

Geography 565-001
Spring 2009
T TH 1230-145
CB 305

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GEOGRAPHIES OF RELIGIONS

Description of the Class

The purpose of this class is to introduce you to a number of facets about the geographies of religion. These include: how geographers define this subfield, what exactly is meant by the geography of religion, the early and recent contributors to this field, traditional and cutting-edge research topics, the various historical and contemporary databases geographers use in their study, the use of maps and electronic sources, the professional networks of those studying religion, and major outlets for professional presentations and published research. There will be a number of articles and chapters we will be reading by geographers interested in various facets of religion. Many of these we will discuss in class.

The focus in the class this year is on the United States (in spring 2010 the focus will be on geographies of world religions). We will look at both historical and contemporary writings by geographers, historians, and others to shed light on both the roots of American religious institutions, landscapes, and belief systems as well as trends that are evident in rural and urban America. A geography of religion is also concerned with belief systems and behavior. Behavior can be in religious practices which may include evident in symbolism, images, iconographies, and features of the built environment.

Geography is basically concerned with “distributions,” viz, where are things and why are they located where they are? These are underlying questions geographers ask when they study patterns or processes. A pattern may be static, such as the distribution of a specific religious group membership. But behind that pattern are spatial processes at work, whether diffusion (the spread) from a hearth, networks, movements (people and practices), the formation of settlements, built environment features (religious buildings, seminaries, colleges, cemeteries, etc.), and the human/environment relationships, which may be evident in religious practices, belief, festivals, and celebrations.

The questions that geographers ask and study about religions can be studied in historical and/or contemporary context. And we have geographers that have studied religious themes, issues, and belief systems both in historical and contemporary periods. In this class we will study some of the early roots to religion and religious groups in the US; these will be covered in the first part of the class. We will focus more on the recent/contemporary period as we seek to answer what changes are currently taking place and why and where? These are among the guiding questions we will seek to answer.

Learning about the geographies of religion in the United States will come from your readings and our discussing of specific chapters and articles each week. Please bring three or four questions from the

readings that you would like discussed. These are very readable texts and may challenge you with some new facts and new ways of looking at a familiar topic or period of American history.

But I also believe learning is effective when it comes from “doing” geography, that is, projects that call for gathering, analyzing, and presenting (to other class members) information you gather about churches, members, seminaries, publications, etc. To this end, I have designed a number of topics that will integrate many of the text readings and our class discussions. These projects are described below; some you may choose to work with on your own, others you may wish to work on with another class member. I also would hope that a number of your projects could be turned into formal presentations at regional, national, or even international geography conferences. And, some might even be deemed worth of expanding into formal submissions for publication in refereed journals. I am happy to work with you on such goals.

I would like each student to have completed the class by having experienced many different worship experiences, which will enhance your personal life and deepen your appreciation of other denominations and faiths. And I would hope the healthy give-and-take discussions in class will also challenge you to consider taking other geography classes or work on independent research projects for credit. This is a small class which will permit us all to learn from each other from readings, editorials, impressions, articles in newspapers, etc. I encourage you to bring items to my attention that you would like to discuss in class, for example, an editorial, a cartoon, a web site, or listserv announcement. Forward them to me and I will make copies for a forthcoming class.

Final introductory note: This is the first time I have offered a class on the geographies of religion, even though I have conducted a number of research projects on religious topics in Kentucky, the United States, and internationally. I maintain that understanding and appreciating the religious views and worldviews of others contributes to our being better individuals and humane citizens of the planet.

Texts Required (paperback issues)

Diane Butler Bass. 2006. *Christianity for the Rest of Us. How the Neighborhood Church Is Transforming the Faith.* New York: HarperOne.

John Corrigan and Winthrop S. Hudson. 2004. *Religion in America. An Historical Account of the Development of American Religious Life.* Upper Saddle River, NJ: Pearson Prentice-Hall.

Diana Eck. 2001. *A New Religions America. How a “Christian Country” Has Become the World’s Most Religiously Diverse Nation.* New York: HarperCollins.

