Geographical Review* 93 (30): 283-307.
- Rechlin, Alice T. 1972. The Epsilon generalization. *Annals of the Association of American Geographers* 62 (4): 578-581.
- Seavoy, R. 1983. Religious motivation for placer diamond mining. *Journal of Cultural Geography* 3: 56-60.

- Sheskin, Ira M. 1991. "The Jews of South Florida," In Thomas D. Boswell, ed., *Florida. Winds of Change*. Washington, DC: Association of American Geographers, pp. 163-180.
- Sheskin, Ira M. 1998. "The changing spatial distribution of American Jews." In Harold Brodsky, ed., *Land and Community: Geography in Jewish Studies*. Bethesda, MD: University Press of Maryland, pp. 287-295.
- Shortridge, J. R. 1976. "Patterns of religion in the United States." *Geographical Review* 66: 420-34.
- Shortridge, J. R. 1977. "A new regionalization of American religion." *Journal for the Scientific Study of Religion* 16: 143-53.
- Shortridge, J. R. 1978. "The pattern of American Catholicism, 1971." *Journal of Geography* 77: 56-60.
- Shortridge, J. R. 1982. "Religion" (chapter) in Wilbur Zelinsky, John Rooney, Jr., and Dean Louder, eds., *This Remarkable Continent: An Atlas of the United States and Canadian Society and Culture*. College Station, TX: Texas A & M University, pp. 177-203.
- Shortridge, J. R. 1984. "The Geography of Southern Religion," in Samuel S. Hill, ed., *The Encyclopedia of Religion in the South*. Macon, GA: Mercer University Press, pp. 284-288 (with Roger Stump).
- Shortridge, J. R. 1989. "Religious regions," in William Ferris and Charles Wilson, eds., *The Encyclopedia of Southern Culture*. Chapel Hill, NC: University of North Carolina Press, pp. 557-558 (with Roger Stump).
- Shortridge, J. R. 2004. "Distribution (of religion)," in *Encyclopedia of the Great Plains*. Lincoln: University of Nebraska Press, pp. 741-742.
- Sims, David Henry. 1920. "Religious education in Negro colleges and universities." *Journal of Negro History* 5 (2): 166-207.
- Sopher, David. 1981. "Geography and religions." *Progress in Human Geography* 5: 510-524.
- Smittle, W. Ray. 1976. "Catholic Colleges." *Journal of Higher Education* 7 (2): 87-92.
- Starrs, Paul and John Wright. 2005. "Utopia, dystopia, and sublime: Apocalypse in Montana's Church Universal and Triumphant." *Geographical Review* 95 (1): 97-121.
- Stump, Roger. 1984. "Regional migration and religious commitments in the United States." *Journal for the Scientific Study of Religion* 23 (3): 292-303.
- Stump, Roger. 1984. "Regional divergence in religious affiliation in the United States." *Sociological Analysis* 45 (4): 283-299.
- Stump, Roger. 1986. "Regional variation in the determinants of religious participation." *Review of Religious Research* 27 (3): 208-225.
- Stump, Roger. 1986. "The geography of religion – introduction." *Journal of Cultural Geography* 7: 1-3.
- Stump, Roger. 1987. "Regional contracts in Black Protestantism: A research note." *Social Forces* 66 (1): 143-151.
- Stump, Roger. 1998. "The effects of geographical variability on Protestant church membership trends: 1980-1990." *Journal of the Scientific Study of Religion* 37 (4): 636-651.

