

6

Religions

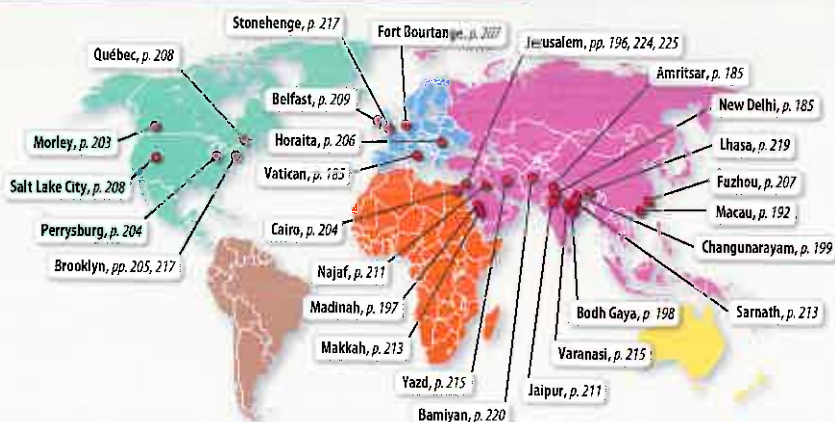
Religions interest geographers because understanding them is essential for recognizing spatial patterns underlying how humans occupy Earth. Many people care deeply about their religion and draw from religion their core values and beliefs, an essential element of the definition of culture.

Geographers document the places where various religions are located in the world and offer explanations for why some religions have widespread distributions and others are highly clustered in particular places. The predominant religion varies among regions of the world, as well as among regions within North America.



Interfaith rally, Dearborn, Michigan.

LOCATIONS IN THIS CHAPTER



KEY ISSUES

1

Where Are the World's Religions Distributed?

Religions have distinctive distributions across the **space** of Earth. Some religions are highly clustered in one or two of Earth's **regions** whereas others are distributed throughout the world. Individual religions also have distinctive distributions within regions.





2



Why Do Religions Have Distinctive Distributions?

Geographers study spatial **connections** in religions. Some religions have well-documented places of origin, whereas others have unknown origins. Some religions have diffused extensively from their places of origin, whereas others have experienced limited diffusion.

3



Why Do Religions Organize Space in Distinctive Patterns?

Religions display distinctive patterns on the landscape of particular **places**. Religions derive distinctive meaning from the physical landscape and construct places for worship and other religious practices.

4



Why Do Territorial Conflicts Arise Among Religious Groups?

Adherents of various religions have disputes over Earth's territory. The attempt by adherents of one religion to organize a portion of Earth's surface can create conflicts with governments or with other religious groups. Intense disputes occur at all **scales**, from extensive world regions to a few square meters.

Where Are the World's Religions Distributed?

- ▶ **Introducing Religions**
- ▶ **Global Distribution of Religions**
- ▶ **Distribution of Christians**
- ▶ **Distribution of Muslims and Buddhists**
- ▶ **Distribution of Ethnic Religions**
- ▶ **Distribution of Other Religions**

LEARNING OUTCOME 6.1.1

Identify the world's major religions.

Religion, like language, can be a source of pride and a means of identification with a distinct culture. As with language, migrants take their religion with them to new locations, but language and religion have important geographic differences. Although most migrants learn the language of the new location, they typically retain their religion. Furthermore, people can learn a globally important language such as English and at the same time still speak the language of their local culture, but most (though not all) religions require exclusive adherence, so adopting a new religion could require turning away from the former one.

Introducing Religions

Only a few religions can claim the adherence of large numbers of people. This section identifies the major religions and their distributions.

Reliable statistics on the number of adherents are difficult to obtain. No official count of religious membership is taken in the United States or in many other countries. China conducted a census of religion in 2007 but gave respondents only five choices and excluded several important possibilities. Statistics on the number of followers of religions can be controversial; adherents may feel that their religion has been undercounted and therefore accorded less prominence than deserved in world and regional data.

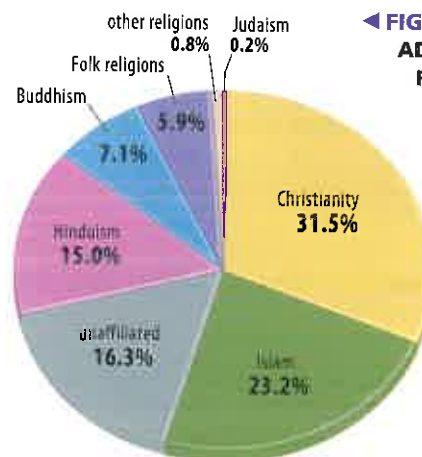
PAUSE & REFLECT 6.1.1

How should a child's religion be classified if the two parents adhere to different religions?

Most international statistics in this chapter come from *Adherents.com*, the Association of Statisticians of American Religious Bodies, the Pew Research Center, and World Religion Database. None of these organizations is affiliated with a particular religion. The statistics are built on self-identification—that is, whatever people themselves view as the particular religious groups to which they belong. They do not measure how actively an individual practices a religion.

The world's religions can be grouped as follows:

- **Four largest religions.** These four religions together claim the adherence of 77 percent of the world's people (Figure 6-1): Christianity (Figure 6-2), Islam, Hinduism, and Buddhism. Pew estimates that 2.2 billion people in the world view themselves as Christian, 1.6 billion as Muslim, 1 billion as Hindu, and 500 million as Buddhist.
- **Folk religions.** A number of religions grouped by Pew under the title "folk religions" account for an estimated 6 percent of the world's population, although the number of adherents of these religions is especially difficult to measure. *Adherents.com* identifies the three largest groups of folk religions as Chinese traditional, primal-indigenous, and African traditional.
- **Other religions.** Another 1 percent of the world's people adhere to a number of other religions. The four most numerous of these other religions—Juche, Judaism, Sikhism (Figure 6-3), and Spiritism—have between 14 and 23 million adherents each. Six other religions have between 1 and 10 million adherents: Bahá'í (Figure 6-4), Cao Dai, Jainism, Shinto, Tenrikyo, and Zoroastrianism. Many other religions have fewer than 1 million adherents.
- **Unaffiliated.** The remaining 16 percent of the world's population are unaffiliated with a religion. According to *Adherents.com*, most people in this category affirm neither belief nor lack of belief in God or some other



◀ **FIGURE 6-1 PERCENTAGES ADHERING TO VARIOUS RELIGIONS**



▲ **FIGURE 6-2 CHRISTIANITY** Saint Peter's Basilica in the Vatican, one of the holiest shrines for Roman Catholics.

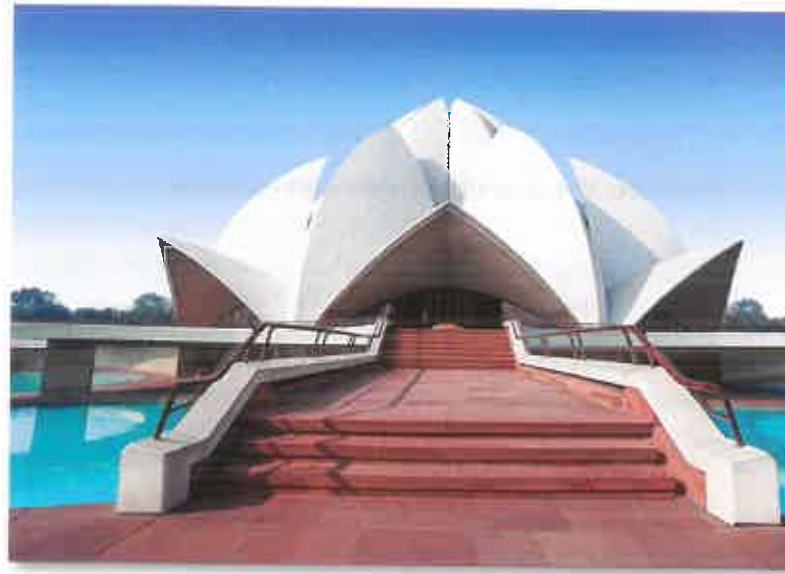
Higher Power. In the United States, many classified as unaffiliated believe in God and attend a religious service at least on occasion, but they do not have a formal association with a religious institution. In some countries, the unaffiliated are primarily people who express no religious interest or preference and do not participate in any organized religious activity. Some people in this group espouse **atheism**, which is belief that God does not exist, or **agnosticism**, which is belief that the existence of God can't be proven empirically.

CLASSIFYING RELIGIONS

Geographers distinguish between two types of religions:

- **Universalizing religions** attempt to be global—to appeal to all people, wherever they may live in the world, not just to those of one culture or location.
- **Ethnic religions** appeal primarily to one group of people living in one place.

► **FIGURE 6-3 GOLDEN TEMPLE, AMRITSAR**



▲ **FIGURE 6-4 BAHÁ'Í HOUSE OF WORSHIP** New Delhi, India.

Geographers consider the distinction between universalizing and ethnic religions to be significant because the two types of religions tend to display different spatial characteristics, including origin, diffusion, and distribution. In reality, the distinction between the two types of religions is not absolute because most religions display both universalizing and ethnic elements.

Among the five largest religious groups, Christianity, Islam, and Buddhism are considered universalizing, whereas Hinduism and folk religions are considered ethnic. Most of the religions with fewer adherents are ethnic, but several are universalizing, and others display features of both and so are especially difficult to classify.

Global Distribution of Religions

LEARNING OUTCOME 6.1.2

Describe the distribution of major religions.

At first glance, the global distribution of religions appears to be straightforward. In all but a handful of countries, the religion with the largest number of adherents is either Christianity or Islam (Figure 6-5). Christianity is the most widely practiced religion in every country of the Western Hemisphere and in most countries of Europe and sub-Saharan Africa. Islam is the most widely practiced religion in nearly every country of Southwest Asia & North Africa, as well as in Central Asia. Asia also has countries where the most widely practiced religion is Buddhism or Hinduism. In several countries, including China, the largest number of people are unaffiliated with any religion. Judaism is the most widely practiced religion in the State of Israel.

Figure 6-5 must be viewed with caution because the map of religions is in reality more complex, especially at regional and local scales. Figure 6-5 does not display the variety of other religions found in most countries in addition to the most numerous one, nor does it account for regional variations within individual countries. Furthermore, many faiths are divided into branches that have distinctive spatial distributions, as will be discussed in more detail beginning in the next section.

According to Pew, 27 percent of the world's people live in countries where their religion is in the minority. This includes 3 percent of Hindus, 13 percent of Christians, 27 percent of Muslims, 29 percent of unaffiliated, 59 percent of Jews, 72 percent of Buddhists, 99 percent of folk religionists, and 100 percent of other religious groups. In addition, a large percentage of Christians and Muslims live in countries where their branch of the religion is the minority.

REGIONAL DIVERSITY OF RELIGIONS

Some world regions have a large majority of adherents of one religion, whereas others have more of a mix. More than 90 percent of Latin Americans and more than 75 percent of Europeans and North Americans identify themselves as adhering to Christianity. Muslims comprise more than 90 percent of the population of Central Asia and of Southwest Asia & North Africa (refer to the pie charts in Figure 6-5).

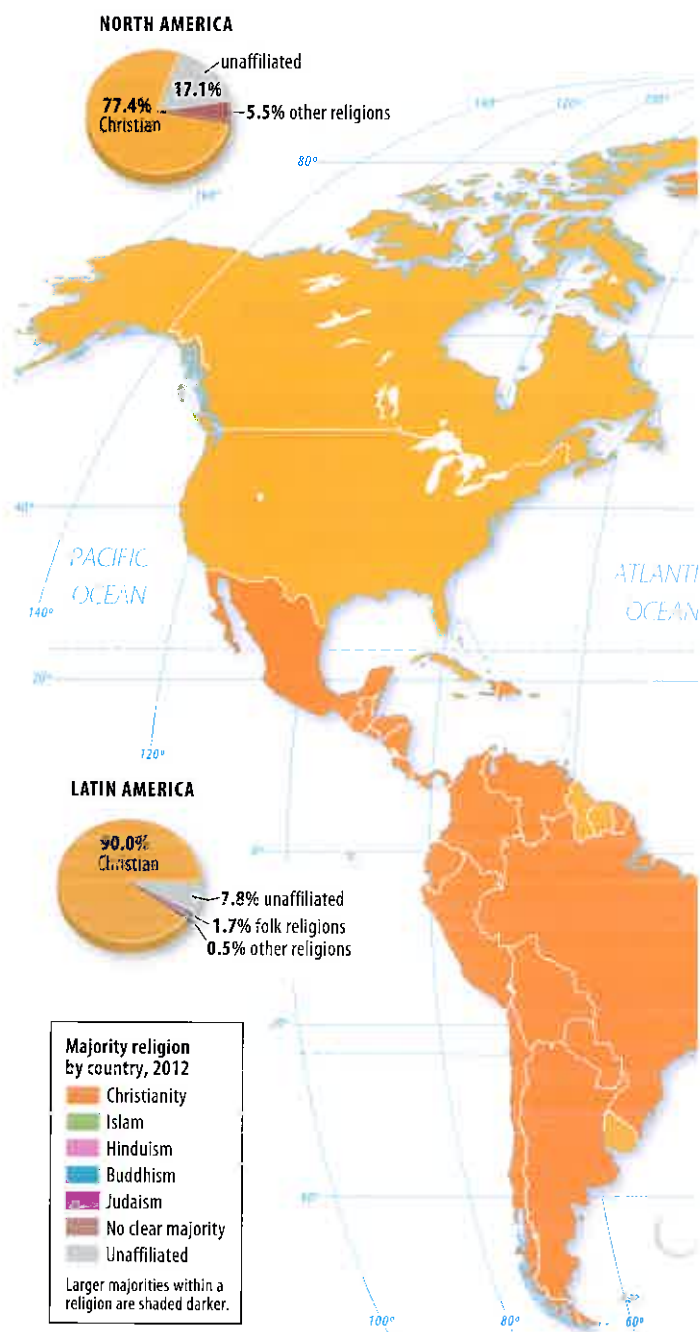
The four regions with more diverse religious composition are East Asia, South Asia, Southeast Asia, and sub-Saharan Africa:

- In East Asia, more than one-half of the people are unaffiliated with any religion. Most of the other

one-half are divided about equally between Buddhism and folk religions.

- In South Asia, around two-thirds of the people are Hindus and one-third Muslims. However, adherents are sharply divided by country; India is 80 percent Hindu, whereas Bangladesh and Pakistan are more than 90 percent Muslim.

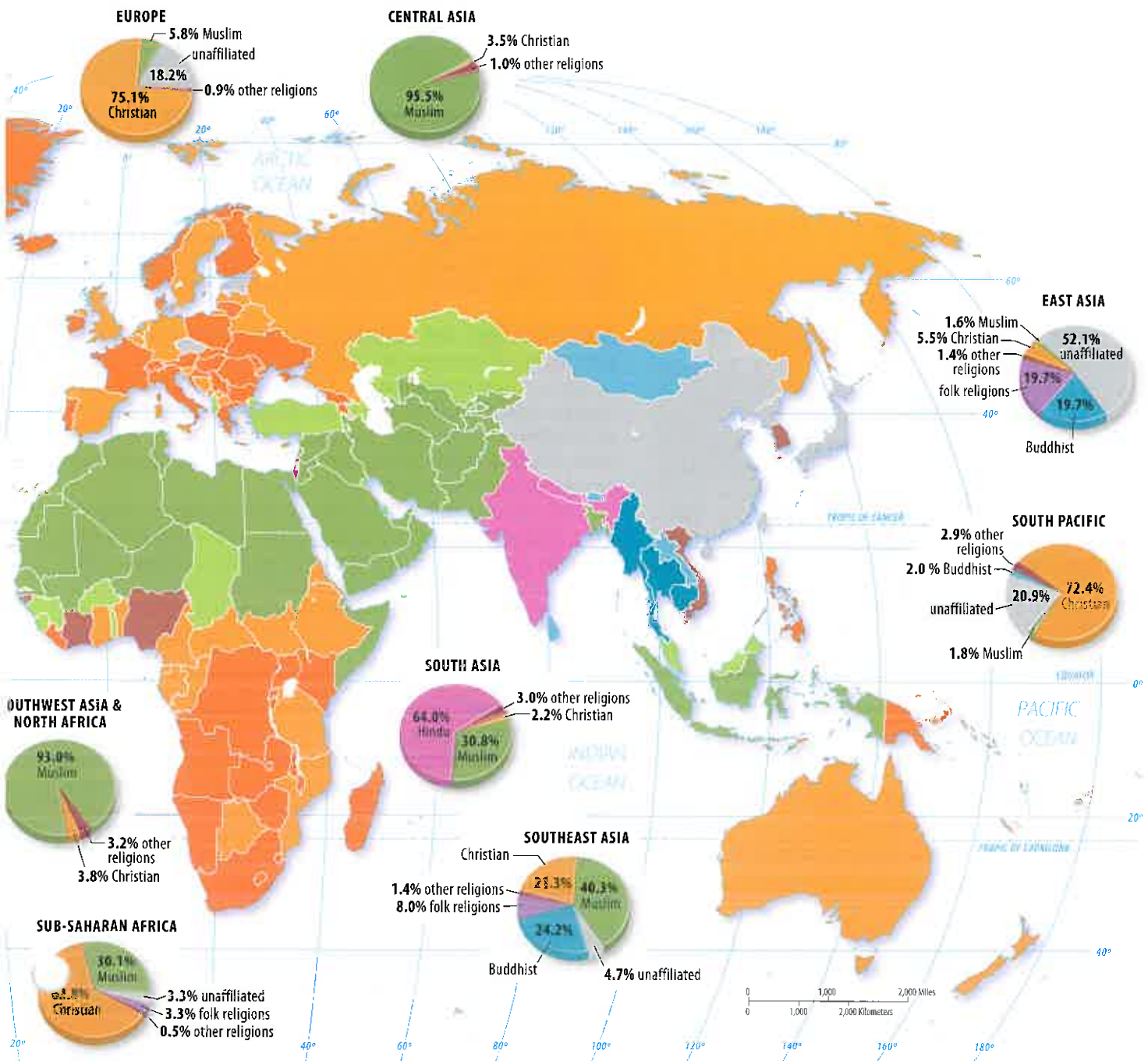
▼ **FIGURE 6-5 MOST NUMEROUS RELIGIONS BY COUNTRY AND WORLD REGION.** A darker shading represents a greater prevalence of the majority religion.



- In Southeast Asia, around 40 percent are Muslims, 24 percent Buddhists, and 21 percent Christians. Indonesia (the region's most populous country) is 87 percent Muslim, Cambodia and Thailand are more than 90 percent Buddhist, and the Philippines is more than 90 percent Christian.
- In sub-Saharan Africa, around two-thirds are Christian and one-third Muslim.

PAUSE & REFLECT 6.1.2

In what ways is the distribution of religion and language families similar?



Distribution of Christians

LEARNING OUTCOME 6.1.3

Describe regional variations in the distribution of Christian branches.

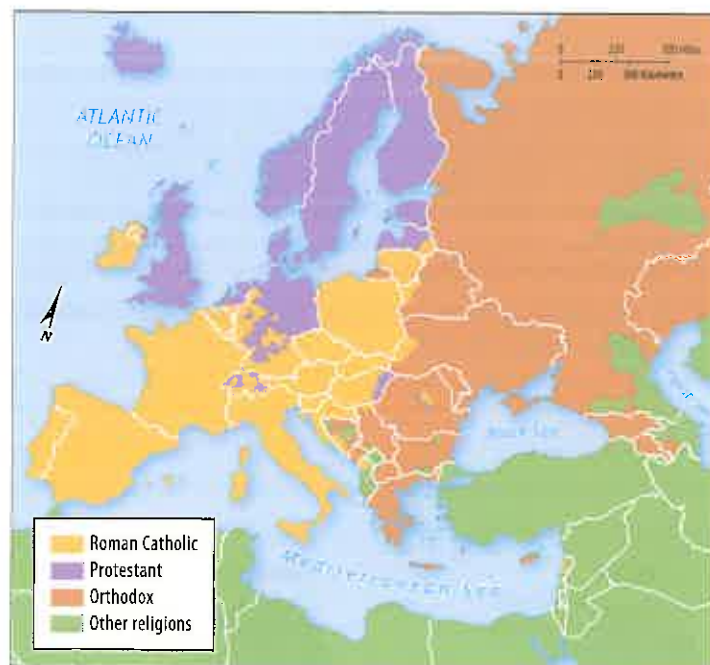
Many religions, including the three most widely practiced universalizing religions, are divided into congregations, denominations, and branches. A **congregation** is a local assembly of persons brought together for common religious worship. A **denomination** unites a number of local congregations in a single legal and administrative body. A **branch** is a large and fundamental division within a religion.

DISTRIBUTION OF BRANCHES OF CHRISTIANITY

Christianity has three major branches: Roman Catholic, Protestant, and Orthodox. In addition, many Christians belong to churches that do not consider themselves to be within any of these three branches. Roman Catholics comprise approximately 50 percent of the world's Christians and Orthodox around 12 percent. The other 38 percent of the

TABLE 6-1 Religions of the United States

Christian	78.5
Roman Catholic	29.3
Evangelical Protestant Churches	26.3
Southern Baptist Convention	6.7
Independent Baptist in the Evangelical Tradition	2.5
Pentecostal in the Evangelical Tradition (other than Assemblies of God)	2.0
Other Baptist in the Evangelical Tradition	1.6
Lutheran in the Evangelical Tradition	1.8
Assemblies of God (Pentecostal in the Evangelical Tradition)	1.4
Restorationist in the Evangelical Tradition (primarily Church of Christ)	1.7
Other Evangelical Protestant Traditions	8.6
Mainline Protestant Churches	18.1
Baptist in the Mainline Tradition	1.9
Methodist in the Mainline Tradition	5.4
Lutheran in the Mainline Tradition	2.8
Presbyterian in the Mainline Tradition	1.9
Anglican/Episcopal in the Mainline Tradition	1.4
Other Mainline Protestant Traditions	4.7
Historically Black Churches	6.9
National Baptist Convention	1.8
Other Baptist in the Historically Black Tradition	2.6
Other Historically Black Churches	2.5
Mormon	1.7
Other Christian	1.6
Jewish	1.7
Buddhist	0.7
Muslim	0.6
Hindu	0.4
Other religions or don't know	2.0
Unaffiliated	16.1



▲ FIGURE 6-6 BRANCHES OF CHRISTIANITY IN EUROPE

world's Christians are divided between Protestants and others, but sources do not agree on the magnitude of each. The *Encyclopaedia Britannica* classifies 24 percent of the world's Christians as Protestant and 14 percent as other, whereas Pew classifies 37 percent as Protestant and only 1 percent as other.