Jacob Neusner. 2003. *World Religions in America.* Louisville; Westminster John Knox Press.

Garry Wills. 2007. *Head and Heart. American Christianities.* New York: The Penguin Press.

A bibliography will be passed out the first day of class that contains articles, books, and chapters, mostly written by geographers. It will be updated with useful materials throughout the term. Note that most

of these items are about religious geographies of the US. A part of this bibliography includes articles and chapters by geographers, mostly, on missionaries and missions. If time permits, we will discuss some of these items near the end of the term.

Note 1: a part of some Tuesday classes will be devoted to discussing your observations, experiences and impressions from the weekend service you attended.

Note 2: You will not be reading all items listed below; some will be read by all, others you may choose which one to read and be prepared to discuss in class.

Introduction – 15 January

Geography and Religion: Concepts, Themes, Issues – 20 January

Anne Buttimer. 2006. "Afterward: Reflections on geography, religion, and belief systems," *Annals of the Association of American Geographers* 96 (1): 197-202.

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.

Levine, G. 1986. On the geography of religion. *Transactions of the Institute of British Geographers* 11: 428-440.

Paul Fickeler. 1962. Fundamental Questions in the Geography of Religions. In Philip Wagner and Marvin Mikesell (Eds.) *Readings in Cultural Geography*. Chicago: University of Chicago Press, pp. 94-117.

James Proctor. 2006. Introduction to the Forum," *Annals of the Association of American Geographers* 96 (1): 165-168.

Approaches to the Study of the Geography of Religion – 22 January

Historical, environmental/contextual, regional, systematic, cartographic,

Geography of Religious and Belief Systems (GORABS) – a Specialty Group of scholars in the Association of American Geography

Note: religious service visit this weekend

Resource Materials and Data Bases (formal and informal) – 27 January

Carroll, Bret E. 2000. *The Routledge Historical Atlas of Religion in America*. New York: Routledge.

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.

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.

Historical Geographies of America's Religious Groups -29 January, 3 & 5 February

***Assignment: Archives**

Willis: chapters 1 through 6

Corrigan and Hudson: chapters 1-12

Eck: chapter 1

Historical geography; settlement; diffusions (origins and directions); immigrants and impacts; Membership patterns; Early and frontier migrations

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 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.

Laing, C. R. 2002. The Latter-Day Saint Diaspora in the United States and the South. *Southeastern Geographer* 423: 228-247.

Louder, Dean. 1975. A simulation approach to the diffusion of the Mormon Church. *Proceedings of the Association of American Geographers*, 7: 126-130.

Meinig, Donald W. 1965. The Mormon cultural region: Strategies and patterns in the geography of the American West. *Annals of the Association of American Geographers* 55: 191-220.

Rechlin, Alice T. 1972. The Epsilon generalization. *Annals of the Association of American Geographers* 62 (4): 578-581 (about the Amish).

Zelinsky, Wilbur. 1973. *The Cultural Geography of the United States*. Englewood Cliffs, NJ: Prentice-Hall, pp. 94-100 specifically on religion.

Seminaries, Colleges, and Universities – 10 February

***Assignment: Seminary Libraries**

Origins (17th – 19th centuries, courses, students and faculty, alumni, mission statements, libraries, recruiting faculty and students, events, placement of students)

Brunn, Stanley D. and Esther Long. 2000. "The worldviews of southern seminaries: images, mission statements, and curricula," *Southeastern Geographer*, 40 (1): 1-24.

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.

Sims, David Henry. 1920. Religious education in Negro colleges and universities. *Journal of Negro History* 5 (2): 166-207.

Migration: Historical and Contemporary – 12 & 17 February

Early and frontier: Great Awakening and the Role of Kentucky

cultures, hearths, mixing: old and new

late 20th and early 21st century migrations

Note: religious service visit weekend of 12 February.

Stump, Roger. 1984. Regional migration and religious commitments in the United States. *Journal for the Scientific Study of Religion* 23 (3): 292-303.