- Tong, C. and Lily Kong. 2000. "Religion and modernity: Ritual transformations and the reconstructions of space and time." *Social and Cultural Geography* 1: 29-84.
- Tuan, Yi-Fu. 1976. Humanistic geography. *Annals of the Association of American Geographers* 66 (2): 266-276.
- Tuan, Yi-Fu. 1978. Sacred Space: Explorations of an Idea. In Karl Butzer (Ed.) *Dimensions of Cultural Geography*. Chicago: University of Chicago Press, pp.84-89.
- Ulack, Richard, Karl B. Raitz, and Gyula Pauer, eds., 1998. *Atlas of Kentucky*. Lexington: University Press of Kentucky, pp. 73-75 "Cultural: religions denominations."
- Warf, Barney and Mort Winsberg. 2008. The Geography of Religious Diversity in the United States. *The Professional Geographer* 60 (3): 413-424.
- Weaver-Zercher, David. 1999. Putting the Amish to work: Mennonites and the Amish culture market, 1950-1975. *Church History* 68 (1): 87-117.
- Webster, G. R. 2000. Geographical patterns of religious denominational affiliation in Georgia, 1970-1980. *Southeastern Geographer* 30: 25-51.
- Weightman, Barbara A. 1996. Sacred landscapes and the phenomena of light. *Geographical Review* 86 (10): 59-71.
- Welch, M. and J. Balzell. 1984. Geographic mobility and church attendance. *Journal of the Scientific Study of Religion* 23: 75-91.
- Wilson, D. 1993. Constructing social process and space in the geography of religion. *Area* 25: 75-76.
- Zelinsky, Wilbur. 1962. An approach to the religious geography of the United States: Patterns of church membership in 1952. *Annals of the Association of American Geographers* 51: 139-193.
- Zelinsky, Wilbur. 1973. *The Cultural Geography of the United States*. Englewood Cliffs, NJ: Prentice-Hall, pp. 94-100 specifically on religion.
- Zelinsky, Wilbur. 1973. Unearthly delights: cemetery names and the map of the changing afterworld. In David Lowenthal and Martyn Bowden (Eds.) *Geographies of the Mind*. New York: Oxford University Press, pp. 171-196.
- Zelinsky, Wilbur. 2001. The uniqueness of the American religious landscape. *Geographical Review* 91: 565-585.
- Zelinsky, Wilbur. 2007. The gravestone index: Tracking personal religiosity across Nations, regions, and periods. *Geographical Review* 97 (2007):

International Geographies

- Albert-Mas, Abel. 2006. Three Gods, two shores, one space: Religious justification for tolerance and confrontation between Spain and Colonial Morocco during the Franco era. *Geopolitics* 11 (4): 580-600.
- Aay, Hank and Sandra Griffioen (Eds.) 1998. *Geography and Worldview: A Christian Reconnaissance*. Lanham, MD: University Press of America.
- Bhatt, B. L. 1977. The religions geography of south Asia: Some reflections. *National Geographical Journal of India* 23: 26-39.
- Biswas, L. 1984. Evolution of Hindu temples in Calcutta. *Journal of Cultural Geography* 4: 73-85.