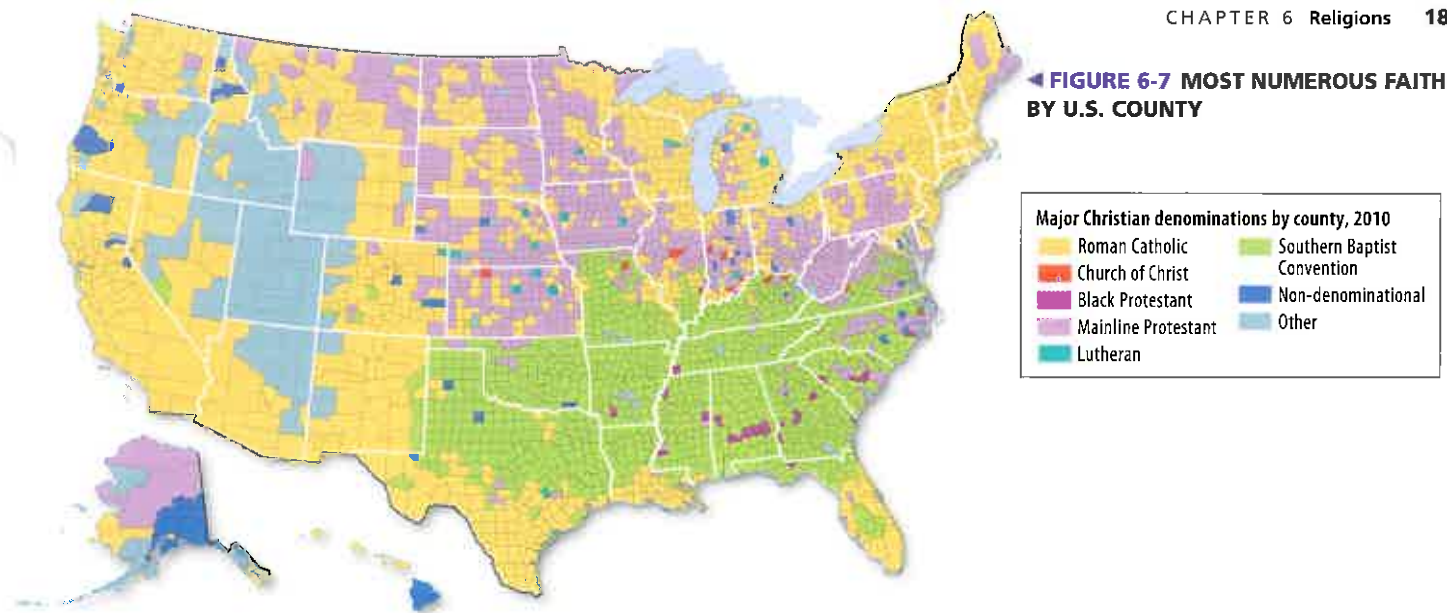
DISTRIBUTION OF BRANCHES IN EUROPE. Overall in Europe, 47 percent of Christians are Roman Catholics, 18 percent are Protestants, and 35 percent are Orthodox. Roman Catholicism is the most widely practiced branch of Christianity in the southwest and east of Europe, Protestantism in the northwest, and Orthodoxy in the east and southeast (Figure 6-6).

The regions of Roman Catholic and Protestant majorities frequently have sharp boundaries, even when they run through the middle of countries. For example, Germany, the Netherlands and Switzerland have approximately equal percentages of Roman Catholics and Protestants, but the Roman Catholic populations are concentrated in the south of these countries and the Protestant populations in the north.

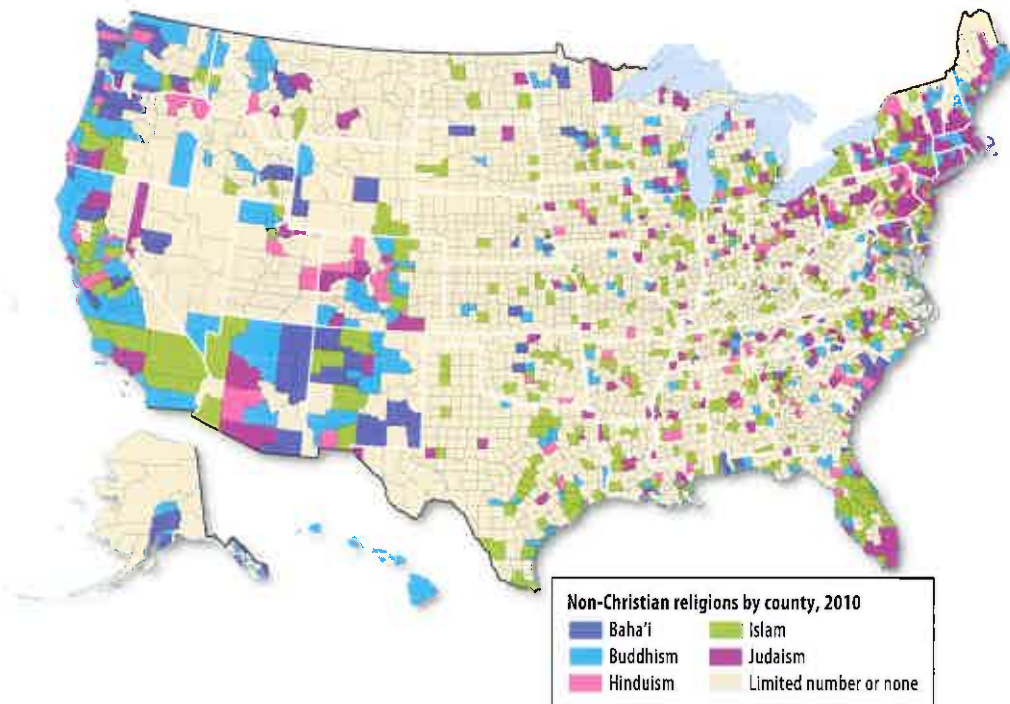
DISTRIBUTION OF BRANCHES IN THE WESTERN HEMISPHERE. Christianity is by far the most widely practiced religion in the Western Hemisphere. Christians comprise 86 percent of the population of the Western Hemisphere. This includes 90 percent of Latin Americans and 77 percent of North Americans. People unaffiliated with any religion comprise 8 percent of Latin Americans and 17 percent of North Americans.

At the regional scale within the Western Hemisphere, a sharp boundary exists between North America and Latin America in the predominant branches of Christianity. Roman Catholics comprise 81 percent of Christians in Latin America and 32 percent in North America, whereas Protestants comprise 18 percent of Christians in Latin America and 63 percent in North America.

◀ **FIGURE 6-7 MOST NUMEROUS FAITHS BY U.S. COUNTY**



◀ **FIGURE 6-8 MOST NUMEROUS NON-CHRISTIAN FAITHS BY U.S. COUNTY**



The diversity of faiths in the United States is displayed in Table 6-1. Roman Catholics comprise 29 percent of the U.S. population, Evangelical Protestants 26 percent, Mainline Protestants 18 percent, historically black churches 7 percent, other Christians 3 percent, and other faiths 5 percent. Southern Baptist Convention is the most numerous Evangelical Protestant church, and Methodist is the most numerous Mainline Protestant church. Roman Catholics are more numerous in the Northeast and Southwest, whereas Evangelical Protestants are most numerous in the Southeast (Figure 6-7). Sixteen percent of Americans are unaffiliated, and most of them respond that they are “nothing in particular.”

Other less numerous faiths have distinctive distributions within the United States. Members of The Church

of Jesus Christ of Latter-day Saints (Mormons) regard their church as separate from the three branches of Christianity. About 2 percent of Americans are members of the Latter-day Saints, and a large percentage is clustered in Utah and surrounding states. Other less numerous faiths have distinctive distributions within the United States. For example, Jews are more likely to be in the Northeast and Buddhists on the West Coast (Figure 6-8).

PAUSE & REFLECT 6.1.3

Based on what you see in Table 6-1, what are some of the largest Christian denominations in the United States that do not have highly clustered distributions shown in Figure 6-7?

Distribution of Muslims and Buddhists

LEARNING OUTCOME 6.1.4

Describe the distribution of the major branches of Islam and Buddhism.

Islam is the predominant religion of Central Asia and of Southwest Asia & North Africa. Buddhism is clustered primarily in East Asia and Southeast Asia. Like Christianity, Islam and Buddhism are divided into major branches with distinctive geographic distributions.

DISTRIBUTION OF MUSLIMS

The word *Islam* in Arabic means “submission to the will of God,” and it has a similar root to the Arabic word for “peace.” An adherent of the religion of Islam is known as a *Muslim*, which in Arabic means “one who surrenders to God.”

On a standard world map, such as Figure 6-5, Islam predominates in Central Asia and in Southwest Asia & North Africa. However, on a cartogram, most of the world’s Muslims live further east, in South and Southeast Asia. The countries with the most Muslims are Indonesia, Pakistan, India, and Bangladesh. These four countries together are home to more than 40 percent of the world’s Muslims (Figure 6-9).

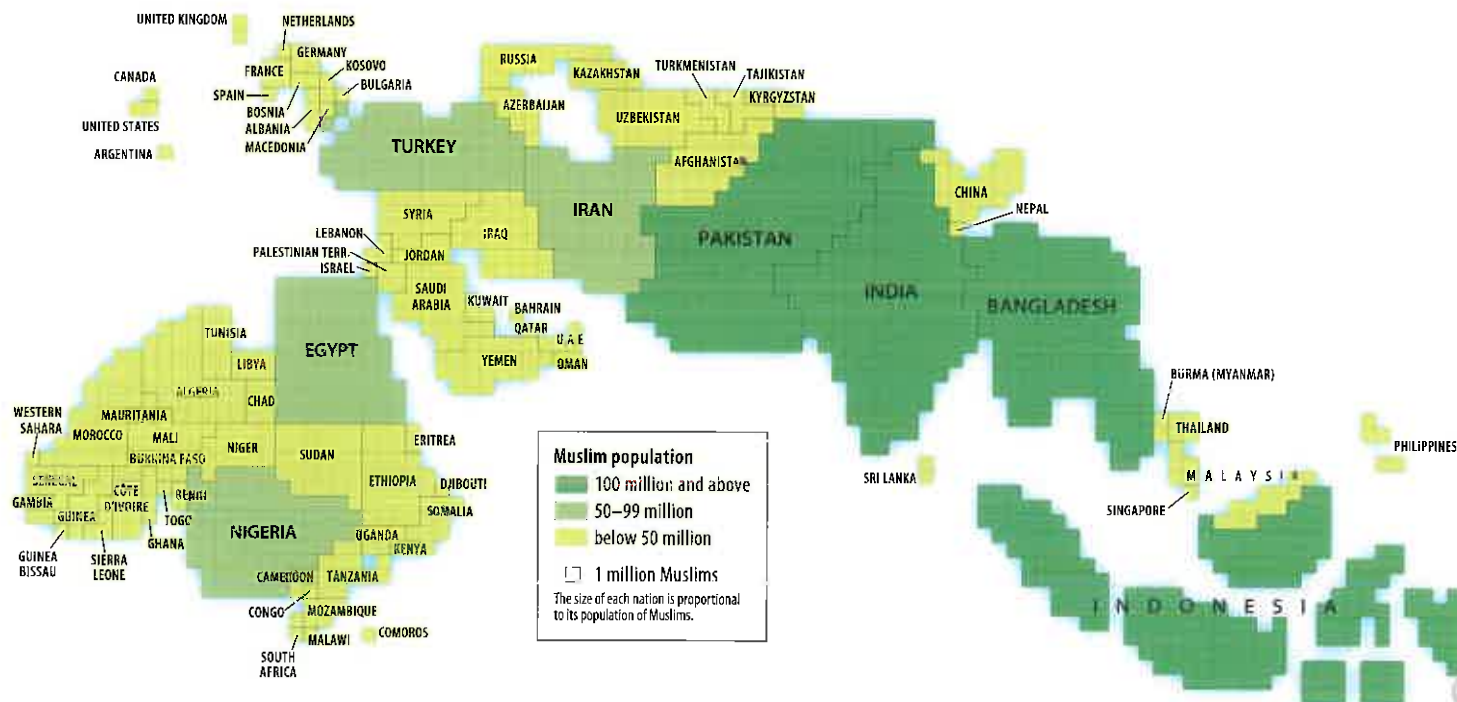
ISLAM’S BRANCHES. Islam is divided into two principal branches: Sunni and Shiite. The word *Sunni* comes from the Arabic for “people following the tradition of Muhammad.” The word *Shiite* (sometimes spelled *Shia*) comes from the Arabic word for “party” or “support group.”

Sunnis comprise 88 percent of Muslims and are the most numerous branch in most Muslim countries in Southwest Asia & North Africa, as well as in Southeast Asia. Sunnis follow various schools of thought and religious law, which have distinctive regional distributions (Figure 6-10). The Hanafi, Hanbali, Maliki, and Shafi’i schools of thought and religious law are named for their founders.

Shiites are the largest branch in Azerbaijan, Bahrain, Iran, Iraq, Lebanon, and Yemen. Nearly 40 percent of all Shiites live in Iran, 15 percent in Pakistan, 12 percent in India, and 10 percent in Iraq. Shiite Islam is divided into three principal schools of thought, based in part on disputes over leadership after the Prophet Muhammad. The largest, known as Ithna Ashari, is the most widely followed tradition in Azerbaijan, Bahrain, Iran, Iraq, and Lebanon. Other traditions include the Ismaili and Zaidi. Ismailis are clustered in Pakistan and Zaidiyyahs in Yemen. A third branch of Islam, Ibadi, is the predominant form of Islam adhered to in Oman.

PAUSE & REFLECT 6.1.4

What countries in Figure 6-10 appear to have large concentrations of both Sunni and Shiite Muslims?



▲ **FIGURE 6-9 CARTOGRAM OF THE DISTRIBUTION OF WORLD’S MUSLIMS** Indonesia ranks only 15th in land area but is home to more Muslims than any other country.

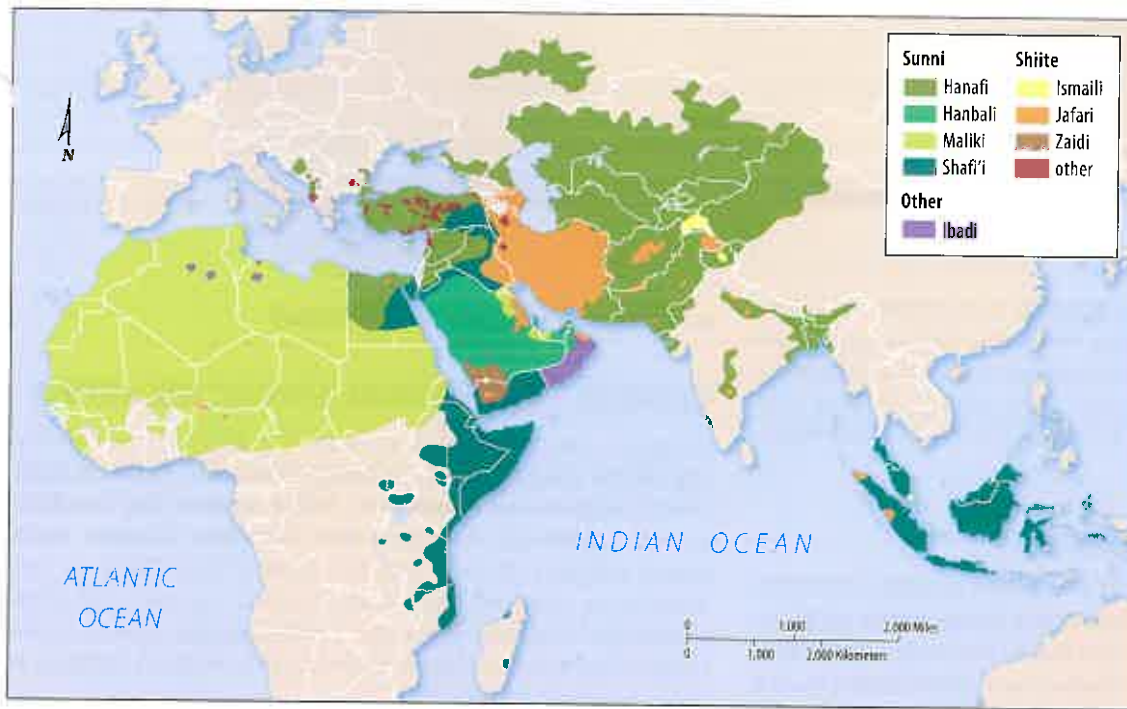


FIGURE 6-10
DISTRIBUTION OF
BRANCHES OF ISLAM

ISLAM IN EUROPE AND NORTH AMERICA. The Muslim populations of North America and Europe have increased rapidly in recent years. In Europe, Muslims account for 5 percent of the population. France has the largest Muslim population, about 4 million, a legacy of immigration from predominantly Muslim former colonies in North Africa. Germany has about 3 million Muslims, also a legacy of immigration, in Germany's case primarily from Turkey. In Southeast Europe, Albania, Bosnia & Herzegovina, and Serbia each have about 2 million Muslims.

Estimates of the number of Muslims in North America vary widely, from 1 million to 5 million, but in any event, the number has increased dramatically from only a few hundred thousand in 1990. Muslims in the United States come from a variety of backgrounds. According to the U.S. State Department, approximately one-third of U.S. Muslims trace their ancestry to Pakistan and other South Asian countries and one-fourth to Arab countries of Southwest Asia & North Africa. Many of these Muslims immigrated to the United States during the 1990s. Another one-fourth are African Americans.

DISTRIBUTION OF BUDDHISTS

Buddhism, the third of the world's major universalizing religions, is clustered primarily in East Asia and Southeast Asia. Like the other two universalizing religions, Buddhism split into more than one branch, as followers disagreed on interpreting statements by the founder, Siddhartha Gautama. The three main branches are Mahayana, Theravada, and Vajrayana (Figure 6-11). Mahayana account for about 56 percent of Buddhists, primarily in China, Japan, and Korea. Theravadists comprise about 38 percent of Buddhists, especially in Cambodia, Laos, Myanmar, Sri Lanka, and Thailand. Vajrayanists, also

known as Lamaists and Tantrayanaists, comprise about 6 percent and are found primarily in Tibet and Mongolia.

An accurate count of Buddhists is especially difficult because only a few people participate in Buddhist institutions. Religious functions are performed primarily by monks rather than by the general public. The number of Buddhists is also difficult to count because Buddhism, although a universalizing religion, differs in significant respects from the Western concept of a formal religious system. Someone can be both a Buddhist and a believer in other Eastern religions, whereas Christianity and Islam both require exclusive adherence. Most Buddhists in China and Japan, in particular, believe at the same time in an ethnic religion.



FIGURE 6-11 DISTRIBUTION OF BRANCHES OF BUDDHISM

Distribution of Ethnic Religions

LEARNING OUTCOME 6.1.5

Describe the distribution of Hinduism and other ethnic religions.

Ethnic religions typically have much more clustered distributions than do universalizing religions. Unlike universalizing religions, which typically diffuse from one culture to another, most of the adherents of the world's leading ethnic religions have remained embedded in the culture where they originated.

DISTRIBUTION OF HINDUS

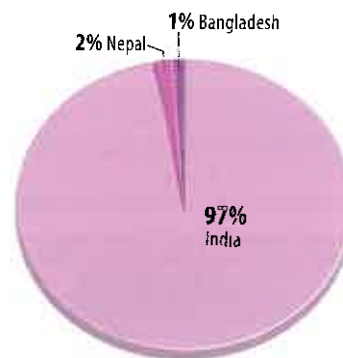
The ethnic religion with by far the largest number of followers is Hinduism, which is the world's third-largest religion, with 1 billion adherents. In contrast to the large universalizing religions, 97 percent of Hindus are concentrated in just one country (India), 2 percent are in Nepal, 1 percent are in Bangladesh, and small numbers are elsewhere. Hindus comprise more than 80 percent of the population of India and Nepal, while about 9 percent live in Bangladesh, and a small minority are found in every other country (Figure 6-12).

The average Hindu has allegiance to a particular god or concept within a broad range of possibilities. The manifestation of God with the largest number of adherents—an estimated 80 percent—is Vaishnavism, which worships the god Vishnu, a loving god incarnated as Krishna. The second-largest is Shaivism, dedicated to Shiva, a protective and destructive god.

PAUSE & REFLECT 6.1.5

What is the second-most-numerous religion in India?

▼ **FIGURE 6-13 TAOISM** A-Ma Temple in Macau, China, is one of the oldest Taoist temples, dating from 1488.



▲ **FIGURE 6-12 DISTRIBUTION OF HINDUS**

CHINESE TRADITIONAL ETHNIC RELIGIONS

Religions based in East Asia show the difficulty of classifying ethnic religions and counting adherents. Chinese traditional religions are **syncretic**, which means they combine several traditions. *Adherents.com* considers Chinese traditional religions to be a combination of Buddhism (a universalizing religion) and Confucianism, Taoism, and other traditional Chinese practices. Most Chinese who consider themselves religious blend together the religious cultures of these multiple traditions.

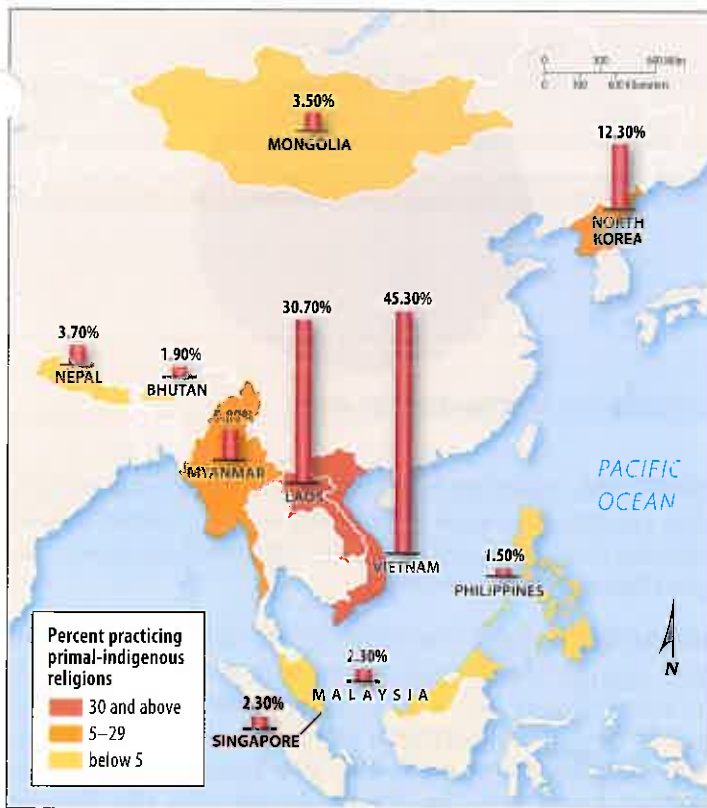
CONFUCIANISM. Confucius (551–479 B.C.) was a philosopher and teacher in the Chinese province of Lu. His sayings, which were recorded by his students, emphasized the importance of the ancient Chinese tradition of *li*, which can be translated roughly as “propriety” or “correct behavior.” Confucianism prescribed a series of ethical principles for the orderly conduct of daily life in China, such as following traditions, fulfilling obligations, and treating others with sympathy and respect. These rules applied to China’s rulers as well as to their subjects.

TAOISM. Lao-Zi (604–531? B.C., also spelled Lao Tzu) organized Taoism. Although a government administrator by profession, Lao-Zi’s writings emphasized the mystical and magical aspects of life rather than the importance of public service, which Confucius had emphasized. *Tao*, which means “the way” or “the path,” cannot be comprehended by reason and knowledge because not everything is knowable (Figure 6-13). It emphasizes the importance of studying nature to find one’s place in the world instead of striving to change the world.

PRIMAL-INDIGENOUS ETHNIC RELIGIONS

Several hundred million people practice what *Adherents.com* has grouped into the category primal-indigenous religions. Most of these people reside in Southeast Asia or on South Pacific islands, especially in Vietnam and Laos (Figure 6-14).

Followers of primal-indigenous religions believe that because God dwells within all things, everything in nature is spiritual. Narratives concerning nature are specific to the physical landscape where they are told.