Other items from atlases on diffusion of faiths since colonial times. Also Zelinsky et al.

Place, Images and Symbols: Landscapes (Churchscapes and Built Environments) and Pilgrimages – 19, 24 & 26 February

***Assignment: Photography**

places of worship, cemeteries, storefront and megachurches, architectures, museums, recycled churches, etc.

religious architecture

symbols and symbolism

pilgrimages and shrines

Exteriors and interiors of places of worship, pilgrimages, promotion, websites, festivals, holidays, and events

Importance of "the visual" in church promotion

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

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.

Diamond, Etan. 1997. "Places of worship: the historical geography of religion in a Midwestern city, 1930-1960," *The Pennsylvania Geographer* 35 (2): 45-68.

Harvey, James. 2006. Sacred spaces, common places: the cemetery in the contemporary American city. *Geographical Review* 96:

Heatwole, Charles. 1989. Sectarian ideology and church architecture. *Geographical Review* 79 (1): 63-78.

Huntsinger, Lynn and Maria Fernandez-Gimenez. 2000. Spatial pilgrims at Mount Shasta, California. *Geographical Review* 90 (4): 536-558.

Jackson, Richard H. and Roger Henrie. 1983. Perceptions of sacred space. *Journal of Cultural Geography* 3 (2): 94-107.

Leppman, Elizabeth. 2005 Appalachian churchscapes: The Case of Menifee County, Kentucky. *Southeastern Geographer* 45 (1): 83-103.

Prorok, Carolyn V. 2003. Transplanting pilgrimage traditions in the Americas. *Geographical Review* 93 (30): 283-307.

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.

Weightman, Barbara A. 1996. Sacred landscapes and the phenomena of light. *Geographical Review* 86 (10): 59-71.

Zelinsky, Wilbur. 2007. The gravestone index: Tracking personal religiosity across nations, regions, and periods. *Geographical Review* 97 (4): 441-66.

Zelinsky, Wilbur. 2001. The uniqueness of the American religious landscape. *Geographical Review* 91: 565-585.

Institutions, Organizations and Administration – 3 March

Local, regional, and national organizational structures

Investments: property, stocks

Networks

Faith and interfaith alliances: programs, dialogue, membership

Materials from websites.

Information Production and Dissemination – 5 March

***Assignment: Web Project**

Church, denominational, and sect items: journals, DCs, movies, tv programs, radio and tv broadcasting, listservs, websites, blogs, religions events (music, art, drama, etc.)

Programs: local efforts, missions, events, parades, etc.

How Hollywood depicts American religion and religious groups

Note: religious service visit this weekend.

Membership Patterns – 10, 12, and 24 March

Historical and contemporary

Membership increases and declines: new church locations and abandoned churches

Church hinterlands (local and global)

Reorganization of religious spaces: closing of schools and churches

“donor sheds” (contributions to churches and other charities)

Uniformity and diversity: rural areas, inner cities, suburbs

The Journey-to-church

“Church shopping” and recruiting members

Religious “divides”

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.

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.

Leonard, James M. 2006. Local geography and church attendance: Wayne County, West Virginia. *Geographies of Religions and Belief Systems* 1 (1): 28-50.

Prorok, Carolyn V. 2003. Transplanting pilgrimage traditions in the Americas. *Geographical Review* 93 (30): 283-307.

Ira Sheskin, “The Dixie diaspora: the “loss” of the small southern Jewish community,” *Southeastern Geographer* 40 (1): 52-74.

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.

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. 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.

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.

Webster, G. R. 2000. Geographical patterns of religious denominational affiliation in Georgia, 1970-1980. *Southeastern Geographer* 30: 25-51.

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.

Contemporary Religion – 26 & 31 March

****Assignments: Map Project and "Church Shopping"**

Rural and urban areas; old and new diversities; old and new groups

Public opinion polls: what they tells and don't tell us

Eck, chapters 1-7 (Various Faiths: 3-5); Contemporary (6-7)

Corrigan and Hudson: 13-16

Butler Bass: 1-14 (Neighborhood Church (1-4); Renewal (5-14 – many short)

Willis: 7-10

Bascom, Johnathan. 1998. "The religions geography of Evangelical Christians in North America," *The Pennsylvania Geographer* 36 (1): 148-168.