- Brunn, S. D. and Craig Campbell. 2004. Differential locational harmony: The Cristo Redentor statue in the Upsallata Pass. *Political Geography* 23: 41-69.
- Brush, John E. 1949. The distribution of religious communities in India. *Annals of the Association of American Geographers* 39: 81-89.
- Buttner, M. 1974. Religion and geography: impulses for a new dialogue between religionswissenschaftlern and geography. *Numen* 21: 165-196.
- Buttner, M. 1980. Survey article on the history and philosophy of the geography of religion in Germany. *Religion*, 86-119.
- Cooper, Adrian. 1994. Negotiated Dilemmas of Landscape: Place and Christian community in a Suffolk Parish. *Transactions, Institute of British Geographers*, n.s. 19 (2): 202-212.
- Doeppers, Daniel. 1973. The evolution of the geography of religious adherence in the Philippines before 1898. *Journal of Historical Geography* 2: 95-110.
- Doeppers, Daniel. 1977. Changing patterns of Aglipayan adherence in the Philippines: 1918-1970. *Philippine Studies* 25: 265-277.
- Dunbar, Gary S. 1970. Ahimsa and shikar: conflicting attitudes towards wildlife in India. *Landscape* 19: 24-27.
- Dutt, A. K. and Alan G. Noble. 1979. Religious pattern of India with a factorial regionalization. *Geojournal* 3: 201-214.
- Dutt, A. K. and S. Davgun. 1977. Diffusion of Sikhism and recent migration patterns of Sikhs in India. *Geojournal* 1: 81-90.
- Dutt, A. K. and Alan G. Noble. 1985. Religions diversity patterns of Rajasthan within an Indian framework. *Asian Geographer* 4: 137-146.
- Enfield, Georgiana and Donald J. Nash. 2002. Missionaries and Morals: Climatic discourse in nineteenth century Central Southern Africa. *Annals of the Association of American Geographers*, 92 (4): 727-742.
- Gay, J. D. 1971. *The geography of religion in England*. London: Gerald Duckworth.
- Good, Charles M. Jr. 2004. *The Steamer parish. The rise and fall of missionary medicine on the African frontier*. Chicago: University of Chicago Press.
- Gray, Catherine. 1995. Compositional techniques in Roman Catholic church music in Uganda. *British Journal of Ethnomusicology* 4: 135-155.
- Hershkowitz, S. 1987. Residential segregation by religion: a conceptual framework. *Transactions, Institute of British Geographers* 78: 44-52.
- Issac, Eric. 1957. A geographic interpretation of the diaspora. *Jewish Social Studies* 19: 64-67.
- Jarosz, Lucy. 1992. Constructing the Dark Continent: Metaphor as geographic representation of Africa. *Geografiska Annaler*, Ser. B 74 (20): 105-115.
- Johnson, Hildegard Binder. 1967. The location of Christian missions in Africa. *Geographical Review*, 57 (2): 168-202.
- Kark, R. 1983. Millenarism and agricultural settlement. *Journal of Historical Geography* 9: 47-63.
- King, R. 1972. The pilgrimage to Mecca – Some geographical and historical aspects. *Erdkunde* 26: 61-73.
- Kokkonen, P. 1993. Religious and colonial realities: Cartography of the Finnish mission in Ovamboland, Namibia. *History in Africa* 20: 155-171.

- Kokkonen, P. 1999. Early missionary literature and the construction of the popular image of Africa in Finland. In Anne Buttimer, Stanley D. Brunn, and Ute Wardenga, (Eds.), *Text and Image: Social Construction of Regional Knowledges*. Leipzig: Institute für Länderkunde, Beiträge 49, pp. 205-214.
- Krause, Annamarie E. 1952. *Mennonite settlement in the Paraguayan Chaco*. Chicago: University of Chicago, Department of Geography.
- Kong, Lily. 1967. Ideological hegemony and political symbolism of religions buildings in Singapore. *Environment and Planning D: Space and Society*, 11: 23-46.
- Kong, Lily. 1993. Negotiating concepts of "sacred space;" a case study of religious buildings in Singapore. *Transactions, Institute of British Geographers*, n.s. 18 (3): 342-385.
- Landing, James. 1982. A case study in the geography of religion: The Jehovah's Witnesses in Spain, 1921-1946. *Bulletin, Association of North Dakota Geographers* 32: 42-47.
- Megoran, Nick. 2006. God on our side: The Church of England and the Geopolitics of Mourning 9/11. *Geopolitics* 11 (4): 561-579.
- Nagar, R. 1997. The meaning of Hindu communal organizations, places, and identities in post colonial Dar es Salaam. *Environment and Planning D: Space and Society*, 15: 707-730.
- Nitz, J. 1983. Church as colonist. *Journal of Historical Geography* 9: 105-126.
- Nolan, Mary Lee. 1983. Irish pilgrimage: the different tradition. *Annals of the Association of American Geographers* 73 (3): 421-438.
- Nolan, Mary Lee. 1986. Pilgrimage traditions and the nature mystique in western European culture. *Journal of Cultural Geography* 7: 5-20.
- Olson, Daniel H. and Jeanne Kay Guelke. 2004. Spatial transgression and the BYU Jerusalem Center controversy. *The Professional Geographer* 56(4): 503-515.
- Peach, Ceri and Richard Gale. 2003. Muslims, Hindus, and Sikhs in the new religious landscape of England. *Geographical Review* 93 (4): 469-90.
- Rutter, E. 1929. The Muslim pilgrimage. *Geographical Journal* 74: 271-273.
- Schnell, Izhak. 1997. Nature and Environment in Socialist-Zionist Pioneers' perceptions. *Ecumene* 4: 69-85.
- Schwartzberg, Joseph E. 1965. The distribution of selected castes in the Southern Indian Plain. *Geographical Review* 55: 477-495.
- Secor, Anna. 2002. The veil and urban space in Istanbul: Women's dress, mobility, and Islamic Knowledge." *Gender, Place and Culture* 9 (1): 5-22.
- Secor, Anna. 2005. Islamicism, democracy and the political production of the headscarf issue in Turkey. In Ghazi-Walid Fallah and Caroline Nagel (Eds.) *Geographies of Muslim Women: Bender, Religion, and Space*. New York: Guilford Press, pp. 203-225.
- Secor, Anna. 2007. Afterword. In Karen M. Moran and Jeanne Kay Guelke (Eds.) *Women, Religion, and Space*. Syracuse: Syracuse University Press, pp. 148-158.
- Secor, Anna and Banu Gökariksel. 2009. New transnational geographies of Islamism, capitalism, and subjectivity: The veiling fashion industry in Turkey. *Area* 41: 6-18.
- Shair, I. M. 1981. Frequency of pilgrimage to Makkahi and pilgrims' socio-economic attributes. *Journal, College of Arts, University of Riyadh* 8: 13-22.