▲ **FIGURE 6-14 DISTRIBUTION OF PRIMAL-INDIGENEOUS RELIGIONS IN SOUTHEAST ASIA**

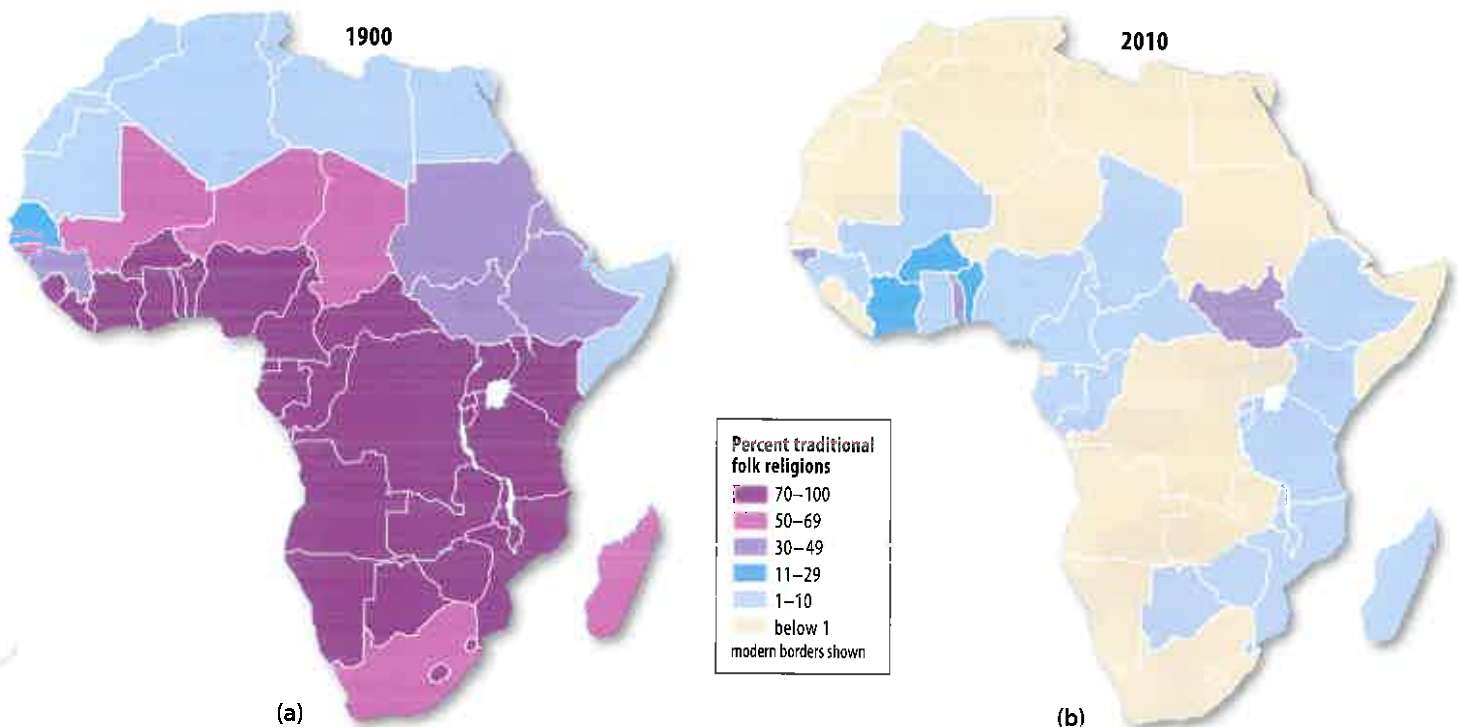
Included in this group are Shamanism and Paganism. According to Shamans, invisible forces or spirits affect the lives of the living. “Pagan” used to refer to the practices of ancient peoples, such as the Greeks and Romans, who had multiple gods with human forms. The term is currently expanded to also include other beliefs that originated with religions that predate Christianity and Islam.

AFRICAN TRADITIONAL FOLK RELIGIONS

Approximately 27 million Africans, 2 percent of the continent’s people, are estimated by Pew to follow folk religions, sometimes called animism. According to **animism**, inanimate objects such as plants and stones, or natural events such as thunderstorms and earthquakes, are “animated,” or have discrete spirits and conscious life.

Today Africa is 51 percent Christian—split about evenly among Roman Catholic, Protestant, and other—and 43 percent Muslim. This distribution is in sharp contrast with the past. In 1900, more than 70 percent of Africans followed traditional folk religions (Figure 6-15a). As recently as 1980, one-half of Africans—around 200 million people—were still classified as folk religionists. The growth in the two universalizing religions at the expense of ethnic religions reflects fundamental geographic differences between the two types of religions. Remaining folk religionists in Africa are clustered primarily in a belt that separates predominantly Muslim North Africa from what has become predominantly Christian sub-Saharan Africa (Figure 6-15b).

▼ **FIGURE 6-15 DISTRIBUTION OF AFRICAN TRADITIONAL RELIGIONS (a) 1900, (b) 2010.**



Distribution of Other Religions

LEARNING OUTCOME 6.1.6

Describe the distribution of religions other than the most numerous ones.

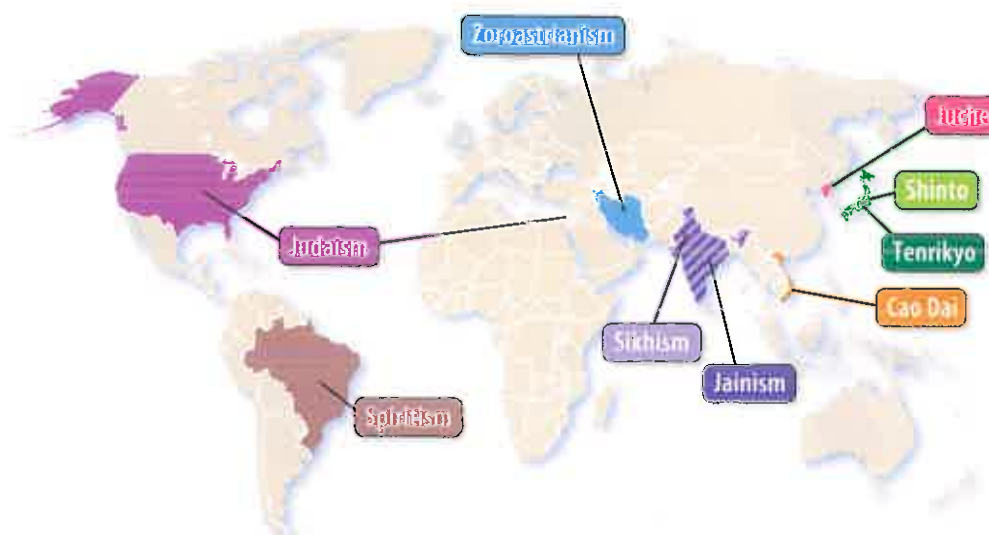
Ten religions are briefly described in this section in order of the estimated numbers of adherents. The adherents of 9 of these 10 religions are highly clustered in one or two countries (Figure 6-16). The exception is Bahá'í.

RELIGIONS WITH 14 TO 25 MILLION ADHERENTS

Four religions have an estimated 14 to 25 million adherents: Sikhism, Juche, Spiritism, and Judaism.

SIKHISM. All but 3 million of the world's 23 million Sikhs are clustered in the Punjab region of India. The founder of Sikhism, Guru Nanak (1469–1538), lived in a village near the city of Lahore, in present-day Pakistan. God was revealed to Nanak as The One Supreme Being, or Creator, who rules the universe by divine will. Nanak traveled widely through South Asia around 500 years ago, preaching his new faith, and his many followers became known as *Sikhs* (Hindu for “disciples”). Nine other gurus succeeded Guru Nanak. In 1604, Arjan, the fifth guru, compiled and edited the *Guru Granth Sa-hib* (the Holy Granth of Enlightenment), which became the book of Sikh holy scriptures.

JUCHE. Most North Koreans are classified by *Adherents.com* as following Juche, which is Korean for “self-reliance.” Juche was organized by Kim Il-sung, the leader of North Korea between 1948 and his death in 1994. Other sources regard Juche as a government ideology or philosophy rather than a religion. Pew classifies 71 percent of North Koreans as unaffiliated, 12 percent as folk religionists, and 13 percent as other.



▲ FIGURE 6-16 CLUSTERED RELIGIONS WITH AT LEAST 1 MILLION ADHERENTS



▲ FIGURE 6-17 DISTRIBUTION OF JEWS

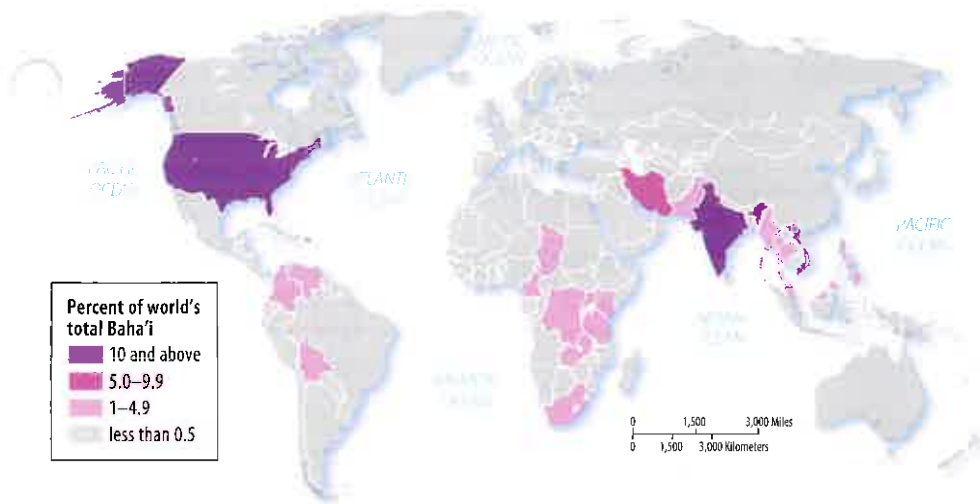
SPIRITISM. Spiritism is the belief that the human personality continues to exist after death and can communicate with the living through the agency of a medium or psychic. Most Spiritists reside in Brazil.

JUDAISM. Roughly two-fifths of the world's 14 million Jews live in the United States and another two-fifths in Israel (Figure 6-17). The name *Judaism* derives from Judah, one of the patriarch Jacob's 12 sons; Israel is another biblical name for Jacob. The Tanakh recounts the ancient history of the Jewish people and the laws of the Jewish faith. Tanakh is an acronym for Torah (also known as the Five Books of Moses), Nevi'im ("Prophets") and Ketuvim ("Writings"). Judaism plays a more substantial role in Western civilization than its number of adherents would suggest. Judaism is the first recorded religion to espouse **monotheism**, belief that there is only one God. Fundamental to Judaism is belief in one all-powerful God. Judaism offered a sharp contrast to the **polytheism** practiced by neighboring people, who worshipped a collection of gods. The world's two most widely practiced religions—Christianity and Islam—find some of their roots in Judaism.

RELIGIONS WITH 1 TO 10 MILLION ADHERENTS

Six religions have an estimated 1 to 10 million adherents: Bahá'í, Tenrikyo, Jainism, Shinto, Cao Dai, and Zoroastrianism.

BAHÁ'Í. Bahá'í is a universalizing religion, and roughly equal numbers of Bahá'ís are found in India, other Asian countries, Africa, and the Western Hemisphere (Figure 6-18). The Bahá'í religion was established in Shiráz, Iran, in 1844. It grew out of the Bábi faith, under the leadership of Siyyid 'Ali Muhammad, known as the Báb



▲ FIGURE 6-18 DISTRIBUTION OF BAHÁ'ÍS India is home to 26 percent of the world's Bahá'ís, and the United States 12 percent.

(Persian for “gateway”). Bahá'í provoked strong opposition from Shiite Muslims, and the Báb was executed in 1850, as were 20,000 of his followers. Bahá'ís believe that one of the Báb's disciples, Husayn 'Alí Nuri, known as Bahá'u'lláh (Arabic for “Glory of God”), was the prophet and messenger of God. Bahá'u'lláh's function was to overcome the disunity of religions and establish a universal faith through abolition of racial, class, and religious prejudices. Bahá'u'lláh was arrested and then exiled. In 1863, his claim that he was the messenger of God anticipated by the Báb was accepted by other followers. Before he died in 1892, Bahá'u'lláh appointed his eldest son, 'Abdu'l-Bahá (1844–1921), to be the leader of the Bahá'í community and the authorized interpreter of his teachings.

TENRIKYO. Originally regarded as a branch of Shinto, Tenrikyo was organized as a separate religion in 1854 by a woman named Nakayama Miki (1798–1887). Followers of Tenrikyo believe that God expressed the divine will through Nakayama's role as the Shrine of God. *Adherents.com* reports 2 million adherents around the world, 95 percent of whom are in Japan.

JAINISM. Jainism originated in South Asia around 2,500 years ago. Its importance declined with the rise in importance of Buddhism and Hinduism in the region, especially since the eighth century A.D. Jains believe that nonviolence and self-control are the means to achieve liberation. India is the home to 95 percent of the world's 4 million Jains, although Jain centers are located in 25 of the 50 U.S. states.

SHINTO. Shinto, Japan's ethnic religion, is strongly rooted in the cultural history of the country. Japanese government statistics report around 100 million Shintos, or 78 percent of the country's population. However, in opinion polls only 4 million Japanese, or 3 percent of the population, identify themselves as Shinto. The large discrepancy stems in part from the fact that a seventeenth-century law

in Japan assigns Shinto organizations with the task of maintaining records on Japanese citizens. The discrepancy also stems from the perception by some Japanese people that Shinto is a cultural feature rather than a religion.

CAO DAI. Cao Dai was founded in Vietnam during the 1920s. The name refers to belief in God as the Supreme Being, Creator, and Ultimate Reality of the Universe. The religion found itself in opposition to a succession of rulers of Vietnam, including the French colonial administration and the Communists. Since Vietnam's Communist government granted Cao Dai legal status in 1997, the number of

adherents has increased to an estimated 4 million, nearly all of whom live in Vietnam.

ZOROASTRIANISM. The Prophet Zoroaster (or Zarathustra) founded the religion that bears his name around 3,500 years ago. The religion was more formally organized around 1,500 years ago in the Persian Empire (present-day Iran) and was the state religion for several ancient empires in Central Asia. The number of adherents declined after Muslims came to dominate Central Asia. Current records show 70,000 Zoroastrians in India, 25,000 in Iran, and 20,000 in the United States. However, *Adherents.com* says that a more realistic worldwide count is between 2 and 3 million because Zoroastrians are said to be reticent about identifying themselves.

PAUSE & REFLECT 6.1.6

Most of the religions with at least 1 million adherents are clustered in which continent?

CHECK-IN KEY ISSUE 1

Where Are the World's Religions Distributed?

- ✓ Religions can be classified into two major categories: universalizing and ethnic.
- ✓ The three largest universalizing religions are Christianity, Islam, and Buddhism.
- ✓ Christianity predominates in Europe, North America, and Latin America; Islam in Southeast Asia, Central Asia, and Southwest Asia & North Africa; and Buddhism in East Asia.
- ✓ The largest ethnic religion is Hinduism, which is found primarily in South Asia.
- ✓ Most of the other major religions have clustered distributions.

Why Do Religions Have Distinctive Distributions?

- ▶ **Origin of Christianity and Islam in Southwest Asia**
- ▶ **Origin of Buddhism and Hinduism in South Asia**
- ▶ **Historical Diffusion of Religions**
- ▶ **Recent Migration of Christians**
- ▶ **Migration of Muslims and Jews**

LEARNING OUTCOME 6.2.1

Describe the origins of Christianity and Islam.

The current global and regional distributions of religions and their branches result from geographic processes of origin and diffusion. The most widely followed universalizing religions—Buddhism, Christianity, and Islam—have well-defined places of origin and widespread and well-documented patterns of diffusion. An ethnic religion such as Hinduism has unknown origins and limited diffusion.

Origin of Christianity and Islam in Southwest Asia

The two religions with the most adherents—Christianity and Islam—both originated in Southwest Asia. It is typical of universalizing religions such as Christianity and Islam that their places of origin are known and derived from events in the life of a man.

ORIGIN OF CHRISTIANITY

Christianity was founded upon the teachings of Jesus, who was born in Bethlehem between 8 and 4 B.C. and died on a cross in Jerusalem about A.D. 30. Raised as a Jew, Jesus gathered a small band of disciples and preached the coming of the Kingdom of God. The four Gospels of the Christian Bible—Matthew, Mark, Luke, and John—document miracles and extraordinary deeds that the writers believed Jesus performed. He was referred to as *Christ*, from the Greek word for the Hebrew word *messiah*, which means “anointed.”

According to the Gospels, in the third year of his mission, Jesus was betrayed to the authorities by one of his companions, Judas Iscariot. After sharing the Last Supper

(the Jewish Passover Seder) with his disciples in Jerusalem, Jesus was arrested and put to death as an agitator. On the third day after his death, his tomb was found empty (Figure 6-19). Christians believe that Jesus died to atone for human sins, that he was raised from the dead by God, and that his Resurrection from the dead provides people with hope for salvation.

ROMAN CATHOLIC BRANCH. Roman Catholics accept the teachings of the Bible, as well as the interpretation of those teachings by the Church hierarchy, headed by the Pope. Roman Catholics recognize the Pope as possessing a universal primacy or authority, and they believe that the Church is infallible in resolving theological disputes. According to Roman Catholic belief, God conveys His grace directly to humanity through seven sacraments: Baptism, the Eucharist (the partaking of bread and wine that repeats the actions of Jesus at the Last Supper), Penance, Confirmation, Matrimony, Holy Orders, and Anointing the Sick.

ORTHODOX BRANCH. Orthodoxy comprises the faith and practices of a collection of churches that arose in the eastern part of the Roman Empire. The split between the Roman and Eastern churches dates to the fifth century, and it was a result of rivalry between the Pope of Rome and the Patriarchy of Constantinople, which was especially intense after the collapse of the Roman Empire. The split between the two churches became final in 1054, when Pope Leo IX condemned the Patriarch of Constantinople. Orthodox Christians accept the seven sacraments but reject doctrines that the Roman Catholic Church has added since the eighth century.

PROTESTANT BRANCH. Protestantism originated with the principles of the Reformation in the sixteenth century. The Reformation movement is regarded as beginning when Martin Luther (1483–1546) posted 95 theses on the door of the church at Wittenberg on October 31, 1517. According to Luther, individuals have primary responsibility for achieving personal salvation through direct

▼ **FIGURE 6-19 ORIGIN OF CHRISTIANITY** This tomb in the center of the Church of the Holy Sepulchre in Jerusalem was erected at the place Christians accept to be where Jesus was buried and resurrected. Armenian Orthodox clergy are in procession around the Tomb.





▲ **FIGURE 6-20 ORIGIN OF ISLAM** Muhammad is buried under the green dome in the Mosque of the Prophet in Madinah, Saudi Arabia. The mosque, built on the site of Muhammad's house, is the second holiest in Islam and the second-largest mosque in the world.

communication with God. Grace is achieved through faith rather than through sacraments performed by the Church.

ORIGIN OF ISLAM

Like other universalizing religions, Islam arose from the teachings of a historical founder. The core of Islamic belief involves performing five acts, known as five pillars of faith:

1. *Shahadah*, which means that Muslims frequently recite their belief that there is no deity worthy of worship except the one God, the source of all creation, as well as their belief that Muhammad is the messenger of God.
2. *Salat*, which means that five times daily, a Muslim prays, facing the city of Makkah (Mecca), as a direct link to God.
3. *Zakat*, which means that a Muslim gives generously to charity as an act of purification and growth.
4. *Sawm of Ramadan*, which means that a Muslim fasts during the month of Ramadan as an act of self-purification.
5. *Hajj*, which means that if physically and financially able, a Muslim makes a pilgrimage to Makkah.

Islam traces its origin to the same narrative as Judaism and Christianity. All three religions consider Adam to have been the first man and Abraham to have been one of his descendants. According to the Jewish Torah and Christian Old Testament narrative, Abraham married Sarah, who did not bear children. As polygamy was a custom of the culture, Abraham then married Hagar, who bore a son, Ishmael. Sarah's fortunes changed, and she bore a son, Isaac.

Jews and Christians trace their story through Abraham's original wife Sarah and her son Isaac. Muslims trace their story through his second wife, Hagar, and her son Ishmael. The Islamic tradition tells that Abraham brought Hagar and Ishmael to Makkah (spelled Mecca on many English-language maps), in present-day Saudi Arabia. Centuries later, according to the Muslim narrative, one of Ishmael's descendants, Muhammad, became the Prophet of Islam.

PROPHET MUHAMMAD. Muhammad was born in Makkah about 570. At age 40, while engaged in a meditative retreat, Muhammad is believed by Muslims to have received his first revelation from God through the Angel Gabriel. The Quran, the holiest book in Islam, is accepted by Muslims to be a record of God's words, as revealed to the Prophet Muhammad through Gabriel. Arabic is the lingua franca, or language of communication, within the Muslim world, because it is the language in which the Quran is written.

Islam teaches that as he began to preach the truth that God had revealed to him, Muhammad and his followers suffered persecution, and in 622 he was commanded by God to emigrate. His migration from Makkah to the city of Yathrib—an event known as the Hijra (from the Arabic word for “migration,” sometimes spelled *hegira*)—marks the beginning of the Muslim calendar. Yathrib was subsequently renamed Madinah, Arabic for “the City” (Figure 6-20). After several years, Muhammad and his followers returned to Makkah and established Islam as the city's religion. By Muhammad's death, in 632 at about age 63, Islam had spread through most of present-day Saudi Arabia.

PAUSE & REFLECT 6.2.1

The government of Saudi Arabia prefers to spell some place names differently than is common in English (such as Makkah instead of Mecca). Given your knowledge of the principal language used in predominantly Muslim countries including Saudi Arabia, what might account for this preference?

SHIITE AND SUNNI BRANCHES. Differences between the two main branches of Islam—Shiite and Sunni—go back to the earliest days of the religion and reflect disagreement over the line of succession in Islamic leadership. Muhammad had no surviving son and no agreed-upon successor. His successor was his father-in-law, Abu Bakr (573–634), an early supporter from Makkah, who became known as caliph (“successor of the prophet”). The next two caliphs, Umar (634–644) and Uthman (644–656), expanded the territory under Muslim influence to Egypt and Persia.

Uthman was a member of a powerful Makkah clan that had initially opposed Muhammad before the clan's conversion to Islam. The more ardent converts criticized Uthman for seeking compromises with other formerly pagan families in Makkah. Uthman's opponents found a leader in Ali (600?–661), a cousin and son-in-law of Muhammad, and thus Muhammad's nearest male heir. When Uthman was murdered, in 656, Ali became caliph, although five years later he, too, was assassinated.

Ali's descendants claim leadership of Islam, and Shiites support this claim. But Shiites disagree among themselves about the precise line of succession from Ali to modern times. They acknowledge that the chain of leadership was broken, but they dispute the date and events surrounding the disruption.

Origin of Buddhism and Hinduism in South Asia

LEARNING OUTCOME 6.2.2

Describe the origin of Buddhism and the reason the origin of Hinduism is unknown.

Buddhism, like other universalizing religions, has a precise place of origin, based on events in the life of a man. Ethnic religions like Hinduism have unknown or unclear origins, not tied to single historical individuals.