Starrs, Paul and John Wright. 2005. Utopia, dystopia, and sublime: Apocalypse in Montana's Church Universal and Triumphant. *Geographical Review* 95 (1): 97-121.

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.

Electronic Worship and Churches – 2 April

***Assignment: Email Project**

Web sites, networks, listservs, electronic “missionaries,” healing missions, lobbying efforts, soliciting donations, publicity, etc.

“Virtual” worship, healing, marriage, baptism, sacraments

Articles from newspapers and websites.

Note: religious service visit this weekend.

Religion, Politics, and Laws: Religions Worldviews – 7, 9, & 14 April***Assignment: Religious journal project**

Church-state history and contemporary, faith based initiatives, foreign policy and domestic policy positions, lobbying, local, state, national and international issues: historical (evolution teaching prohibition, immigration, women, wars, apartheid, nuclear testing, etc.) and contemporary issues (prayers, Nativity displays on public property, science and creationism, abortion, gays, same sex marriage, gambling, women as leaders, positions on Middle East conflicts, sustainability, “Green” religion,” liberation theology, global warming, etc.)

Aay, Hank and Sandra Griffioen (Eds.) 1998. *Geography and Worldview: A Christian Reconnaissance*. Lanham, MD: University Press of America.

Agnew, John. 2006. Religion and Geopolitics, *Geopolitics* 11 (2): 183-191.

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.

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.

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

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.

Gerald R. Webster, 1997. “Religion and politics in the American South,” *The Pennsylvania Geographer* 35 (2): 151-172.

Contemporary Social Issues – 16 & 21 April

Brunn, S. D. and Thomas Appleton. 1999. Wet-dry referenda in Kentucky and the persistence of prohibition forces. *Southeastern Geographer* 39 (2): 172-189.

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 (4): 523-42.

Note: religious service visit this weekend.

World Religions in the United States; also Missionaries and Missions – 23 & 28 April

Neusner's book on major world religious in the US and new groups within the US. (short chapters on about 25 groups)

Brunn, S. D. and Craig Campbell. 2004. Differential locational harmony: The Cristo Redentor statue in the Upsallata Pass. *Political Geography* 23: 41-69.

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.

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.

Good, Charles M. Jr. 2004. *The Steamer parish. The rise and fall of missionary medicine on the African frontier*. Chicago: University of Chicago Press.

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.

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.

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. *Association of American Geographers* 73 (3): 421-438.

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.

Schnell, Izhak. 1997. Nature and Environment in Socialist-Zionist Pioneers' perceptions. *Ecumene* 4: 69-85.

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.

Religious Futures – 30 April

The changing faces of American religion and America

Requirements

All students are required to complete a number of projects that are tied into the weekly readings and discussions. Some of these can/will be completed by a single individual, some students may wish to work with another, which is acceptable. If you are working with another student on projects, I would ask you select different partners for most projects. I will help guide you through your project, should you have questions.

Note: we will be sure that in covering these projects that diversity is a major theme through the semester. We don't want all experiences and projects with the same denomination or faith.

Attend five different religious services during the semester: write two page report on the experiences and knowledge gained. This may be done with one other class member, but not the same class member each week. (Note: I technically cannot require you attend a different worship service or have a different worship experience each week, but I would strongly encourage you to meet this requirement. If you cannot, I will assign separate library and field projects.) Each student will turn in a two page single spaced typed report of the worship experience; these are due class time, when they will also be discussed. This is an "observation" assignment, not a participation assignment; if you feel comfortable participating in the worship experience, that would be fine.

Library project: examine (using the internet) the books in three different seminaries on other regions and cultures, for example, how many books are in X seminary on Africa or the Middle East or Russia. We want to discern how “international” the holdings are. (Note: there are a number of seminaries within a half hour of Lexington and others in Louisville and Cincinnati.) A bonus would look at the number of books on (a) a specific topic and by (b) a specific individual.