- Shair, I. M. 1981. Volume of Muslim pilgrims in recent years, 1975-1980. Source areas and ports of entry. *Journal, College of Arts, University of Riyadh* 9: 293-320.
- Shilav, Y. 1983. Principles for the location of synagogues: symbolism and functionalism in a spatial context. *The Professional Geographer* 35: 324-329.
- Simoons, F. J. 1979. Questions in the sacred-cow controversy. *Current Anthropology* 50: 467-493.
- Sopher, David. 1964. Indigenous uses of turmeric in Asia and Oceania. *Anthropos* 59: 93-127.
- Stump, Roger, 1999. Spatial implications of religious broadcasting: Stability and change in patterns of belief. In S. D. Brunn and T. R. Leinbach (Eds.) *Collapsing Space and Time: Geographic Aspects of Communication and Information*. New York: HarperCollins Academic, pp. 354-375.
- Stump, Roger. 2005. Religion and the geographies of war. In Colin Flint (Ed.) *The Geography of War and Peace*. Oxford: Oxford University Press, pp. 149-173.
- Tanaka, H. 1981. The evolution of pilgrimage as a spatial-symbolic system. *The Canadian Geographer* 25: 240-251.
- Tanaka, H. 1984. Landscape expression of the evolution of Buddhism in Japan. *The Canadian Geographer* 28: 240-257.
- Valins, O. 2000. Institutionalized religion: Sacred texts and Jewish spatial practice. *Geoforum* 31: 575-586.
- Van der Heyden, Ulrich. 1996. The archives of the Berlin Mission Society. *History in Africa* 23: 411-427.
- Ward, R. 1980. Migration, myth and magic in Papua New Guinea. *Australian Geographical Studies* 18: 119-134.
- Wanner, Catherine. 2004. Missionaries of faith and culture. Evangelical encounters in Ukraine. *Slavic Review* 63 (4): 732-755.
- Warkentin, John. 1989. Mennonite agricultural settlement in Southern Manitoba. *Geographical Review* 49 (3): 342-368.
- Wheatley, P. 1971. *The Pivot of the Four Quarters: A Preliminary Enquiry into the Origin and Character of the Chinese City*. Chicago: Aldine.