ORIGIN OF BUDDHISM

The founder of Buddhism, Siddhartha Gautama, was born about 563 B.C. in Lumbini in present-day Nepal, near the border with India. The son of a lord, he led a privileged existence, sheltered from life's hardships. Gautama had a beautiful wife, palaces, and servants.

According to Buddhist tradition, Gautama's life changed after a series of four trips. He encountered a decrepit old man on the first trip, a disease-ridden man on the second trip, and a corpse on the third trip. After witnessing these scenes of pain and suffering, Gautama began to feel he could no longer enjoy his life of comfort. On a fourth trip, Gautama saw a monk, who taught him about withdrawal from the world.

At age 29 Gautama left his palace one night and lived in a forest for the next 6 years, thinking and experimenting with forms of meditation (Figure 6-21). Gautama emerged as the Buddha, the "awakened or enlightened one," and spent 45 years preaching his views across India. In the process, he trained monks, established orders, and preached to the public.

The foundation of Buddhism is represented by these concepts, known as the Four Noble Truths:

1. All living beings must endure suffering.
2. Suffering, which is caused by a desire to live, leads to reincarnation (repeated rebirth in new bodies or forms of life).
3. The goal of all existence is to escape suffering and the endless cycle of reincarnation into Nirvana (a state of complete redemption), which is achieved through mental and moral self-purification.
4. Nirvana is attained through an Eightfold Path: rightness of belief, resolve, speech, action, livelihood, effort, thought, and meditation.

THERAVADA BUDDHISM. Theravada is the older of the two largest branches of Buddhism. The word means "the way of the elders," indicating the Theravada Buddhists' belief that they are closer to Buddha's original approach. Theravadists believe that Buddhism is a full-time occupation, so to become a good Buddhist, one must renounce worldly goods and become a monk.

MAHAYANA BUDDHISM. Mahayana split from Theravada Buddhism about 2,000 years ago. Mahayana is translated as "the great vehicle," and Mahayanists call Theravada Buddhism by the name Hinayana, or "the lesser vehicle." Mahayanists claim that their approach to Buddhism can help more people because it is less demanding and all-encompassing. Theravadists emphasize Buddha's life of self-help and years of solitary introspection, and Mahayanists emphasize Buddha's later years of teaching and helping others. Theravadists cite Buddha's wisdom and Mahayanists his compassion.



◀ **FIGURE 6-21 ORIGIN OF BUDDHISM**

Mahabodhi (Great Awakening) Temple was built in Bodhi Gayā, the site where Siddhartha Gautama Buddha attained enlightenment.

VAJRAYANA BUDDHISM. Vajrayanas emphasize the practice of rituals, known as Tantras, which have been recorded in texts. Vajrayanas believe that Buddha began to practice Tantras during his lifetime, although other Buddhists regard Vajrayana as an approach to Buddhism that evolved from Mahayana Buddhism several centuries later.

PAUSE & REFLECT 6.2.2

Rank the origins of the three large universalizing religions from earliest to most recent.

UNKNOWN ORIGIN OF HINDUISM

As an ethnic religion based in India, Hinduism has unknown origins. The word *Hinduism* originated in the sixth century B.C. to refer to people living in what is now India, but religious practices existed prior to recorded history.

Elements of Hinduism may have originated in the Indus Valley civilization, which flourished between approximately 2500 B.C. and 1500 B.C. in the valley along the Indus River in present-day eastern Pakistan. Archaeological evidence of possible rituals from that era includes bathing rituals, animal sacrifices, and sculptures that may depict Hindu gods (Figure 6-22).

Aryan tribes from Central Asia invaded South Asia about 1400 B.C. and brought with them Indo-European languages, as discussed in Chapter 5. In addition to their language, the Aryans brought their religion. The Aryans first settled in the area now called the Punjab in northwestern India and later migrated east to the Ganges River valley, as far as Bengal. Centuries of intermingling with the Dravidians already living in the area modified their



▲ **FIGURE 6-23 UNKNOWN ORIGIN OF HINDUISM** Changu Narayan is the oldest surviving Hindu temple in Nepal. It was built in 325 A.D. and was dedicated to Lord Vishnu.

religious beliefs. The earliest surviving Hindu texts, known as Vedas, were written around 1100 B.C. Some rituals from this era survive in contemporary Hinduism, including worship of various gods representing Earth, atmosphere, and sky.

By around 2,000 years ago, key texts were composed, and rituals were developed that remain central to contemporary Hinduism. The earliest surviving Hindu temples were constructed between 1,500 and 2,000 years ago (Figure 6-23).



◀ **FIGURE 6-22 BATHING IN THE GANGES** Hindus bathe in the Ganges River to wash away their sins.

Historical Diffusion of Religions

LEARNING OUTCOME 6.2.3

Describe the process of diffusion of universalizing religions.

The universalizing religions have diffused from specific hearths, or places of origin, to other regions of the world. In contrast, most ethnic religions have typically remained clustered.

The hearths where each of the three largest universalizing religions originated are based on the events in the lives of the three key individuals. All three hearths are in Asia (Christianity and Islam in Southwest Asia, Buddhism in South Asia). Followers transmitted the messages preached in the hearths to people elsewhere, diffusing them across Earth's surface along distinctive paths, as shown in Figure 6-24.

DIFFUSION OF CHRISTIANITY

Christianity's diffusion has been rather clearly recorded since Jesus first set forth its tenets in the Roman province known at the time as Judea. Consequently, geographers can examine its diffusion by reconstructing patterns of communications, interaction, and migration.

In Chapter 1 two processes of diffusion were identified: relocation (diffusion through migration) and expansion (diffusion through an additive effect). Within expansion diffusion, we distinguished between hierarchical diffusion (diffusion through key leaders) and contagious diffusion (widespread diffusion). Christianity diffused through a combination of these forms of diffusion.

RELOCATION DIFFUSION OF CHRISTIANITY. Christianity first spread from its hearth in Judea through relocation

diffusion. **Missionaries**—individuals who help to transmit a universalizing religion through relocation diffusion—carried the teachings of Jesus along the Roman Empire's protected sea routes and excellent road network to people in other locations (Figure 6-25).

People in commercial towns and military settlements that were directly linked by the communications network received the message first from Paul and other missionaries. But Christianity also spread widely within the Roman Empire through contagious diffusion—daily contact between believers in the towns and nonbelievers in the surrounding countryside.

EXPANSION DIFFUSION OF CHRISTIANITY. The dominance of Christianity throughout the Roman Empire was assured during the fourth century through the two types of expansion diffusion:

- **Hierarchical diffusion.** The spread of Christianity was encouraged when the Roman Empire's key elite figure, Emperor Constantine (274?–337), embraced the religion in 313, and Emperor Theodosius proclaimed it the empire's official religion in 380. In subsequent centuries, Christianity further diffused into Eastern Europe through conversion of kings or other elite figures.
- **Contagious diffusion.** Since the year 1500, contagious diffusion, especially through migration and missionary activity by Europeans, has extended Christianity around the world. Through permanent resettlement of Europeans, Christianity became the dominant religion in North and South America, Australia, and New Zealand. Christianity's dominance was further achieved by conversion of indigenous populations and by intermarriage. In recent decades, Christianity has further diffused to Africa, where it is now the most widely practiced religion.

DIFFUSION OF ISLAM

Muhammad's successors organized followers who extended the region of Muslim control over an extensive area of Africa, Asia, and Europe (Figure 6-26). Within a century of Muhammad's death, Muslims controlled Palestine, the Persian Empire, and much of India, resulting in the conversion of many non-Arabs to Islam, often through intermarriage.

To the west, Muslims diffused across North Africa, crossed the Strait of Gibraltar, and retained much of present-day Spain, until 1492. During the same century in which the Christians regained all of Western Europe,

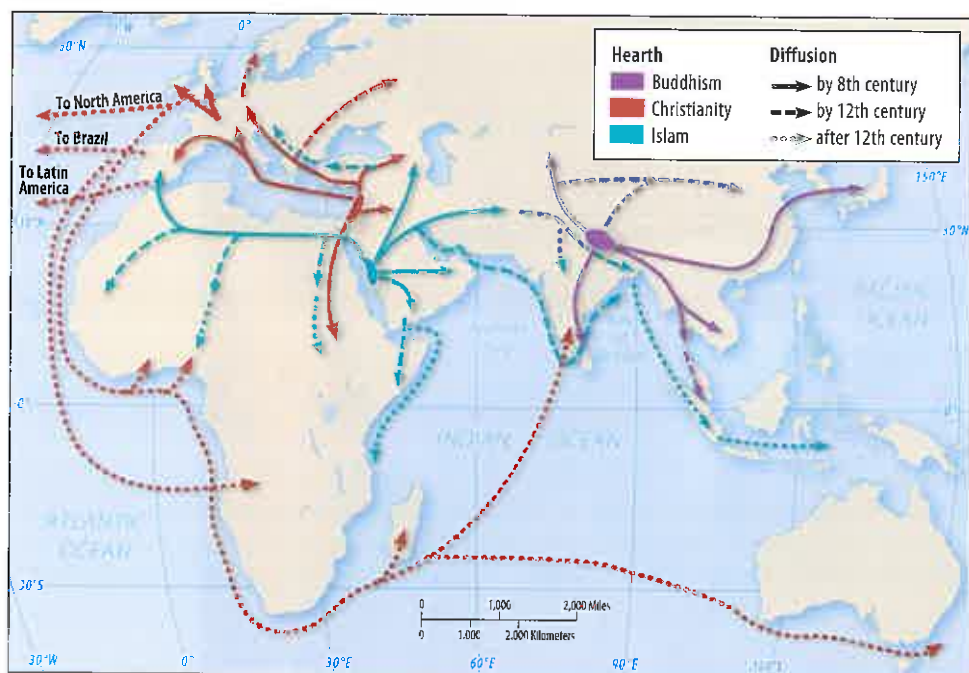


FIGURE 6-24 DIFFUSION OF UNIVERSALIZING RELIGIONS

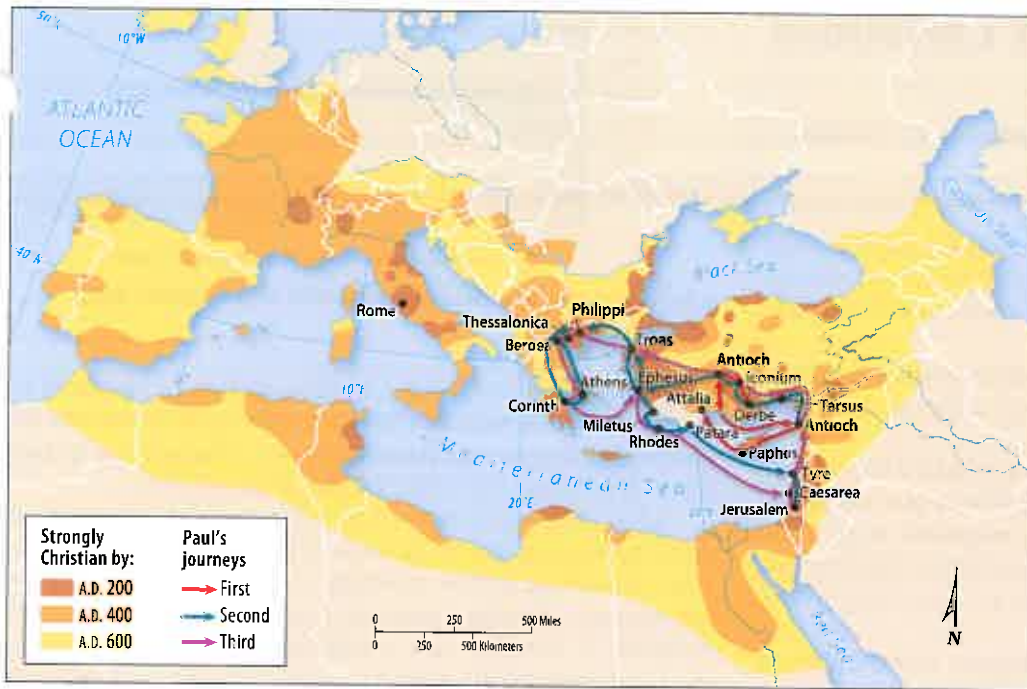


FIGURE 6-25 EARLY DIFFUSION OF CHRISTIANITY Christianity began to diffuse throughout Europe during the time of the Roman Empire and continued after the empire's collapse. Paul of Tarsus, a disciple of Jesus, traveled especially extensively through the Roman Empire as a missionary.

DIFFUSION OF BUDDHISM

Buddhism did not diffuse rapidly from its point of origin in northeastern India. Most responsible for the spread of Buddhism was Asoka, emperor of the Magadhan Empire from about 273 to 232 B.C. The Magadhan Empire formed the nucleus of several powerful kingdoms in South Asia between the sixth century B.C. and the eighth century A.D.

About 257 B.C., at the height of the Magadhan Empire's power, Asoka became a Buddhist and thereafter attempted to put into practice Buddha's social principles. A council organized by Asoka at Pataliputra decided to send missionaries to territories neighboring the Magadhan Empire. Emperor Asoka's son, Mahinda, led a mission to the island of Ceylon (now Sri Lanka), where the king and his subjects were converted to Buddhism. As a result, Sri Lanka is the country that claims the longest continuous tradition of practicing Buddhism. Missionaries were also sent in the third century B.C. to Kashmir, the Himalayas, Burma (Myanmar), and elsewhere in India.

In the first century A.D., merchants along the trading routes from northeastern India introduced Buddhism to China. Many Chinese were receptive to the ideas brought by Buddhist missionaries, and Buddhist texts were translated into Chinese languages. Chinese rulers allowed their people to become Buddhist monks during the fourth century A.D., and in the following centuries Buddhism turned into a genuinely Chinese religion.

Buddhism further diffused from China to Korea in the fourth century and from Korea to Japan two centuries later. During the same era, Buddhism lost its original base of support in India.

FIGURE 6-26 DIFFUSION OF ISLAM Islam diffused rapidly from its point of origin in present-day Saudi Arabia. Within 200 years, Muslims controlled much of Southwest Asia & North Africa, as well as southwestern Europe.

Muslims took control of much of southeastern Europe and Turkey.

As was the case with Christianity, Islam, as a universalizing religion, diffused well beyond its hearth in Southwest Asia through relocation diffusion of missionaries to portions of sub-Saharan Africa and Southeast Asia. Although it is spatially isolated in Southeast Asia from the Islamic core region, Indonesia is predominantly Muslim. The world's fourth-most-populous country is home to more Muslims than any other country because Arab traders took the religion there in the thirteenth century.

PAUSE & REFLECT 6.2.3

Does the diffusion of Islam provide a good example of hierarchical diffusion, relocation diffusion, or both?



Recent Migration of Christians

LEARNING OUTCOME 6.2.4

Understand distinctive migration patterns of Christian groups in modern times.

The distribution of religions continues to be altered in modern times by migration. Although most people do not migrate primarily for religious reasons, when they do migrate, they take their religion with them.

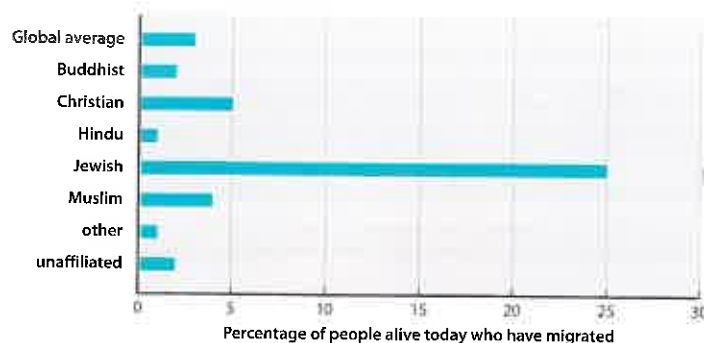
The religious composition of international migrants does not match the overall share of adherents of various religions. Christians comprise only one-third of the world's population but account for one-half of the world's international migrants. Muslims and Jews also comprise higher percentages of the world's migrants than their shares of the world's population. Buddhists, Hindus, folk religionists, and unaffiliated people are less likely to migrate (Figure 6-27).

Jews are much more likely to migrate internationally than their share of the world's population would suggest. Around 25 percent of all Jews have migrated from one country to another at some point in their lives. In comparison, only 3 percent of all people alive today have migrated internationally. Among the more numerous religious groups, around 5 percent of all Christians and 4 percent of all Muslims have migrated, compared to only 1 or 2 percent of other religious groups (Figure 6-28).

MIGRATION PATTERNS OF CHRISTIANS

The destinations of international migrants who are Christian do not match the distribution of Christians. North America is home to 12 percent of the world's Christians but is the destination for 34 percent of migrating Christians, including 30 percent entering the United States and 4 percent entering Canada.

Europe is home to 26 percent of the world's Christians but is the destination for 38 percent of migrating Christians. On the other hand, Latin America and sub-Saharan



▲ FIGURE 6-28 PERCENTAGE OF PEOPLE ALIVE TODAY WHO HAVE MIGRATED

Africa attract relatively few Christian migrants compared to the share of the world's Christians living in those two regions. The largest migration flows of Christians are in and out of Russia and the United States (Figure 6-29).

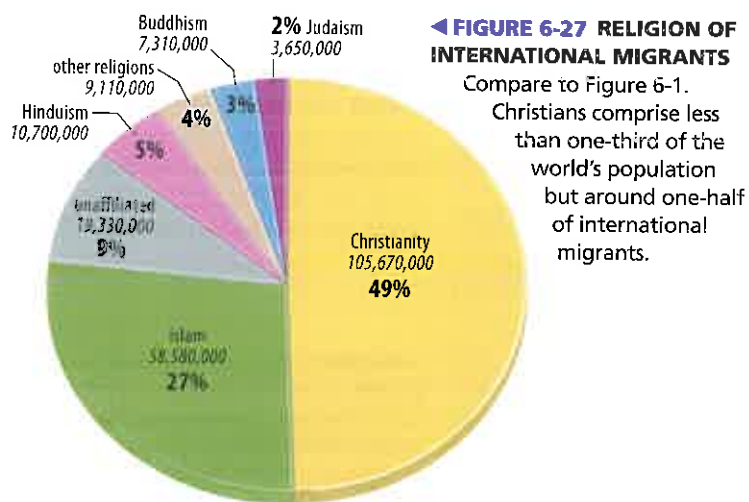
Most immigrants to the United States are Christians. In 2012, approximately 61 percent of immigrants were Christian, according to Pew. Muslims comprised 10 percent of immigrants, Hindus 7 percent, Buddhists 6 percent, other religions 3 percent, and unaffiliated 14 percent. Unauthorized immigrants were 83 percent Christian, 7 percent other religions, and 9 percent unaffiliated. The percentage of immigrants to the United States who are Christians declined from 68 percent in 1992 to 61 percent in 2012. The decline has been offset by increases in the percentage who are Muslims and Hindus.

The percentage of Christian immigrants to Canada declined from 88 percent in 1971 to 66 percent in 2011. Most of the increase has been in people unaffiliated with religions.

Canada (except Québec) and the United States have Protestant majorities because their early colonists came primarily from Protestant England. Some regions and localities within the United States and Canada are predominantly Roman Catholic because of immigration from Roman Catholic countries (refer to Figure 6-7). Immigration from Mexico and other Latin American countries has concentrated Roman Catholics in the southwest, whereas French settlement from the seventeenth century, as well as recent immigration, has produced a predominantly Roman Catholic Québec.

Similarly, geographers trace the distribution of other Christian denominations within the United States to the fact that migrants came from different parts of Europe, especially during the nineteenth century. Followers of The Church of Jesus Christ of Latter-day Saints, popularly known as Mormons, settled at Fayette, New York, near the hometown of their founder Joseph Smith. During Smith's life, the group moved several times in search of religious freedom. Eventually, under the leadership of Brigham Young, they migrated to the sparsely inhabited Salt Lake Valley in the present-day state of Utah.

The distribution of Christian branches in Canada is also a function of migration. Roman Catholics form a majority in Québec, a legacy of its settlement by French migrants in the seventeenth century (Figure 6-30). Protestants form a majority in other provinces, especially as a result of westward migration from Ontario (Figure 6-31).

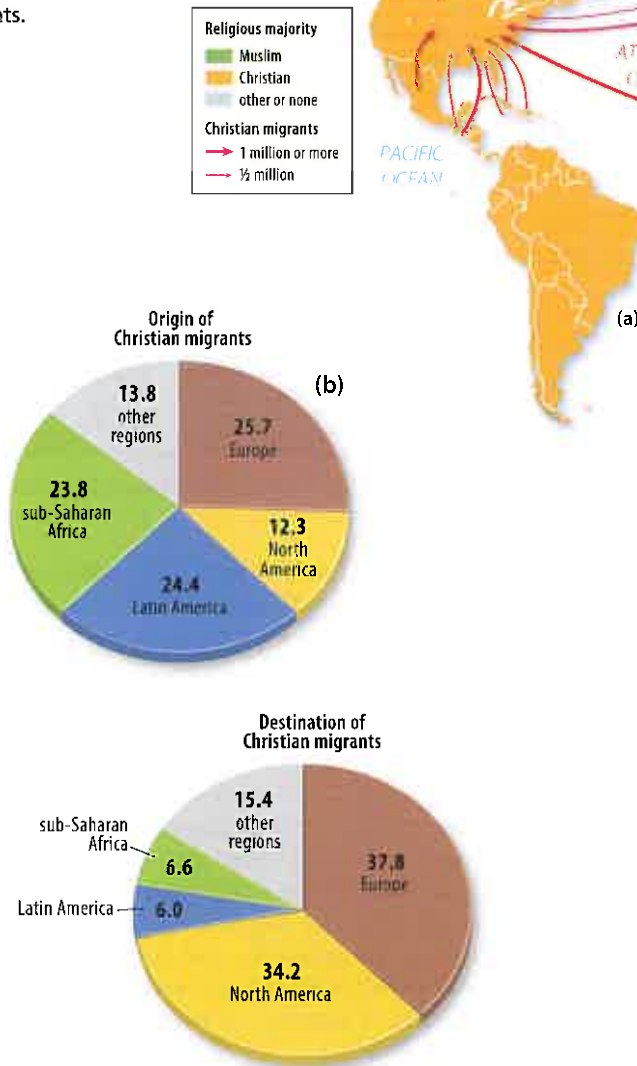


◀ FIGURE 6-27 RELIGION OF INTERNATIONAL MIGRANTS

Compare to Figure 6-1.

Christians comprise less than one-third of the world's population but around one-half of international migrants.