Religious Journal project: (two topics: perhaps half the class will select A, the other B) This is a textual analysis. A: look at the contents of three different religions/denominational magazines for two years before and two years after September 2001 to discern the number and kinds of editorials, letters to the editor, articles, photos, etc. about Islam, Muslims, and the Middle East. B: examine what articles, editorials, etc. are provided about that religious groups and global environmental issues (biodiversity, global warming, energy independence, pollution, etc.) and/or terrorism

Archival project: use an archive source of a church, seminary, or library to identify the kinds of data available for conducting research on historical religious geography questions. You may also chose to look at a history of a seminary or an individual church; you will need my approval before proceeding.

Seminary Project: make contact with a professor or dean in two different seminaries and ask them for permission to have a couple of their classes complete a brief survey that asks (a) what states they would most like to work and least like to work once they complete seminar training, (b) what countries, outside the US they would most enjoy and least enjoy working, and (c) some basic demographics: their home town, travels, language skills, etc.

Web project: examine the content (main page description, links (what are the titles of major and minor links), language (perhaps other than English), photos, symbols, colors, images, etc.) of the web pages of three different religious groups. Is the web page well designed, attractive, welcoming, enticing, etc.?

Two email projects: (A) contact (name provided by the instructor) one geographer who studies religion topics/issues and inquire about current research projects, geography and religion studies in the discipline, contacts outside the discipline, legitimate topics for analysis, etc. and (B) contact a missionary in another country to learn about their work, daily tasks, challenges, problems, and also networks with other missionaries, etc.

Photography project: photograph elements of two churchscapes, one in a small town or rural area and the other in a city, such as Lexington. Photograph different components of a churchscapes, including the exterior of the worship center, cemeteries, the sanctuary, and other features. Two examples might be a megachurch and a very small one-of-a-kind small church. Prepare your report in a professional fashion, with names, dates, and brief description of all photographs you submit in your report.

Map project (a poster): There will be various ideas generated as we proceed during the term. The data for the maps can come from published, including archival sources, but also information you can acquire from religious leaders, professors of religion, etc. Ideas: the geographic career paths (places lived) of clergy, the property owned by a group (tough information to obtain, I suspect), the birthplaces of seminary students AND placement of seminary graduates, where (countries outside the US) missionaries

historical or contemporary) served, the votes national assemblies of denominations take on major issues (where there are votes from regional districts, for example, on women in ministry, racial integration, Middle East crises, euthanasia, terrorism, and environmental stewardship.

Final Class Project: (to be completed in spring when the weather is pleasant) All class members will participate in one of these two projects (class will decide): (A) church shopping of new Lexington residents (The question is what kind of “shopping” for churches is done by new residents in the city? Do they consider their former denomination only, look for differences (if so, what kind?), and look for central city or suburban churches or places simply near their place of residence or employment? (B) a comparison of current and past membership patterns of downtown and suburban churches (Questions include: who attends churches in downtown/central city locations? How many churches of the same denomination are closer to their place of residence? How far do worshippers travel for their worship experiences? And what are the major attractions of downtown churches vs. suburban churches?

Evaluation

There are no exams in the class, however, you will be evaluated (graded) on the basis of (a) your contributions to class discussions (I want to be sure you have read/digested the required reading materials and (b) your completion of the above assignments.

5 reports of weekly religious services (10 pts each maximum)	50
Library project	25
Journal project	25
Archival project	25
Seminary project	25
Web page project	30
2 emails: project	30
Photography project	30
Map project	30
Final class project	60
Class contribution	50
TOTAL	380 points

Final Exam Session: The date and time are: Wednesday 6 May at 8 AM. AT this time we will have a report on the final class project and decide where to proceed with we have learned. This might include a presentation at a future conference, or additional research, or preparing innovative maps. There will be no final exam administered at this time. All students are required to attend this meeting.