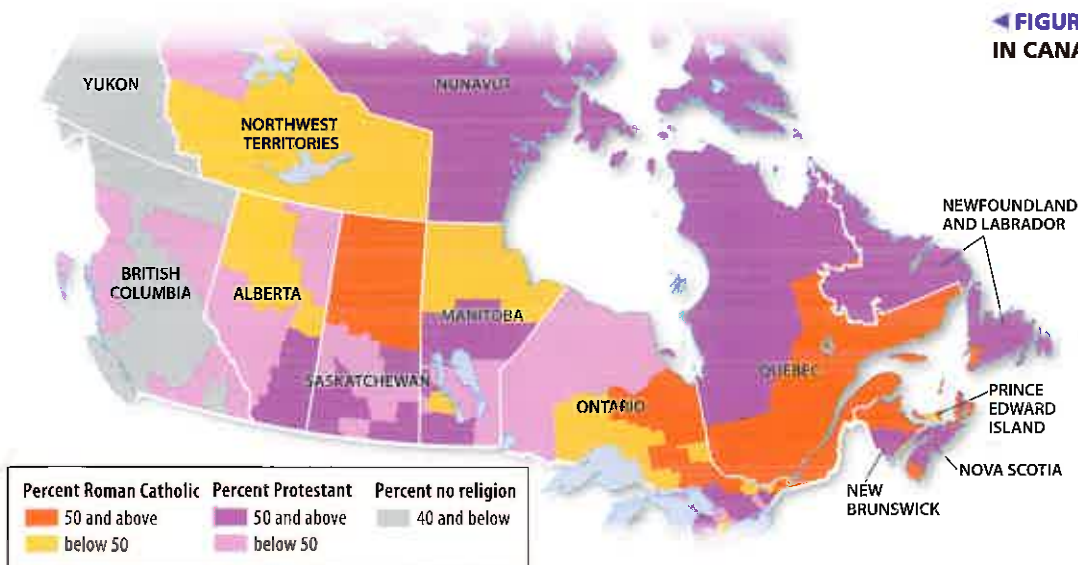
► **FIGURE 6-29**
MIGRATION OF
CHRISTIANS (a) Largest
 flows of Christian
 migrants (b) Origin and
 destination of Christian
 migrants.



▼ **FIGURE 6-30 CHRISTIANITY IN CANADA** McDougall Memorial Church, built in 1875 in Morley, Alberta, is the oldest surviving Protestant church in the province.



◀ **FIGURE 6-31 MOST NUMEROUS FAITHS IN CANADA**



PAUSE & REFLECT 6.2.4

Based on religious preference, which two provinces of Canada appear to have the largest migrants from Québec?

Migration of Muslims and Jews

LEARNING OUTCOME 6.2.5

Understand distinctive migration patterns of Muslims and Jews.

Even more than with Christians, the distributions of Muslims and Jews around the world do not match the pattern of international migration.

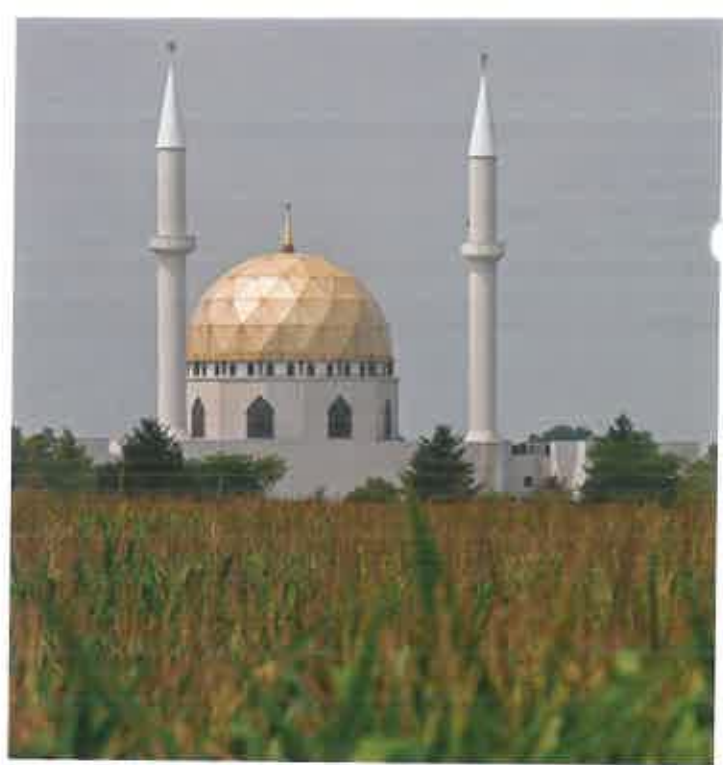
MIGRATION PATTERNS OF MUSLIMS

Southwest Asia & North Africa is home to 20 percent of the world's Muslims but attracts 34 percent of the migrants. Saudi Arabia is the country that attracts the largest number of Muslim migrants, accounting for 10 percent of the world total. Egypt sends the largest number of migrants to Saudi Arabia (Figure 6-32).

Europe, with only 3 percent of the world's Muslims, attracts 34 percent of Muslims who migrate internationally.



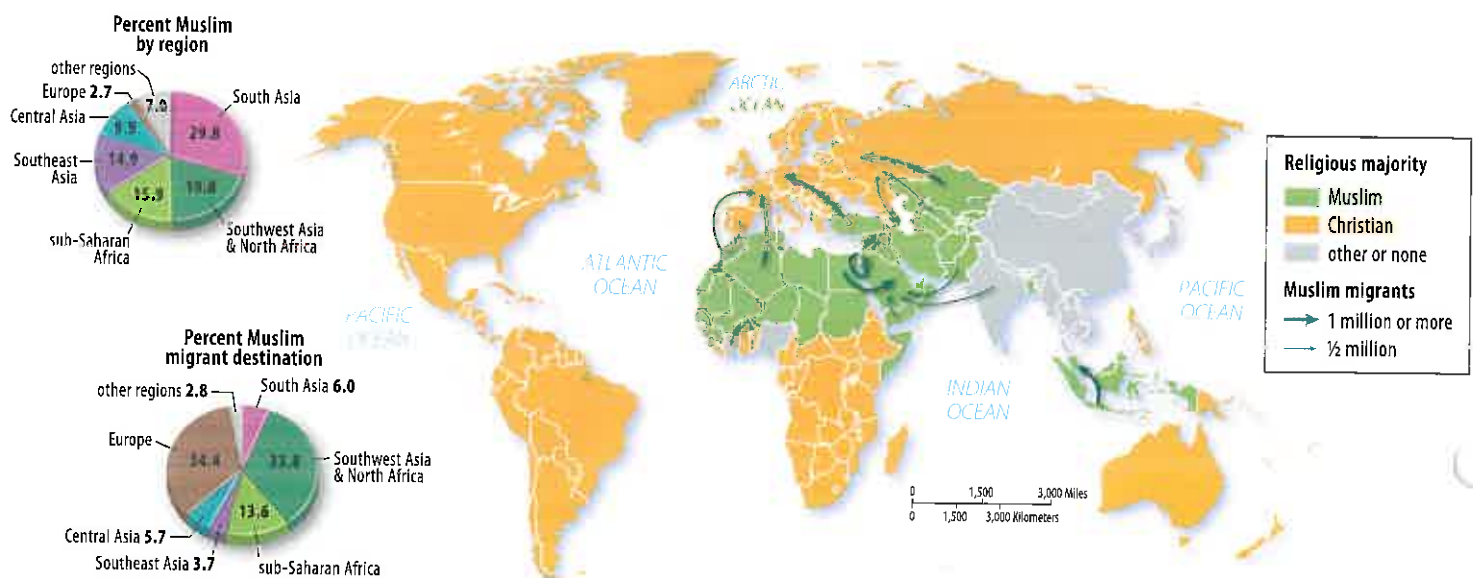
▲ **FIGURE 6-32 CALLING MUSLIMS TO PRAYER** Ibn Tulun Mosque, Cairo, Egypt.



▲ **FIGURE 6-34 MOSQUE** The Islamic Center of Greater Toledo, Perrysburg, Ohio.

Russia, Germany, and France are all world leaders in attracting Muslims (Figure 6-33). The largest numbers of Muslims who have migrated to Europe have come from Turkey to Germany and from Algeria to France. Morocco has been the origin of a large number of Muslims, divided between France and Spain. North America receives only around 1 percent of Muslim migrants (Figure 6-34).

On the other hand, South Asia, with 30 percent of the world's Muslims, attracts only 6 percent of the migrants. Central Asia and Southeast Asia also attract fewer migrants than their share of the world's Muslim population. The four countries with the largest Muslim populations—Indonesia, Pakistan, Bangladesh, and India—are home to 43 percent of the world's Muslims but attract only 6 percent of Muslim migrants (4 percent of whom are heading for Pakistan).



▲ **FIGURE 6-33 LARGEST FLOWS OF MUSLIM MIGRANTS**

MIGRATION PATTERNS OF JEWS

Israel is the destination for 73 percent of Jews who migrate internationally. As the world's only state with a Jewish majority, Israel offers an especially strong pull factor for Jewish migrants (see Key Issue 4). The United States is the destination for 10 percent of Jewish international migrants and Canada for 4 percent (Figure 6-35).

Only since the creation of the State of Israel in 1948 has a significant percentage of the world's Jews lived in that territory. Most Jews have not lived there since A.D. 70, when the Romans forced them to disperse throughout the world, an action known as the *diaspora*, from the Greek word for "dispersion."

Most Jews migrated from the eastern Mediterranean to Europe. Having been exiled from the home of their religion, Jews lived among other nationalities, retaining separate religious practices but adopting other cultural characteristics of the host country, such as language.

Other nationalities often persecuted the Jews living in their midst. Historically, the Jews of many European countries were forced to live permanently in **ghettos**, defined as city neighborhoods set up by law to be inhabited only by Jews. The term *ghetto* originated during the sixteenth century in Venice, Italy, as a reference to the city's former copper foundry or metal-casting district, where Jews were forced to live. Ghettos were frequently surrounded by walls, and the gates were locked at night to prevent escape.

Beginning in the 1930s, but especially during World War II (1939–1945), the Nazis systematically rounded up a large percentage of European Jews, transported them to concentration camps, and exterminated them in the Holocaust. About 4 million Jews died in the camps and 2 million in other ways. Many of the survivors migrated to territory that became the State of Israel. Today, less than 15 percent of the world's 14 million Jews live in Europe, compared to 90 percent a century ago (Figure 6-36).

PAUSE & REFLECT 6.2.5

What country had the largest Jewish population in 1910?

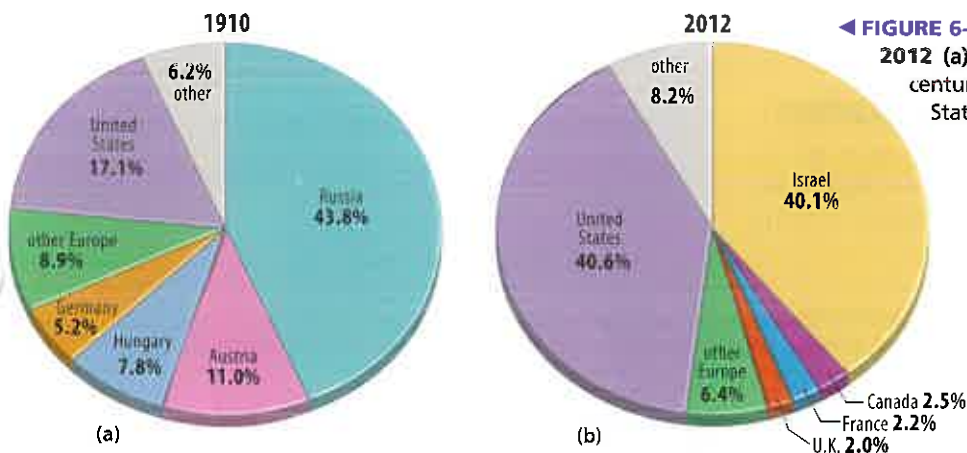


▲ FIGURE 6-35 SYNAGOGUE Brooklyn, New York.

CHECK-IN KEY ISSUE 2

Why Do Religions Have Distinctive Distributions?

- ✓ Universalizing religions have well-documented places of origin, based on events in the lives of the founders.
- ✓ Ethnic religions typically have unknown or unclear origins.
- ✓ Universalizing religions typically diffuse widely from their place of origin, whereas ethnic religions typically do not.
- ✓ The contemporary migration patterns of some religious groups vary from the distribution of those religions.



◀ FIGURE 6-36 DISTRIBUTION OF JEWS, 1910 AND 2012 (a) Most Jews lived in Europe (including Russia) a century ago. (b) Now most live in Israel or the United States.

Why Do Religions Organize Space in Distinctive Patterns?

- ▶ **Places of Worship**
- ▶ **Religious Settlements and Toponyms**
- ▶ **Administration of Space**
- ▶ **Sacred Space in Universalizing Religions**
- ▶ **The Landscape in Ethnic Religions**
- ▶ **Religious Calendars**

LEARNING OUTCOME 6.3.1

Describe places of worship in various religions.

Geographers study the major impact on the landscape made by religions. In large cities and small villages around the world, regardless of the region's prevailing religion, the tallest, most elaborate buildings are often religious structures.

The distribution of religious elements on the landscape reflects the importance of religion in people's values. The impact of religion on the landscape is particularly profound, for many religious people believe that their life on Earth ought to be spent in service to God. The impact of religion is clearly seen in the arrangement of human activities on the landscape at several scales, from relatively small parcels of land to entire communities. How each religion distributes its elements on the landscape depends on its beliefs.

Places of Worship

Sacred structures are physical "anchors" of religion. Some structures are designed for a group to gather, whereas others are intended for individual meditation.

RELIGIOUS STRUCTURES FOR ASSEMBLY

Church, basilica, mosque, temple, and synagogue are familiar names that identify places for collective religious expression in various religions. They share the feature of being places where people come together for prayer.

CHRISTIAN CHURCHES. The Christian landscape is dominated by a high density of churches. The church is an expression of religious principles, an environment in the

image of God. The word *church* derives from a Greek term meaning "lord," "master," and "power." *Church* also refers to a gathering of believers, as well as the building at which the gathering occurs.

The church is relatively prominent in Christianity in part because attendance at a collective service of worship is considered extremely important by all three major Christian branches. The prominence of churches on the landscape also stems from their style of construction and location. In some communities, the church was traditionally the largest and tallest building and was placed at an important square or other prominent location. Although such characteristics may no longer apply in large cities, they are frequently still true for small towns and neighborhoods within cities.

Since Christianity split into many denominations, no single style of church construction has dominated. Churches reflect both the cultural values of the denomination and the region's architectural heritage. Orthodox churches follow an architectural style that developed in the Byzantine Empire during the fifth century. Byzantine-style Orthodox churches tend to be highly ornate, topped by prominent domes (Figure 6-37). Many Protestant churches in North America, on the other hand, are simple, with little ornamentation. This austerity is a reflection of the Protestant conception of a church as an assembly hall for preaching to the congregation (Figure 6-38).

Availability of building materials also influences church appearance. In the United States, early churches were most frequently built of wood in the Northeast, brick in the Southeast, and adobe in the Southwest. Stucco and stone predominated in Latin America. This diversity reflected differences in the most common building materials found by early settlers.

MUSLIM MOSQUES. The word *mosque* derives from the Arabic for "place of worship." Muslims consider a mosque to be a location for the community to gather together for worship. Mosques are found primarily in larger cities of the Muslim world; simple structures may serve as places of prayer in rural villages.

▼ **FIGURE 6-37 ORTHODOX CHURCH** Horaita Monastery, Romania.





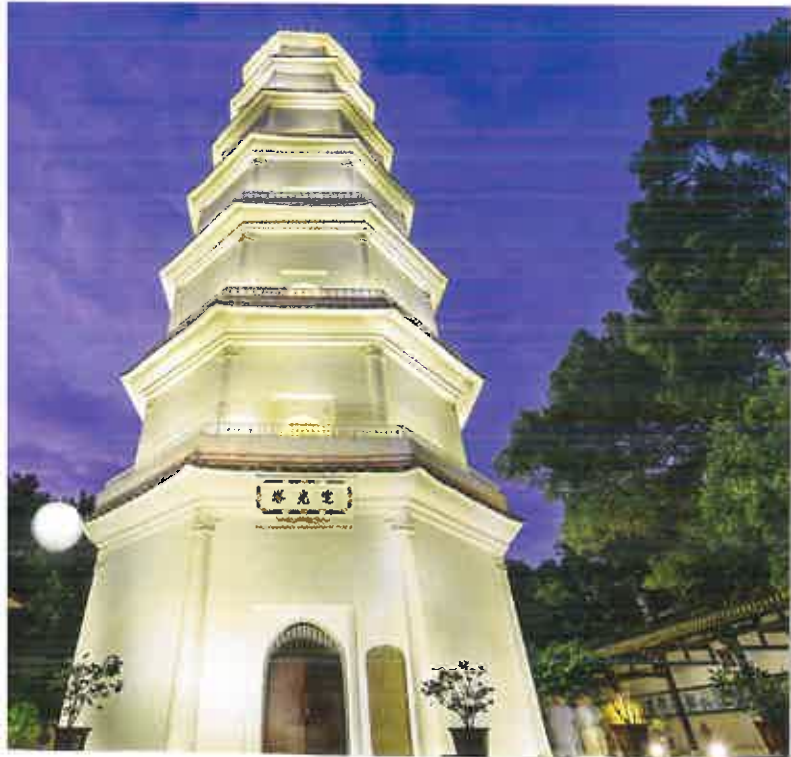
▲ **FIGURE 6-38 PROTESTANT CHURCH** Fort Bourtange, Netherlands.

A mosque is organized around a central courtyard—traditionally open-air, although it may be enclosed in harsher climates. The pulpit is placed at the end of the courtyard facing Makkah, the direction toward which all Muslims pray. Surrounding the courtyard is a cloister used for schools and nonreligious activities. A distinctive feature of the mosque is the minaret, a tower where a man known as a muezzin summons people to worship (refer to Figure 6-32).

SIKH GURDWARAS. Sikhs come together for worship at a gurdwara. The most important gurdwara is the Harmandir Sahib, or Golden Temple, in Amritsar, India (refer to Figure 6-3). The Golden Temple houses Sikhism's holiest book, the Guru Granth Sahib. Most gurdwaras imitate the layout of the Golden Temple. A gurdwara is identified by the Sikh flag flying from a tall flagpole.

JEWISH SYNAGOGUES. The word *synagogue* derives from the Greek word for “assembly.” The building is often referred to by the Yiddish word *shul*, similar to the German word for “school.” As these words suggest, a synagogue is a place for study and public assembly, as well as for prayer. The origin of the synagogue is unknown; it possibly came to be during the sixth century B.C., when Jews were liv-

▼ **FIGURE 6-39 BUDDHIST PAGODA** White Pagoda, Fuzhou, China.



ing in exile in Babylonia, after the destruction of the First Temple in 586 B.C. Synagogues took on more importance as the place for communal prayer after the destruction of the Second Temple in A.D. 70 (refer to Figure 6-35).

BAHÁ'Í HOUSES OF WORSHIP. Bahá'ís have built Houses of Worship in every continent to dramatize that Bahá'í is a universalizing religion with adherents all over the world. Houses of Worship have been built in Wilmette, Illinois, in 1953; Sydney, Australia, in 1961; Kampala, Uganda, in 1962; Lagenhain, near Frankfurt, Germany, in 1964; Panama City, Panama, in 1972; Tiapapata, near Apia, Samoa, in 1984; and New Delhi, India, in 1986 (refer to Figure 6-4). The first Bahá'í House of Worship, built in 1908 in Ashgabat, Russia, now the capital of Turkmenistan, was turned into a museum by the Soviet Union and demolished in 1962 after a severe earthquake. New Houses of Worship are planned in Tehran, Iran; Santiago, Chile; and Haifa, Israel. In addition, several holy places related to the Prophet Bahá'u'lláh are located in Israel. All Bahá'í Houses of Worship are required to be built in the shape of a nonagon (nine-sided).

RELIGIOUS STRUCTURES FOR INDIVIDUAL MEDITATION

For some religions, a structure is a place of reflection for an individual or a small group.

BUDDHIST PAGODAS. Pagodas contain relics that Buddhists believe to be a portion of Buddha's body or clothing (Figure 6-39). After Buddha's death, his followers scrambled to obtain these relics. As part of the process of diffusing the religion, Buddhists carried these relics to other countries and built pagodas for them. Pagodas typically include tall, many-sided towers arranged in a series of tiers, balconies, and slanting roofs. Pagodas are not designed for congregational worship. Individual prayer or meditation is more likely to be undertaken at an adjacent temple, at a remote monastery, or in a home.

HINDU TEMPLES. Important Hindu religious functions are more likely to take place at home within the family. A Hindu temple is a structure designed to bring individuals closer to their gods. It serves as a shrine to one or more gods and as a place for individual reflection and meditation, in accordance with one's personal practices within the faith (refer to Figure 6-23).

As with many other elements of Hinduism, the time and place of origin of temples are unknown. Detailed evidence of the existence of temples dates from the first century B.C. Size and number of temples are determined by local preferences and commitment of resources rather than standards imposed by religious doctrine.

PAUSE & REFLECT 6.3.1

What differences appear in the images of a Hindu Temple and Christian churches?

Religious Settlements and Toponyms

LEARNING OUTCOME 6.3.2

Describe examples of religious settlements and of religious toponyms.

Buildings for worship and burial places are smaller-scale manifestations of religion on the landscape, but there are larger-scale examples—entire settlements. Most human settlements serve an economic purpose (see Chapter 12), but some are established primarily for religious reasons.

UTOPIAN SETTLEMENTS

A utopian settlement is an ideal community built around a religious way of life. Buildings are sited and economic activities organized to integrate religious principles into all aspects of daily life. An early utopian settlement in the United States was Bethlehem, Pennsylvania, founded in 1741 by Moravians, Christians who had emigrated from the present-day Czechia. By 1858, some 130 different utopian settlements had been established in the United States, in conformance with a group's distinctive religious beliefs. Examples include Oneida, New York; Ephrata, Pennsylvania; Nauvoo, Illinois; and New Harmony, Indiana.

The culmination of the utopian movement in the United States was the founding of Salt Lake City by the Latter-day Saints (Mormons), beginning in 1848. The layout of Salt Lake City is based on a plan of the city of Zion given to the church elders in 1833 by the Mormon prophet Joseph Smith. The city has a regular grid pattern, unusually broad boulevards, and church-related buildings situated at strategic points (Figure 6-40).

Most utopian communities declined in importance or disappeared altogether. Some disappeared because the inhabitants were celibate and could not attract immigrants;



▲ FIGURE 6-41 RELIGIOUS TOPONYMS Place names near Québec's boundaries with Ontario and the United States show the imprint of religion on the landscape. In Québec, a province with a predominantly Roman Catholic population, a large number of settlements are named for saints, whereas relatively few religious toponyms are found in predominantly Protestant Ontario, New York, and Vermont.

in other cases, residents moved away in search of better economic conditions. The utopian communities that have not been demolished are now inhabited by people who are not members of the original religious sect, although a few have been preserved as museums.

Although most colonial settlements were not planned primarily for religious purposes, religious principles affected many of the designs. Most early New England settlers were Protestants called Puritans. The Puritans generally migrated together from England and preferred to live near each other in clustered settlements rather than on dispersed, isolated farms. Reflecting the importance of religion in their lives, New England settlers placed the church at the most prominent location in the center of the settlement, usually adjacent to a public open space known as a common, because it was for common use by everyone.

RELIGIOUS PLACE NAMES

Roman Catholic immigrants have frequently given religious place names, or toponyms, to their settlements in the New World, particularly in Québec and the U.S. Southwest. Québec's boundaries with Ontario and the United States clearly illustrate the difference between toponyms selected by Roman Catholic and Protestant settlers. Religious place names are common in Québec but rare in its two neighbors (Figure 6-41).

PAUSE & REFLECT 6.3.2

What examples of religious toponyms can you find in your community?



▲ FIGURE 6-40 SALT LAKE CITY The Salt Lake Temple of The Church of Jesus Christ of Latter-day Saints is positioned at the center of the city. To the right is the Salt Lake Tabernacle.

DOING GEOGRAPHY Distribution of Religions

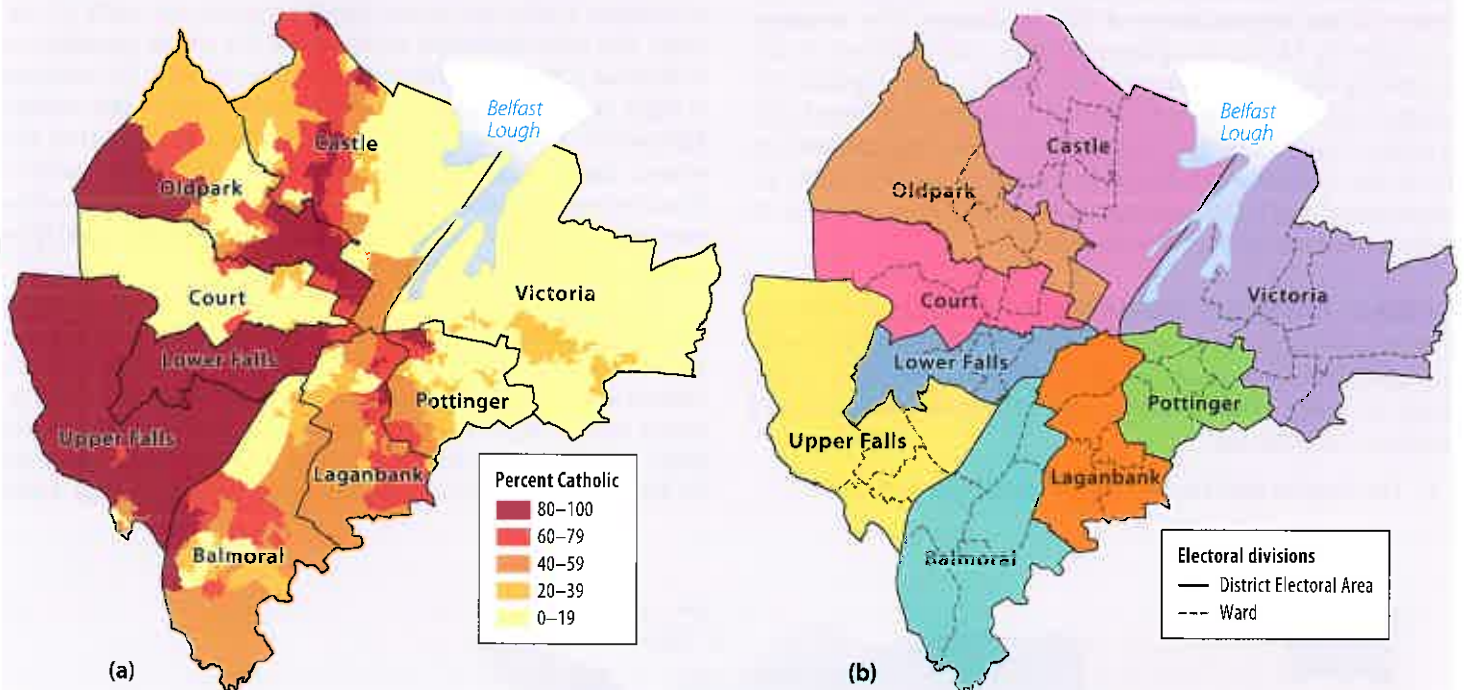
Geographers can create maps of the distribution of adherents of different religions, but only for places where information about religious preferences is collected. Maps can show the extent to which different religious groups intermingle or live apart from each other.

Belfast, Northern Ireland, is an example of a place where it has been important for geographers to map the distribution of religious groups. The city is about evenly divided between Roman Catholics and Protestants. But the two groups are highly segregated. Nearly all Roman Catholics live on the west side of the River Lagan, whereas Protestants are clustered on the east side plus one neighborhood on the west side.

Belfast is located on the island of Eire (Ireland). The entire island was an English colony for many centuries

and was made part of the United Kingdom in 1801. Following a succession of bloody confrontations, Ireland achieved independence in 1937. However, a majority in the northern part of Eire, including Belfast, voted to remain in the United Kingdom.

Within Northern Ireland, Roman Catholics were long victimized by discriminatory practices, such as exclusion from higher-paying jobs and better schools. Demonstrations by Roman Catholics in Belfast to protest discrimination began in 1968 and resulted in the deaths of more than 3,000 people. A peace agreement, which provided for the two religious groups to share power, has reduced the level of violence since 1999. However, most Roman Catholics and Protestants continue to live in segregated neighborhoods within Belfast (Figure 6-42).



▲ **FIGURE 6-42 RELIGIOUS SEGREGATION IN BELFAST, NORTHERN IRELAND** (a) The distribution of Catholics vs. (b) the electoral divisions in Belfast.

What's Your Geography of Religions?

The U.S. Census does not collect information on people's religion, so the rendering of an accurate local-scale census-derived map such as the one for Belfast is not possible in the United States.

1. Does your immediate family have multiple faiths?
2. Do your immediate neighbors share the same faith as you?
3. What denomination or congregation are the five nearest places of worship to your house?
4. How many of the five nearest places of worship are part of the most widely practiced faith in your county?
5. Does the most widely practiced faith in your family and immediate neighbors match the county map, or does it differ?
6. Do you share the same faith, denomination, or congregation with your closest friends?

Administration of Space

LEARNING OUTCOME 6.3.3

Compare the administrative organization of hierarchical and locally autonomous religions.

Followers of a universalizing religion must be connected in order to ensure communication and consistency of doctrine. The method of interaction varies among universalizing religions, branches, and denominations. Ethnic religions tend not to have organized, central authorities.

HIERARCHICAL RELIGIONS

A **hierarchical religion** has a well-defined geographic structure and organizes territory into local administrative units. The Church of Jesus Christ of Latter-day Saints and Roman Catholicism are examples of hierarchical religions.

LATTER-DAY SAINTS. Latter-day Saints (Mormons) exercise strong organization of the landscape. The territory occupied by Mormons, primarily Utah and portions of surrounding states, is organized into wards, with populations of approximately 750 each. Several wards are combined into a stake of approximately 5,000 people. The highest authority in the Church—the board and president—frequently redraws ward and stake boundaries in rapidly growing areas to reflect the ideal population standards.

ROMAN CATHOLIC HIERARCHY. The Roman Catholic Church has organized much of Earth's inhabited land into an administrative structure ultimately accountable to the Pope in Rome (Figure 6-43). Here is the top hierarchy of Roman Catholicism:

- The Pope is also the bishop of the Diocese of Rome.

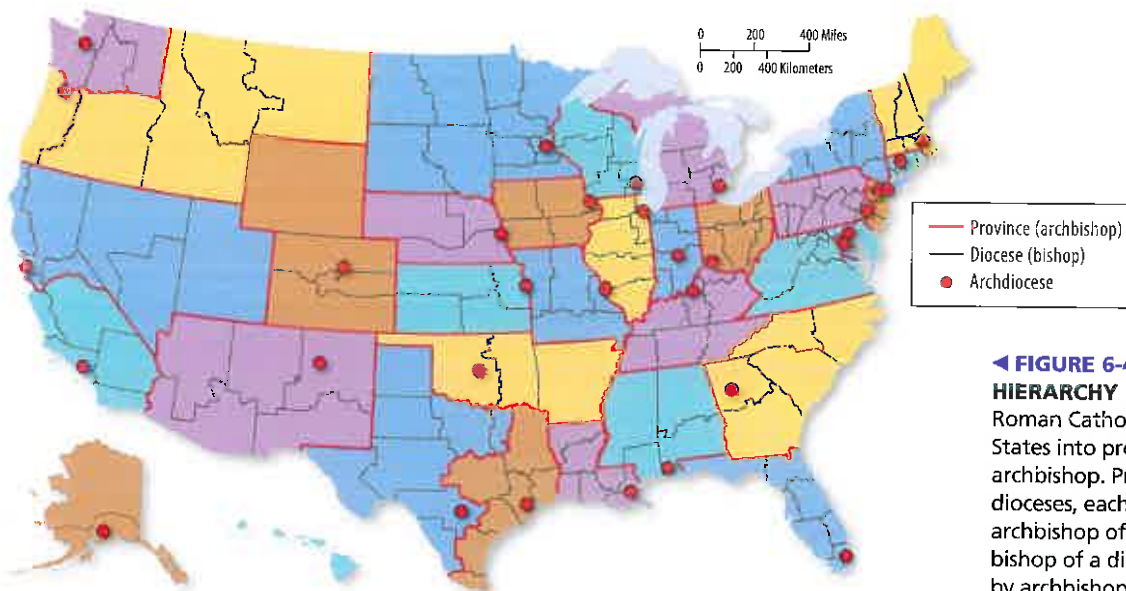
- Archbishops report to the Pope. Each heads a province, which is a group of several dioceses. The archbishop also is bishop of one diocese within the province, and some distinguished archbishops are elevated to the rank of cardinal.
- Bishops report to an archbishop. Each administers a diocese, which is the basic unit of geographic organization in the Roman Catholic Church. The bishop's headquarters, called a "see," is typically the largest city in the diocese.
- Priests report to bishops. A diocese is spatially divided into parishes, each headed by a priest.

PAUSE & REFLECT 6.3.3

What are the different spatial units of administration in the Roman Catholic Church?

The area and population of parishes and dioceses vary according to historical factors and the distribution of Roman Catholics across Earth's surface. In parts of Europe, the overwhelming majority of the dense population is Roman Catholic. Consequently, the density of parishes is high. A typical parish may encompass only a few square kilometers and fewer than 1,000 people. At the other extreme, Latin American parishes may encompass several hundred square kilometers and 5,000 people. The more dispersed Latin American distribution is attributable partly to a lower population density than in Europe.

Because Roman Catholicism is a hierarchical religion, individual parishes must work closely with centrally located officials concerning rituals and procedures. If Latin America followed the European model of small parishes, many would be too remote for the priest to communicate with others in the hierarchy. The less intensive network of Roman Catholic institutions also results in part from



◀ **FIGURE 6-43 ROMAN CATHOLIC HIERARCHY IN THE UNITED STATES** The Roman Catholic Church divides the United States into provinces, each headed by an archbishop. Provinces are subdivided into dioceses, each headed by a bishop. The archbishop of a province also serves as the bishop of a diocese. Dioceses that are headed by archbishops are called archdioceses.



▲ **FIGURE 6-44 LOCALLY AUTONOMOUS ISLAM** The shrine of Imam Ali, in Najaf, Iraq, contains the tomb of Ali, from whom traces the Shiite branch.

colonial traditions, for both Portuguese and Spanish rulers discouraged parish development in Latin America.

The Roman Catholic population is growing rapidly in the U.S. Southwest and in suburbs of some large North American and European cities. Some of these areas have a low density of parishes and dioceses compared to the population, so the Church must adjust its territorial organization. New local administrative units can be created, although funds to provide the desired number of churches, schools, and other religious structures might be scarce. Conversely, the Roman Catholic population is declining in inner cities and rural areas. Maintaining services in these areas is expensive, but the process of combining parishes and closing schools is very difficult.

LOCALLY AUTONOMOUS RELIGIONS

Some universalizing religions are highly **autonomous religions**, or self-sufficient, and interaction among communities is confined to little more than loose cooperation and shared ideas. Islam and some Protestant denominations are good examples.

LOCAL AUTONOMY IN ISLAM. Among the three large universalizing religions, Islam provides the most local autonomy. Like other locally autonomous religions, Islam has neither a religious hierarchy nor a formal territorial organization. A mosque is a place for public prayer, led by an

imam (Figure 6-44), but everyone is expected to participate equally in the rituals and is encouraged to pray privately.

In the absence of a hierarchy, the only formal organization of territory in Islam is through the coincidence of religious territory with secular states. Governments in some predominantly Islamic countries include in their bureaucracy people who administer Islamic institutions. These administrators interpret Islamic law and run welfare programs.

Strong unity in the Islamic world is maintained by a relatively high degree of communication and migration, such as the pilgrimage to Makkah. In addition, uniformity is fostered by Islamic doctrine, which offers more explicit commands than most other religions.

PROTESTANT DENOMINATIONS. Protestant Christian denominations vary in geographic structure from extremely autonomous to somewhat hierarchical. The Episcopalian, Lutheran, and most Methodist churches have hierarchical structures, somewhat comparable to the Roman Catholic Church but led by bishops, not by a single leader such as the pope. Extremely autonomous denominations such as Baptists and United Church of Christ are organized into self-governing congregations. Each congregation establishes the precise form of worship and selects the leadership.

Presbyterian churches represent an intermediate degree of autonomy. Individual churches are united in a presbytery, several of which in turn are governed by a synod, with a general assembly as ultimate authority over all churches. Each Presbyterian church is governed by an elected board of directors with lay members.

ETHNIC RELIGIONS. Hinduism is highly autonomous because worship is usually done alone or with others in the household. Hindus share ideas primarily through undertaking pilgrimages and reading traditional writings. Hinduism has no centralized structure of religious control (Figure 6-45).

▼ **FIGURE 6-45 HINDU TEMPLE** Galta Temple, Jaipur, India.



Sacred Space in Universalizing Religions

LEARNING OUTCOME 6.3.4

Explain why places are sacred in universalizing religions.

Religions may elevate particular places to holy positions. Universalizing and ethnic religions differ on the types of places that are considered holy:

- An ethnic religion typically has a less widespread distribution than a universalizing one in part because its holy places derive from the distinctive physical environment of its hearth, such as mountains, rivers, or rock formations.
- A universalizing religion endows with holiness cities and other places associated with the founder's life. Its holy places do not necessarily have to be near each other, and they do not need to be related to any particular physical environment.

Buddhism and Islam are the universalizing religions that place the most emphasis on identifying shrines. Places are holy because they are the locations of important events in the life of Buddha or Muhammad. Making a **pilgrimage** to these holy places—a journey for religious purposes to a place considered sacred—is incorporated into the rituals of some religions. Hindus and Muslims are especially encouraged to make pilgrimages to visit holy places in accordance with recommended itineraries.



▲ **FIGURE 6-46 HOLY PLACES IN BUDDHISM** Most are clustered in northeastern India and southern Nepal because they were the locations of important events in Buddha's life.

BUDDHIST SHRINES

Eight places are holy to Buddhists because they were the locations of important events in Buddha's life (Figure 6-46). The four most important of the eight places are concentrated in a small area of northeastern India and southern Nepal:

- Lumbinī in southern Nepal, where Buddha was born around 563 B.C., is most important. Many sanctuaries and monuments were built there, but all are in ruins today.
- Bōdh Gayā, 250 kilometers (150 miles) southeast of Buddha's birthplace, is the site of the second great event in his life, where he reached perfect wisdom. A temple has stood near the site since the third century B.C., and part of the surrounding railing built in the first century A.D. still stands. Because Buddha reached perfect Enlightenment while sitting under a bo tree, that tree has become a holy object as well (refer to Figure 6-21). To honor Buddha, the Bodhi (or Bo) tree has been diffused to other Buddhist countries, such as China and Japan.
- Deer Park in Sarnath, where Buddha gave his first sermon, is the third important location. The Dhamek Stupa at Sarnath, built in the third century B.C., is probably the oldest surviving structure in India (Figure 6-47). Nearby is an important library of Buddhist literature, including many works removed from Tibet when Tibet's Buddhist leader, the Dalai Lama, went into exile.
- Kuśinagara, the fourth holy place, is where Buddha died at age 80 and passed into Nirvana, a state of peaceful extinction. Temples built at the site are currently in ruins.

Four other sites in northeastern India are particularly sacred because they were the locations of Buddha's principal miracles:

- Srāvastī is where Buddha performed his greatest miracle. Before an assembled audience of competing religious leaders, Buddha created multiple images of himself and visited heaven. Srāvastī became an active center of Buddhism, and one of the most important monasteries was established there.
- Sāmkāśya, the second miracle site, is where Buddha is said to have ascended to heaven, preached to his mother, and returned to Earth.
- Rajagṛha, the third site, is holy because Buddha tamed a wild elephant there, and shortly after Buddha's death, it became the site of the first Buddhist Council.
- Vaisālā, the fourth location, is the site of Buddha's announcement of his impending death and the second Buddhist Council.

All four miracle sites are in ruins today, although excavation activity is under way.



▲ **FIGURE 6-47 DEER PARK** Dhamek stupa at Sarnath, site of Buddha's first sermon.

HOLY PLACES IN ISLAM

The holiest locations in Islam are in cities associated with the life of Muhammad. The holiest city for Muslims is Makkah (Mecca), the birthplace of Muhammad. The word *mecca* now has a general meaning in the English language as a goal sought or a center of activity.

Now a city of 1.3 million inhabitants, Makkah contains the holiest object in the Islamic landscape, namely al-Ka'ba, a cubelike structure encased in silk, which stands at the center of the Great Mosque, Masjid al-Haram, Islam's largest mosque (Figure 6-48). The Ka'ba, thought by Muslims to have been built by Abraham and Ishmael, contains a black stone that Muslims believe was given to Abraham by Gabriel as a sign of a covenant with Ishmael and the Muslim people.

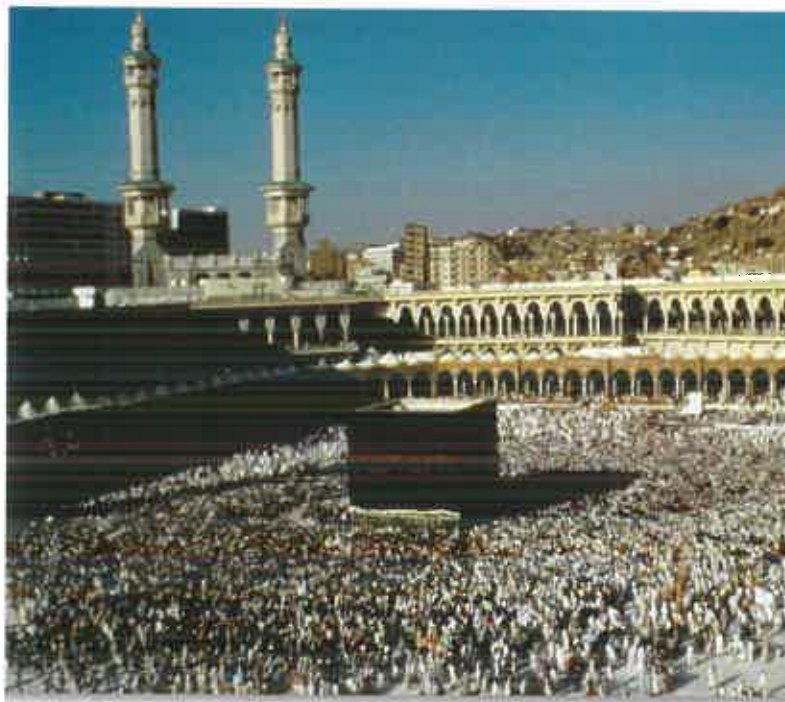
The Ka'ba had been a religious shrine in Makkah for centuries before the origin of Islam. After Muhammad defeated the local people, he captured the Ka'ba, cleared it of idols, and rededicated it to the all-powerful Allah (God). The Masjid al-Haram mosque also contains the well of Zamzam, considered to have the same source as the water given to Hagar by the Angel Gabriel to quench the thirst of her infant, Ishmael.

The second-most-holy geographic location in Islam is Madinah (Medina), a city of 1.3 million inhabitants, 350 kilometers (220 miles) north of Makkah. Muhammad received his first support from the people of Madinah and became the city's chief administrator. Muhammad's tomb is at Madinah, inside Islam's second-largest mosque (refer to Figure 6-20).

Every healthy Muslim who has adequate financial resources is expected to undertake a pilgrimage, called a hajj, to Makkah (Mecca). Regardless of nationality and economic background, all pilgrims dress alike, in plain white robes, to emphasize common loyalty to Islam and the equality of people in the eyes of Allah. A precise set of rituals is practiced, culminating in a visit to the Ka'ba. The hajj attracts millions of Muslims annually to Makkah. Hajj visas are issued by the government of Saudi Arabia according to a formula of 1 per 1,000 Muslims in a country. Roughly 80 percent come from Southwest Asia & North Africa and 20 percent from elsewhere in Asia. In 2015, more than 1,000 died in a stampede outside the Great Mosque. Although Indonesia is the country with the most Muslims, it has not sent the largest number of pilgrims to Makkah because of the relatively long travel distance.

PAUSE & REFLECT 6.3.4

Based on the lives of the Buddha and the prophet Muhammad, what types of sites are likely to be goals of pilgrimage for the followers of a universalizing religion?



▲ **FIGURE 6-48 MASJID AL-HARAM (GREAT MOSQUE), MAKKAH, SAUDI ARABIA** Al-Ka'ba stands at the center.

The Landscape in Ethnic Religions

LEARNING OUTCOME 6.3.5

Analyze the importance of the physical geography in ethnic religions.

One of the principal reasons that ethnic religions are highly clustered is that they are closely tied to the physical geography of a particular place. Pilgrimages are undertaken to view these physical features.

HINDUISM'S SOUTH ASIAN LANDSCAPE

As an ethnic religion of India, Hinduism is closely tied to the physical geography of India. According to a survey conducted by the geographer Surinder Bhardwaj, the natural features most likely to rank among the holiest shrines in India are riverbanks and coastlines. Hindus consider a pilgrimage, known as a *tirtha*, to be an act of purification. Although not a substitute for meditation, the pilgrimage is an important act in achieving redemption.

Hindu holy places are organized into a hierarchy. Particularly sacred places attract Hindus from all over India, despite the relatively remote locations of some; less important shrines attract primarily local pilgrims. Because Hinduism has no central authority, the relative importance of shrines is established by tradition, not by doctrine. For example, many Hindus make long-distance pilgrimages to Mt. Kailās, located at the source of the Ganges in the Himalayas, which is holy because Shiva lives there. Other mountains may attract only local pilgrims: Local residents may consider a nearby mountain to be holy if Shiva is thought to have visited it at one time.

Hindus believe that they achieve purification by bathing in holy rivers. The Ganges is the holiest river in India because it is supposed to spring forth from the hair of Shiva, one of the main deities. Indians come from all over the country to Hardwār, the most popular location for bathing in the Ganges (refer to Figure 6-22).

The remoteness of holy places from population clusters once meant that making a pilgrimage required major commitments of time and money as well as undergoing considerable physical hardship. Recent improvements in transportation have increased the accessibility of shrines. Hindus can now reach holy places in the Himalaya Mountains by bus or car, and Muslims from all over the world can reach Makkah by airplane.

COSMOGONY AND SPIRITS

Cosmogony is a set of religious beliefs concerning the origin of the universe. The universalizing religions Christianity and Islam consider that God (or Allah, for Islam) created the universe, including Earth's physical environment and human beings. A religious person can serve the Creator by cultivating the land, draining wetlands, clearing forests,

building new settlements, and otherwise making productive use of natural features that the Creator made.

The cosmogony underlying Chinese traditional ethnic religions, is that the universe is made up of two forces, yin and yang, which exist in everything. The force of yin (earth, darkness, female, cold, depth, passivity, and death) interacts with the force of yang (heaven, light, male, heat, height, activity, and life) to achieve balance and harmony. An imbalance results in disorder and chaos.

To primal-indigenous animists, the powers of the universe are mystical, and only a few people on Earth can harness these powers for medical or other purposes. Spirits or gods can be placated, however, through prayer and sacrifice. Rather than attempt to transform the environment, animists accept environmental hazards as normal and unavoidable.

DISPOSING OF THE DEAD

A prominent example of religiously inspired arrangement of land at a smaller scale is burial practices. Climate, topography, and religious doctrine combine to create differences in practices to shelter the dead.

BURIAL. Christians, Muslims, and Jews usually bury their dead in a specially designated area called a cemetery. The Christian burial practice can be traced to the early years of the religion. In ancient Rome, underground passages known as catacombs were used to bury early Christians (and to protect the faithful when the religion was still illegal).

After Christianity became legal, Christians buried their dead in the yard around the church. As these burial places became overcrowded, separate burial grounds had to be established outside the city walls. Public health and sanitation considerations in the nineteenth century led to public management of many cemeteries. Some cemeteries are still operated by religious organizations. The remains of the dead are customarily aligned in some traditional direction. Some Christians bury the dead with the feet toward Jerusalem so that they may meet Christ there on the Day of Judgment.

Cemeteries may consume significant space in a community, increasing the competition for scarce space. In congested urban areas, Christians and Muslims have traditionally used cemeteries as public open space. Before the widespread development of public parks in the nineteenth century, cemeteries were frequently the only green space in rapidly growing cities. Cemeteries are still used as parks in Muslim countries, where the idea faces less opposition than in Christian societies.

Traditional burial practices in China have put pressure on agricultural land. By burying dead relatives, rural residents have removed as much as 10 percent of the land from productive agriculture. The government in China has ordered the practice discontinued, even urging farmers to plow over old burial mounds. Cremation is encouraged instead.



◀ **FIGURE 6-49 HINDU CREMATION** Hindus consider the Manikarnika Ghat (the steps leading to the Ganges at Varanasi, India) to be the most auspicious place for a cremation.

OTHER METHODS OF DISPOSING OF BODIES. Not all faiths bury their dead. Hindus generally practice cremation rather than burial (Figure 6-49). The body is washed with water from the Ganges River and then burned with a slow fire on a funeral pyre. Burial is reserved for children, ascetics, and people with certain diseases. Cremation is considered an act of purification, although it tends to strain India's wood supply.

Motivation for cremation may have originated from unwillingness on the part of nomads to leave their dead behind, possibly because of fear that the body could be attacked by wild beasts or evil spirits, or even return to life. Cremation could also free the soul from the body for departure to the afterworld and provide warmth and comfort for the soul as it embarked on the journey to the afterworld. Cremation was the principal form of disposing of bodies in Europe before Christianity. It is still practiced in parts of Southeast Asia, possibly because of Hindu influence.

To strip away unclean portions of the body, Zoroastrians (Parsis) traditionally exposed the dead to

scavenging birds and animals. The ancient Zoroastrians did not want the body to contaminate the sacred elements of fire, earth, or water. The dead were exposed in a circular structure called a dakhma, or tower of silence (Figure 6-50). Tibetan Buddhists also practiced exposure for some dead, with cremation reserved for the most exalted priests.

Disposal of bodies at sea is used in some parts of Micronesia, but the practice is much less common than in the past. The bodies of lower-class people would be flung into the sea; elites could be set adrift on a raft or boat. Water burial was regarded as a safeguard against the living being contaminated by the dead.

PAUSE & REFLECT 6.3.5

What are some of the cultural or religious factors that influence methods of disposing of bodies other than burial?



◀ **FIGURE 6-50 ZOROASTRIAN TOWER OF SILENCE** Yazd, Iran.

Religious Calendars

LEARNING OUTCOME 6.3.6

Understand the roles of holidays and calendars in various religions.

Universalizing and ethnic religions have different approaches to the calendar. An ethnic religion typically is more clustered than a universalizing religion, in part because its holidays are based on the distinctive physical geography of the homeland. In universalizing religions, major holidays relate to events in the life of the founder rather than to the changing seasons of one particular place.

A prominent feature of ethnic religions is celebration of the seasons—the calendar’s annual cycle of variation in climatic conditions. Knowledge of the calendar is critical to successful agriculture, whether for sedentary crop farmers or nomadic animal herders. The seasonal variations of temperature and precipitation help farmers select the appropriate times for planting and harvesting and make the best choice of crops. Rituals are performed to pray for favorable environmental conditions or to give thanks for past success.

THE CALENDAR IN UNIVERSALIZING RELIGIONS

The principal purpose of the holidays in universalizing religions is to commemorate events in the founder’s life. Examples can be found in the various universalizing religions.

ISLAM. Islam uses a lunar calendar. In a 30-year cycle, the Islamic calendar has 19 years with 354 days and 11 years with 355 days. As a result, Muslim holidays arrive in different seasons from generation to generation.

At the moment, the start of Ramadan is occurring in the Northern Hemisphere spring—for example, May 27, 2017, on the western Gregorian calendar. In A.D. 2010, Ramadan started on August 11, and in A.D. 2020 Ramadan will start on April 24. Because Ramadan occurs at different times of the solar year in different generations, the number of hours of the daily fast varies widely because the amount of daylight varies by season and by location on Earth’s surface.

Observance of Ramadan can be a hardship because it can interfere with critical agricultural activities, depending on the season. However, as a universalizing religion with 1.6 billion adherents worldwide, Islam is practiced in various climates and latitudes. If Ramadan were fixed at the same time of the Southwest Asia’s agricultural year, Muslims in various places of the world would need to make different adjustments to observe Ramadan.

CHRISTIANITY. Christians commemorate the resurrection of Jesus on Easter, observed on the first Sunday after the first full Moon following the spring equinox in late March. But not all Christians observe Easter on the same day because

Protestant and Roman Catholic branches calculate the date on the Gregorian calendar, whereas Orthodox churches use the Julian calendar.

Christians associate their holidays with seasonal variations in the calendar, but climate and the agricultural cycle are not central to the liturgy and rituals. In Southern Europe, Easter is a joyous time of harvest. Northern Europe and North America do not have a major Christian holiday at harvest time, which would be placed in the fall.

Most Northern Europeans and North Americans associate Christmas, the birthday of Jesus, with winter conditions, such as low temperatures, snow cover, and the absence of vegetation except for needle-leaf evergreens. But for Christians in the Southern Hemisphere, December 25 is the height of summer, with warm days and abundant sunlight.

BUDDHISM. All Buddhists celebrate as major holidays Buddha’s birth, Enlightenment, and death. However, not all Buddhists observe them on the same days. Japanese Buddhists celebrate Buddha’s birth on April 8, his Enlightenment on December 8, and his death on February 15; Theravadin Buddhists observe all three events on the same day, usually in April.

SIKHISM. The major holidays in Sikhism are the births and deaths of the religion’s 10 gurus. The tenth guru, Gobind Singh, declared that after his death, instead of an eleventh guru, Sikhism’s highest spiritual authority would be the holy scriptures the *Guru Granth Sahib*. A major holiday in Sikhism is the day when the Holy Granth was installed as the religion’s spiritual guide. Commemorating historical events distinguishes Sikhism as a universalizing religion, in contrast to India’s major ethnic religion, Hinduism, which glorifies the physical geography of India.

BAHÁ’Í. The Bahá’ís use a calendar established by the Báb and confirmed by Bahá’u’lláh, in which the year is divided into 19 months of 19 days each, with the addition of 4 extra days (5 in leap years). The year begins on the first day of spring, March 21, one of several holy days in the Bahá’í calendar. Bahá’ís attend the Nineteen Day Feast, held on the first day of each month of the Bahá’í calendar, to pray, read scriptures, and discuss community activities.

THE CALENDAR IN JUDAISM

Judaism’s major holidays are based on events in the agricultural calendar of the religion’s homeland in present-day Israel. These agricultural holidays later gained importance because they also commemorated events in the Exodus of the Jews from Egypt, as recounted in the Bible. The reinterpretation of natural holidays in light of historical events has been especially important for Jews in North America, Europe, and other regions who are unfamiliar with the agricultural calendar of Southwest Asia.

Major Jewish holidays include:

- Pesach (Passover) derives from traditional agricultural practices in which farmers offered God the first fruits

of the new spring harvest. It also recalls the liberation of the Jews from slavery in Egypt and the miracle of their successful flight under the leadership of Moses.

- Sukkot celebrates the final gathering of fruits for the year, and prayers, especially for rain, are offered to bring success in the upcoming agricultural year (Figure 6-51). It derives from the Hebrew word for the “booths,” or “temporary shelters,” occupied by Jews during their wandering in the wilderness for 40 years after fleeing Egypt.
- Shavuot (Feast of Weeks) comes at the end of the grain harvest. It is also considered the date during the wandering when Moses received the Ten Commandments from God.
- Rosh Hashanah (New Year) and Yom Kippur (Day of Atonement), the two most holy and solemn days in the Jewish calendar, come in the autumn, which is the season when grain crops are planted in the Mediterranean agricultural region and therefore a time of hope and worry over whether the upcoming winter’s rainfall will be sufficient. Today they are days of repentance and prayer to be inscribed in the Book of Life.

The solar calendar has 12 months, each containing 30 or 31 days, taking up the astronomical slack with 28 or 29 days in February. But Judaism and Islam use a lunar calendar rather than a solar calendar. The Jewish calendar inserts an extra month every few years to match the agricultural and solar calendars, whereas Islam retains a strict lunar calendar.

THE SOLSTICE

The **solstice** has special significance in some ethnic religions. A major holiday in some pagan religions is the winter solstice, December 21 or 22 in the Northern Hemisphere. The winter solstice is the shortest day and longest night of the year, when the Sun appears lowest in the sky, and the apparent movement of the Sun’s path north or south comes

▼ **FIGURE 6-51 AGRICULTURAL HOLIDAYS IN JUDAISM** Jews bless the *etrog* (citron) and *iulav* (date palm branches) during the holiday of Sukkot at a synagogue in Brooklyn, New York.



▲ **FIGURE 6-52 STONEHENGE** The 30 enormous stones that comprise Stonehenge were erected around 4,500 years ago. The stones replaced earlier circular arrangements made originally of timber, probably around 5,000 years ago. Stonehenge was constructed by people who left no written records. So we can only speculate on how the stones were transported from a quarry, and the reason for the arrangement. 1. Sunrise on the summer solstice hits precisely between two of the stones. Can you think of a reason why the people who built Stonehenge would use this arrangement? 2. What is the meteorological significance of the summer solstice? 3. How might the arrangement of the stones, and the position of the stones with respect to the solstice, carry religious meaning for an ancient people?

to a stop before reversing direction (*solstice* comes from the Latin to “stand still”). Stonehenge, a collection of stones erected in southwestern England some 4,500 years ago (Figure 6-52), is a prominent remnant of a pagan structure apparently aligned so the Sun rises between two stones on the summer and winter solstices.

PAUSE & REFLECT 6.3.6

Why do some religions organize their annual calendars according to the lunar cycle?

CHECK-IN KEY ISSUE 3

Why Do Religions Organize Space in Distinctive Patterns?

- ✓ Religious structures, such as churches and mosques, are prominent features of the landscape.
- ✓ Some religions have hierarchical administrative structures, whereas others emphasize local autonomy.
- ✓ Universalizing religions typically celebrate events in the life of the founder or prophet.
- ✓ Ethnic religions are more closely tied to their local physical environment than are universalizing religions.
- ✓ The calendar typically revolves around the physical environment in ethnic religions and the founder’s life in universalizing religions.

KEY ISSUE 4

Why Do Territorial Conflicts Arise Among Religious Groups?

- ▶ **Challenges for Religions in South and East Asia**
- ▶ **Challenges for Religions in Central and Southwest Asia**
- ▶ **Geographic Perspectives in the Middle East**
- ▶ **Jerusalem's Challenging Geography**

LEARNING OUTCOME 6.4.1

Understand reasons for geographic conflicts between religious and secular cultural groups.

Religion is an element of cultural diversity that has led to disputes in some places. The attempt by intense adherents of one religion to organize Earth's surface can conflict with the spatial expression of other faiths or of nonreligious ideas. Conflicts arise in all continents, but disputes involving religious groups have been especially intense across Asia.

Challenges for Religions in South and East Asia

Changing cultural, political, and economic customs can sometimes conflict with traditional religious values. In South Asia, Hinduism has been forced to react to secular ideas from the West, and in East Asia Buddhism has been challenged by Communist perspectives to diminish the importance of religion in society.

INDIA: HINDUISM AND SOCIAL EQUALITY

Hinduism has been strongly challenged since the 1800s, when British colonial administrators introduced their social and moral concepts to India. The most vulnerable aspect of the Hindu religion was its rigid **caste** system, which indicated the class or distinct hereditary order into which a Hindu was born, according to religious law.

The caste system apparently originated around 1500 B.C., when Aryans invaded India from the west. The Aryans divided themselves into four castes that developed strong differences in social and economic position:

- Brahmins, the priests and top administrators.
- Kshatriyas, or warriors.
- Vaisyas, or merchants.
- Shudras, or agricultural workers and artisans.

The Shudras occupied a distinctly lower status than the other three castes. Below the four castes were the Dalits—outcasts or untouchables—who did work considered too dirty for other castes. In theory, the untouchables were descended from the indigenous people who dwelled in India prior to the Aryan conquest.

Over the centuries, these original castes split into thousands of subcastes. Until recently, social relations among the castes were limited, and the rights of non-Brahmins, especially Dalits, were restricted. British administrators and Christian missionaries pointed out the shortcomings of the caste system, such as neglect of the untouchables' health and economic problems.

The type of Hinduism practiced depends in part on an individual's caste. A high-caste Brahmin may practice a form of Hinduism based on knowledge of relatively obscure historical texts. At the other end of the caste system, a low-caste illiterate in a rural village may perform religious rituals without a highly developed set of written explanations for them.

The rigid caste system has been considerably relaxed in recent years. The Indian government classifies untouchables, Shudras, and other historically discriminated castes as "scheduled castes." They comprise 16 percent of India's total population and are now often called Dalit (Figure 6-53). Consciousness of caste persists: A government plan to devise a quota system designed to give untouchables more places in the country's universities generated strong opposition. People looking for a marriage partner advertise their caste and the castes they are willing to consider for a spouse.

▼ **FIGURE 6-53 DALIT** An Indian Dalit child makes the finishing touch to a statue of B.R. Ambedkar, who was born a low-caste Hindu and became a leader in the fight against caste-based discrimination.



COMMUNISM AND RELIGION

Organized religion was challenged in the twentieth century by the rise of communism in Europe and Asia. Communist regimes generally discouraged religious belief and practice.

Following the 1917 Bolshevik Revolution, the Communist government of the Soviet Union pursued especially strong anti-religious programs. Karl Marx had called religion “the opium of the people,” a view shared by V. I. Lenin and other early Communist leaders. Marxism became the official doctrine of the Soviet Union, so religious doctrine was a potential threat to the success of the revolution. People’s religious beliefs could not be destroyed overnight, but the role of organized religion in Soviet life could be reduced—and it was.

In 1721, Czar Peter the Great had made the Russian Orthodox Church a part of the Russian government. The Soviet government in 1918 eliminated the official church–state connection that Peter the Great had forged. All church buildings and property were nationalized and could be used only with government permission. The Orthodox religion retained adherents in the Soviet Union, especially among the elderly, but younger people generally had little contact with the church beyond attending a service perhaps once a year. With religious organizations prevented from conducting social and cultural work, religion dwindled in daily life.

The end of Communist rule in the late twentieth century brought a religious revival in Eastern Europe, especially where Roman Catholicism is the most prevalent branch of Christianity, including Croatia, Czechia, Hungary, Lithuania, Poland, Slovakia, and Slovenia. Property confiscated by the Communist governments reverted to Church ownership, and attendance at church services increased.

In countries in Central Asia that were once part of the Soviet Union—Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan, and Uzbekistan—most people are Muslims. These newly independent countries are struggling to determine the extent to which laws should be rewritten to conform to Islamic custom rather than to the secular tradition inherited from the Soviet Union.

Conflict between communism and religion remains especially acute in China. The dispute centers around the role of Buddhism and its spiritual leader the Dalai Lama in the territory known as Tibet in most of the world but called Xizang by the government of China (see Sustainability & Our Environment feature).

PAUSE & REFLECT 6.4.1

Why would the Chinese Communists feel it important to dismantle the religious institutions of a poor remote country?

SUSTAINABILITY & OUR ENVIRONMENT

Communist China and the Dalai Lama

When the Dalai Lama dies, Tibetan Buddhists believe that his spirit enters the body of a child. In 1937, a group of priests located and recognized a 2-year-old child named Tenzin Gyatso as the fourteenth Dalai Lama. The child was brought to Lhasa in 1939 when he was 4, enthroned a year later, and trained by priests to assume leadership (Figure 6-54).

Before the Communist takeover, daily life in Tibet was traditionally dominated by Buddhist rites. China, which had ruled Tibet from 1720 until its independence in 1911, invaded the rugged, isolated country in 1950, turned it into a province named Xizang in 1951, and installed a Communist government in Tibet in 1953. The Chinese Communists sought to reduce the domination of Buddhist monks in the country’s daily life by attacking the economic and cultural pillars of sustainability for Buddhism in Tibet. For example they destroyed monasteries and temples. Farmers

were required to join agricultural communes that were economically unsustainable for their nomadic style of raising livestock, especially yaks.

After crushing a rebellion in 1959, China executed or imprisoned tens of thousands and forced another 100,000, including the Dalai Lama, to emigrate. Buddhist temples were closed and demolished, and religious artifacts and scriptures were destroyed. Since then, the Dalai Lama and other

Tibetan Buddhist leaders have been based in Dharamsala, India.

The Communist government of China has declared that the next Dalai Lama will be found in Tibet, and they will be responsible for finding him. Buddhist leaders are accused of plotting to turn Tibet once again into an independent country. In response, Buddhist leaders assert that they will identify the next Dalai Lama, and he may well be living somewhere else in the world.



◀ FIGURE 6-54
POTALA PALACE, LHASA, TIBET The spiritual leader of Tibetan Buddhists, the Dalai Lama, lived in the palace from 1649 until 1959.

Challenges for Religions in Central and Southwest Asia

LEARNING OUTCOME 6.4.2

Understand the role of a fundamentalist group such as the Taliban.

Intense religious disputes in Central and Southwest Asia have become entwined with ethnic and political conflicts, as discussed in Chapters 7 and 8. Two particular conflicts with religious undertones are discussed here. Ethnic and political dimensions of these regions' conflicts are discussed in Chapters 7 and 8.

CENTRAL ASIA: TALIBAN AND WESTERN VALUES

More than 99 percent of Afghans are Muslims. Much of the country's unrest has stemmed from competing visions of the role of Islam. Several civil wars in recent years in Afghanistan have also involved multiple ethnicities, as discussed in Chapter 7.

Contributing to intense religious conflict in Afghanistan and elsewhere has been a resurgence of religious **fundamentalism**, which is a literal interpretation and a strict and intense adherence to what the fundamentalists define as the basic principles of a religion (or a religious branch, denomination, or sect). In Afghanistan, the Taliban are an example of a fundamentalist Islamic group.

Fundamentalism is one of the most important ways in which a group can maintain a distinctive cultural identity in a world increasingly dominated by a global culture and economy. A fundamentalist group like the Taliban, convinced that its religious view is the only correct one, may intrude upon the territory controlled by other adherents, as well as those unaffiliated with religions, sometimes brutally, as has been the case with the Taliban.

When the Taliban gained power in Afghanistan in 1996, many Afghans welcomed them as preferable to the corrupt and brutal warlords who had been running the country. U.S. and other Western officials also welcomed them as strong defenders against a possible new invasion by Russia. The Taliban (which means "religious students") have run Islamic Knowledge Movement (religious) schools, mosques, shrines, and other religious and social services since the seventh century A.D., shortly after the arrival of Islam in Afghanistan.

Once in control of Afghanistan's government in the 1990s, the Taliban imposed very strict laws inspired by Islamic values as the Taliban interpreted them:

- "Western, non-Islamic" leisure activities were banned, such as playing music, flying kites, watching television, and surfing the Internet.
- Soccer stadiums were converted to settings for executions and floggings.
- Men were beaten for shaving their beards and women stoned for committing adultery.
- Homosexuals were buried alive, and prostitutes were hanged in front of large audiences.
- Thieves had their hands cut off, and women wearing nail polish had their fingers cut off.

Western values were not the only targets: Enormous Buddhist statues as old as the second century A.D. were destroyed in 2001 because they were worshipped as "graven images," in violation of Islam (Figure 6-55). The Ministry for the Promotion of Virtue and the Prevention of Vice enforced the laws. The Taliban believed that they had been called by Allah to purge Afghanistan of sin and violence and make it a pure Islamic state. Islamic scholars criticized the Taliban as poorly educated in Islamic law and history and for misreading the Quran.



(a) 1998



(b) 2001

► **FIGURE 6-55**
TALIBAN
DESTRUCTION

(a) A 1998 image of a 55-meter (180-foot) statue of Buddha in Bamiyan, Afghanistan; (b) the empty niche after the Taliban destroyed the statue in 2001.

A U.S.-led coalition overthrew the Taliban in 2001 and replaced it with a democratically elected government. However, the Taliban was able to regroup and has regained control parts of Afghanistan and Pakistan (see Chapter 8).

PAUSE & REFLECT 6.4.2

Why did the Taliban destroy priceless artistic works from Afghanistan's ancient past?

JEW, CHRISTIAN, AND MUSLIM IN SOUTHWEST ASIA

Conflict in the portion of Southwest Asia often referred to as the Middle East or the Eastern Mediterranean is among the world's longest standing and most intractable. Jews, Christians, and Muslims have fought for many centuries to control the same small strip of land (Figure 6-56).

To some extent, tensions among Christians, Muslims, and Jews in the Middle East stem from their similar heritage. All three groups trace their origins to Abraham in the Hebrew Bible narrative, but the religions diverged in ways that have made it difficult for them to share the same territory:

- Judaism makes a special claim to the territory it calls the Promised Land. The major events in the development of Judaism took place there, and the religion's customs and rituals acquired meaning from the agricultural life of the ancient Israelite tribes. Descendants of 10 of Jacob's sons, plus 2 of his grandsons, constituted the 12 tribes of Israelites who emigrated from Egypt in the Exodus narrative. Each received a portion of the land. After the Romans gained control of this land, which they later renamed the province of Palestine, they expelled most of the Jews, and only a handful were permitted to live in the region until the twentieth century.
- Christianity considers Palestine the Holy Land and Jerusalem the Holy City because the major events in Jesus's life, death, and resurrection were concentrated there. Most inhabitants of Palestine accepted Christianity after the religion was officially adopted by the Roman Empire and before the Muslim army conquest in the seventh century.
- Islam became the most widely practiced religion in Palestine after the Muslim army conquered it in the seventh century A.D. Muslims regard Jerusalem as their third-holiest city, after Makkah and Madinah, because it is the place from which Muhammad is thought by Muslims to have ascended to heaven.

In the seventh century, Muslims from the Arabian Peninsula came and captured most of the Middle East, including Palestine and Jerusalem. The Arab Muslim presence diffused the Arabic language across the Middle East and subsequently converted most of the people in that region from Christianity to Islam.

To recapture the Holy Land from its Muslim conquerors, European Christians launched a series of military campaigns, known as Crusades, over a 200-year period. Crusaders captured Jerusalem from the Muslims in 1099

during the First Crusade, lost it in 1187 (which led to the Third Crusade), regained it in 1229 as part of a treaty ending the Sixth Crusade, and lost it again in 1244. The Crusades ended when the Muslims defeated the Christians in 1291 at Acre, the last Christian stronghold.

The Muslim Ottoman Empire controlled the Palestine region for most of the four centuries between 1516 and 1917. Inspired by other nationalist movements and the rise of anti-Semitism in the late nineteenth century, Jews began returning in larger numbers to their historic homeland. Upon the Ottoman Empire's defeat in World War I, the United Kingdom took over Palestine, under a mandate from the League of Nations. For a few years, the British allowed some Jews to return to the Palestine Mandate, but immigration was restricted again during the 1930s, in response to intense pressure by Arabs in the region. As violence initiated by both Jewish and Muslim settlers escalated after World War II, the British announced their intention to withdraw from Palestine, setting the scene for the region's contemporary disputes.



▲ FIGURE 6-56 PHYSICAL GEOGRAPHY OF THE EASTERN MEDITERRANEAN The physical geography consists of narrow coastal lowlands and interior highlands interrupted by the Jordan River valley.

Geographic Perspectives in the Middle East

LEARNING OUTCOME 6.4.3

Understand reasons for conflict in the Middle East.

The conflict in the Middle East is now played out primarily among various countries and groups of people aspiring to control territory. But differences in religious traditions described on the previous page and their uses in nationalist ideologies underlie the origins of the conflicts and the challenges in peacefully resolving them.

WARS BETWEEN ISRAEL AND NEIGHBORS

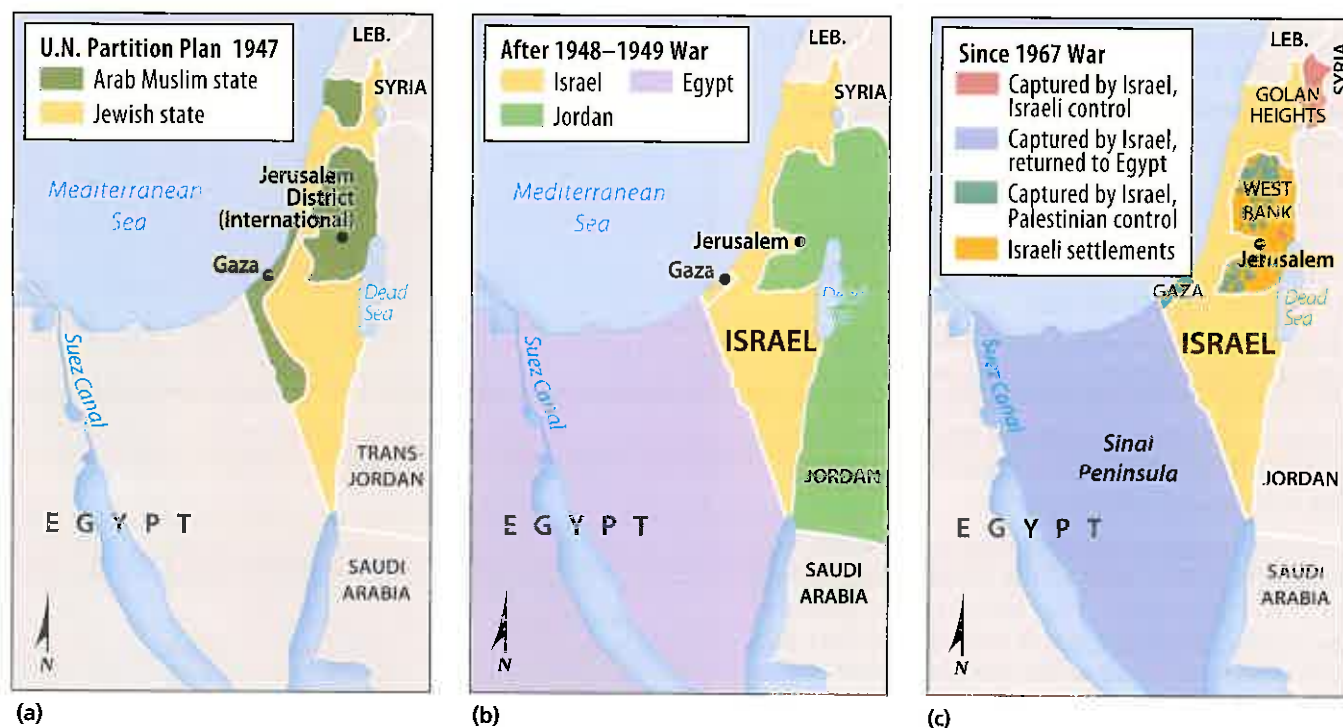
The United Nations voted in 1947 to partition the United Kingdom's Palestine Mandate into two independent states, one Jewish and one Arab. Jerusalem was to be an international city, open to all religions, and run by the U.N. (Figure 6-57a). When the British withdrew in 1948, Jews declared an independent State of Israel within the boundaries prescribed by the U.N. resolution. Over the next quarter-century, Israel fought four wars with its neighbors:

- **1948–1949 Independence War.** The day after Israel declared independence, five Arab states began a war. Israel survived the attack, and the combatants signed an armistice in 1949. Israel's boundaries were extended beyond the U.N. partition, including the western suburbs of Jerusalem. Jordan gained control of the

West Bank and East Jerusalem, including the Old City, where holy places are clustered. Egypt took control of the Gaza Strip (Figure 6-57b).

- **1956 Suez War.** Egypt nationalized the Suez Canal, a key shipping route between Europe and Asia, that had been built and controlled up until then by France and the United Kingdom. Egypt also blockaded international waterways near its shores that Israeli ships were using. Israel, France, and the United Kingdom attacked Egypt and got the waterways reopened, although Egypt retained control of the Suez Canal.
- **1967 Six-Day War.** Israel's neighbors massed a quarter-million troops along the borders and again blocked Israeli ships from using international waterways. In retaliation, Israel launched a surprise attack, destroying the coalition's air forces. Israel captured territory (Figure 6-57c):
 - From Jordan, the Old City of Jerusalem and the West Bank (the territory west of the Jordan River taken by Jordan in the 1948–1949 war).
 - From Syria, the Golan Heights.
 - From Egypt, the Gaza Strip and Sinai Peninsula.
- **1973 Yom Kippur War.** A surprise attack on Israel by its neighbors took place on the holiest day of the year for Jews. The war ended without a change in boundaries.

Egypt's President Anwar Sadat and Israel's Prime Minister Menachem Begin signed a peace treaty in 1979, following a series of meetings with U.S. President Jimmy Carter at Camp



▲ **FIGURE 6-57 TERRITORIAL CHANGES IN ISRAEL AND ITS NEIGHBORS** (a) The 1947 U.N. partition plan, (b) After the 1948–1949 war, and (c) After the 1967 Six-Day War.

David, Maryland. Israel returned the Sinai Peninsula to Egypt, and in return Egypt recognized Israel's right to exist. Sadat was assassinated by Egyptian soldiers, who were extremist Muslims opposed to compromising with Israel, but his successor Hosni Mubarak carried out the terms of the treaty. Over a half-century after the Six-Day War, the status of the other territories occupied by Israel has still not been settled.

COMPETING ISRAELI AND PALESTINIAN PERSPECTIVES

After the 1973 war, the Palestinians emerged as Israel's principal opponent. Egypt and Jordan eventually renounced their claims to the Gaza Strip and the West Bank, respectively, and recognized the Palestinians as the legitimate rulers of these territories. The Palestinians in turn saw themselves as the legitimate rulers of Palestine, which they defined as territory including the State of Israel. Palestinian and Israeli perspectives over the future have not been reconciled over the past half century.

ISRAELI PERSPECTIVES. In dealing with its neighbors, Israel considers two elements of the local landscape especially meaningful:

- Israel is a small country (smaller than New Hampshire), with a Jewish majority, surrounded by a region of hostile neighbors. In contrast, Muslim Arab countries in the region encompass more than 25 million square kilometers (10 million square miles). Nearly all Israelis live within 20 kilometers (12 miles) of an international border, making them vulnerable to attack.
- The land between the Mediterranean Sea and the Jordan River is divided into three narrow, roughly parallel physical regions (refer to Figure 6-56):
 - A coastal plain along the Mediterranean Sea.
 - A series of hills reaching elevations above 1,000 meters (3,300 feet).
 - The Jordan River valley, much of which is below sea level.

The U.N. plan for the partition of the Palestine Mandate in 1947 (as modified slightly by the armistice ending the 1948–1949 war) allocated most of the coastal plain to Israel, whereas Jordan took most of the hills between the coastal plain and the Jordan River valley, a region generally called the West Bank (of the Jordan River). Farther north, Israel's territory extended eastward to the Jordan River valley, but Syria controlled the highlands east of the valley (refer to Figure 6-57).

Jordan and Syria used the hills between 1948 and 1967 as staging areas to attack Israeli settlements on the coastal plain and in the Jordan River valley. Israel captured these highlands during the 1967 war to stop attacks on the lowland population. Israel still has military control over the Golan Heights and West Bank, and attacks by Palestinians against Israeli citizens have continued.

After capturing the West Bank from Jordan in 1967, Israel permitted Jewish settlers to construct settlements in the territory. Some Israelis built settlements in the West Bank because they regarded the territory as an integral part of the biblical Jewish homeland, known as Judea and Samaria. Others migrated to the settlements because of a shortage of affordable housing inside Israel's pre-1967 borders. Jewish settlers comprise about 17 percent of the West Bank population, and Palestinians see their immigration as a hostile act. To protect the settlers, Israel has military control over most of the West Bank.

Israeli Jews have been divided between those who wished to retain some of the West Bank and those who wished to make compromises with the Palestinians in return for formal recognition and a stable peace. In recent years, a large majority of Israelis have supported construction of a barrier to deter Palestinian attacks.

PALESTINIAN PERSPECTIVES. Five groups of people consider themselves Palestinians:

- People living in the West Bank, Gaza, and East Jerusalem territories captured by Israel in 1967.
- Some citizens of Israel who are Arabs.
- People who fled from Israel to other countries after the 1948–1949 war.
- People who fled from the West Bank or Gaza to other countries after the 1967 Six-Day War.
- Some citizens of other countries, especially Jordan, Lebanon, Syria, Kuwait, and Saudi Arabia.

The Palestinian fight against Israel was coordinated by the Palestine Liberation Organization (PLO), under the longtime leadership of Yassir Arafat, until his death in 2004. Israel has permitted the organization of a limited form of government in much of the West Bank and Gaza, called the Palestinian Authority, but Palestinians are not satisfied with either the territory or the power they have received thus far.

The Palestinians have been divided by sharp differences, reflected in a struggle for power between the Fatah and Hamas parties. Some Palestinians, especially those aligned with the Fatah Party, are willing to recognize the State of Israel with its Jewish majority in exchange for return of all territory taken by Israel in the 1967 Six-Day War. Other Palestinians, especially those aligned with the Hamas Party, do not recognize the right of Israel to exist and want to continue fighting for control of the entire territory between the Jordan River and the Mediterranean Sea. The United States, European countries, and Israel consider Hamas to be a terrorist organization.

PAUSE & REFLECT 6.4.3

What is the difference in elevation between Hebron (the largest city in the West Bank) and Tel Aviv (the largest city in Israel)? Refer to Figure 6-56.

Jerusalem's Challenging Geography

LEARNING OUTCOME 6.4.4

Explain the importance of Jerusalem to Jews and Muslims.

At the heart of the conflicts among religious groups in Southwest Asia lies the city of Jerusalem, an important place for all three religions (Figure 6-58). Geography makes it difficult to settle long-standing claims to Jerusalem by Jews and Muslims. The challenge is that the most sacred space in Jerusalem for Muslims was literally built on top of the most sacred space for Jews.

JUDAISM'S JERUSALEM

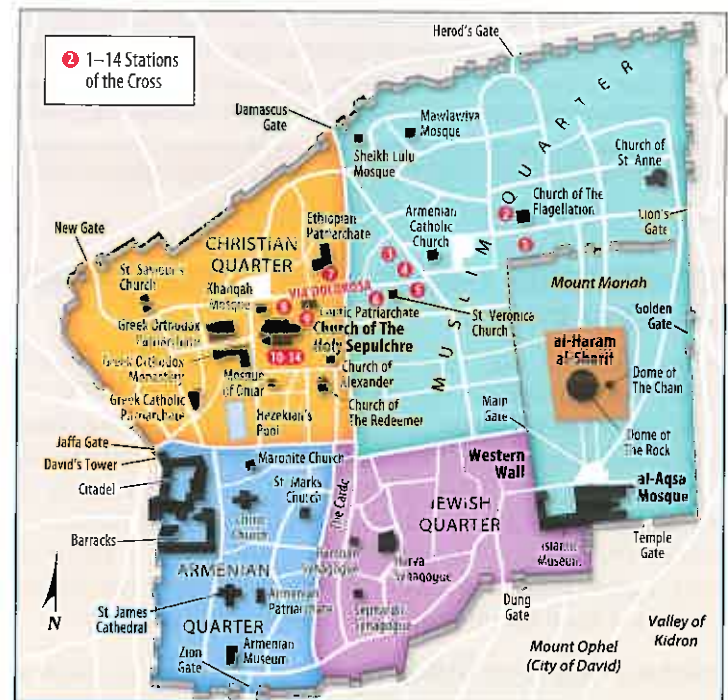
Jerusalem is especially holy to Jews as the location of the Temple, their center of worship in ancient times. The First Temple, built by King Solomon in approximately 960 B.C., was destroyed by the Babylonians in 586 B.C. After the Persian Empire, led by Cyrus the Great, gained control of Jerusalem, Jews were allowed to build a Second Temple in 516 B.C. The Romans destroyed the Jewish Second Temple in A.D. 70. The Western Wall of the Temple survives.

Christians and Muslims call the Western Wall the Wailing Wall because for many centuries Jews were allowed to visit the surviving Western Wall only once a year to lament the Temple's destruction. After Israel captured the entire city of Jerusalem during the 1967 Six-Day War, officials removed the barriers that had prevented Jews from visiting and living in the Old City of Jerusalem, including the Western Wall. The Western Wall soon became a site for daily prayers by observant Jews.

To deter Palestinian suicide bombers from entering Jerusalem and the rest of Israel, the Israeli government has constructed barriers along the West Bank, the Gaza Strip, and suburbs of Jerusalem. The West Bank barrier is especially controversial because it places on Israel's side around 10 percent of the land, home to between 10,000 and 50,000 Palestinians, according to various sources (see Debate It feature). Naming the structure is controversial. Israel calls the barrier a "security fence," and Palestinians call it a "racial segregation wall." Neutral sources call it a "separation barrier."

ISLAM'S JERUSALEM. The most important Muslim structure in Jerusalem is the Dome of the Rock, built in A.D. 691. Muslims believe that the large rock beneath the building's dome is the place from which Muhammad ascended to heaven, as well as the altar on which Abraham prepared to sacrifice his son Isaac (according to Jews and Christians) or his son Ishmael (according to Muslims). Immediately south of the Dome of the Rock is the al-Aqsa Mosque. The challenge facing Jews and Muslims is that al-Aqsa Mosque was built on the site of the ruins of the Jewish Second Temple. Thus, the surviving Western Wall of the Jewish Temple is situated immediately beneath holy Muslim structures.

Israel allows Muslims unlimited access to that religion's holy structures in Jerusalem and some control over them.



▲ FIGURE 6-58 OLD CITY OF JERUSALEM The Old City of Jerusalem is less than 1 square kilometer (0.4 square miles). It is divided into four quarters.

A ramp and passages patrolled by Palestinian guards provide Muslims access to the Dome of the Rock and the al-Aqsa Mosque without requiring them to walk in front of the Western Wall, where Jews are praying (the ramp is visible in the chapter opener image). However, because the holy Muslim structures sit literally on top of the holy Jewish structure, the two sets of holy structures cannot be logically divided by a line on a map (Figure 6-59).

PAUSE & REFLECT 6.4.4

Why is the Western Wall important in Judaism, and why is the Dome of the Rock important in Islam?

CHECK-IN

KEY ISSUE 4

Why Do Territorial Conflicts Arise Among Religious Groups?

- ✓ Religious groups have opposed government policies, especially those of Communist governments.
- ✓ Religious principles seen as representing Western social values have been opposed by groups in Asia.
- ✓ An especially long-standing and intractable conflict among religious has been centered in Israel/Palestine, an area considered holy by Jews, Christians, and Muslims.



◀ **FIGURE 6-59 WESTERN WALL AND DOME OF THE ROCK** The Western Wall, which remains from the Jewish Temple, is situated immediately below the mount containing Islam's Dome of the Rock.

DEBATE IT! How do perspectives on the separation barrier differ?

Israel has built a security fence along 70 percent of the boundary with the West Bank.

KEEP THE SECURITY FENCE

- Israel is a very small country with a Jewish majority surrounded by a very large region of hostile Arabs.
- After repeated attacks by its neighbors, Israel has protected its citizens by constructing a fence near its borders to help keep out attackers (Figure 6-60).
- Israel has made numerous adjustments to the location of the fence in response to humanitarian concerns.



▲ **FIGURE 6-60 SEPARATION BARRIER**

REMOVE THE SEGREGATION WALL

- The wall has helped Jewish settlers to increase the territory under their control.
- Palestinians living in the West Bank consider Israel's construction of settlements and the wall to be hostile acts.
- The wall that Israel built prevents some Palestinians from reaching their fields and workplaces (Figure 6-61).



▲ **FIGURE 6-61 SEPARATION BARRIER IN JERUSALEM** Predominantly Palestinian East Jerusalem is in the foreground, and predominantly Jewish West Jerusalem is in the background.

Summary & Review

KEY ISSUE 1

Where are the world's religions distributed?

Religions are classified as universalizing or ethnic. The three universalizing religions with the largest number of adherents are Christianity, Islam, and Buddhism. Each is divided into branches and denominations. Hinduism is the largest ethnic religion. Other ethnic religions with the largest numbers of followers are clustered primarily elsewhere in Asia.

THINKING GEOGRAPHICALLY



▲ **FIGURE 6-62 HINDUS OUTSIDE OF INDIA** Hindus living in London, England, celebrate Ratha Yatra (Chariot) Festival.

1. Only 3 percent of Hindus live in countries where their religion is in the minority, compared with 72 percent of Buddhists. What differences between these two religions account for this sharp difference in the percentage living as a minority?

KEY ISSUE 2

Why do religions have distinctive distributions?

A universalizing religion has a known origin and clear patterns of diffusion, whereas ethnic religions typically have unknown origins and little diffusion. The three most widely practiced universalizing religions originated with single historical individuals and have diffused from their places of origin to other regions of the world. An ethnic religion like Hinduism typically has unknown origins and a more clustered distribution.

THINKING GEOGRAPHICALLY



▲ **FIGURE 6-63 FORCED MIGRATION FOR RELIGIOUS REASONS** Rohingya Muslims from Myanmar are rescued by Indonesian fishermen.

2. This image shows refugees from Myanmar being rescued by Indonesian fishermen. These refugees are part of a Muslim group known as Rohingya. Based on Figures 6-9, 6-10, and 6-11, what would be the position of Muslims in Myanmar compared with other religions, and why would the Rohingya seek to reach Indonesia?

KEY ISSUE 3

Why do religions organize space in distinctive patterns?

The holiest places in universalizing religions typically relate to events in the life of the founder. In an ethnic religion, holy places typically derive from the physical geography where the religion's adherents are clustered. Holidays typically derive from the physical geography where an ethnic religion is clustered, whereas they derive from the founder's life in a universalizing religion.

THINKING GEOGRAPHICALLY



▲ **FIGURE 6-64 NEW ARCHDIOCESE** The Co-Cathedral of the Sacred Heart was constructed between 2005 and 2008 for the newly established Archdiocese of Galveston-Houston.

3. The Roman Catholic Church created the Archdiocese of Mobile, Alabama, in 1980, and the Archdiocese of Galveston-Houston, Texas, in 2004. What geographic patterns and processes might underlie those decisions?

KEY ISSUE 4

Why do territorial conflicts arise among religious groups?

Some religions have competed for control of territory with nonreligious ideas, notably communism and economic modernization. Conflict in the Middle East goes back many centuries. Jews, Muslims, and Christians have fought for control of land in the Middle East that is now part of Israel/Palestine. The most sacred space in Jerusalem for Muslims was built on top of the most sacred space for Jews.

THINKING GEOGRAPHICALLY



▲ **FIGURE 6-65 SEPARATION BARRIER** The minaret tower of a mosque in East Jerusalem can be seen in the image.

4. What are some similarities and differences in the reasons underlying construction of the West Bank separation barrier and the U.S.-Mexico border fence?

KEY TERMS

Agnosticism (p. 185) The belief that the existence of God can't be proven empirically.

Animism (p. 193) The belief that objects, such as plants and stones, or natural events, like thunderstorms and earthquakes, have a discrete spirit and conscious life.

Atheism (p. 185) The belief that God does not exist.

Autonomous religion (p. 211) A religion that does not have a central authority but shares ideas and cooperates informally.

Branch (p. 188) A large and fundamental division within a religion.

Caste (p. 218) The class or distinct hereditary order into which a Hindu is assigned, according to religious law.

Congregation (p. 188) A local assembly of persons brought together for common religious worship.

Cosmogony (p. 214) A set of religious beliefs concerning the origin of the universe.

Denomination (p. 188) A division of a branch that unites a number of local congregations into a single legal and administrative body.

Ethnic religion (p. 185) A religion with a relatively concentrated spatial distribution whose principles are likely to be based on the physical characteristics of the particular location in which its adherents are concentrated.

Fundamentalism (p. 220) Literal interpretation and strict adherence to basic principles of a religion (or a religious branch, denomination, or congregation).

Ghetto (p. 205) During the Middle Ages, a neighborhood in a city set up by law to be inhabited only by Jews; now used to denote a section of a city in which members of any minority group live because of social, legal, or economic pressure.

Hierarchical religion (p. 210) A religion in which a central authority exercises a high degree of control.

Missionary (p. 200) An individual who helps to diffuse a universalizing religion.

Monotheism (p. 194) The doctrine of or belief in the existence of only one God.

Pilgrimage (p. 212) A journey to a place considered sacred for religious purposes.

Polytheism (p. 194) Belief in or worship of more than one god.

Solstice (p. 217) An astronomical event that happens twice each year, when the tilt of Earth's axis is most inclined toward or away from the Sun, causing the Sun's apparent position in the sky to reach its most northernmost or southernmost extreme, and resulting in the shortest and longest days of the year.

Syncretic (p. 192) Combining several religious traditions.

Universalizing religion (p. 185) A religion that attempts to appeal to all people, not just those living in a particular location.

EXPLORE



Makkah, Saudi Arabia

Use Google Earth to explore *Masjid al-Haram*, Islam's largest mosque in Makkah, Saudi Arabia. Millions of Muslims make a pilgrimage to Makkah each year and gather at Masjid al-Haram Mosque.

Fly to: *Masjid al-Haram Mosque, Makkah, Saudi Arabia*.

Drag to: *Enter Street View* to the square in the middle of the mosque.

Click to look around so that North is at the bottom.

Click *3D buildings*.

Continue to look around to see the tall building with the clock tower immediately south of the Mosque.

1. What is in the tall building?
2. Why would this building be located immediately next to the mosque?

MG

GeoVideo

Log in to the MasteringGeography Study Area to view this video.



Christians of the Holy Land

Christians living in Israel and the West Bank represent a community that dates back to Christianity's early centuries but today is experiencing stress.

1. How has the number of Christians in Jerusalem's Old City and Bethlehem

changed in recent decades? How does the video explain this change?

2. What does the video imply about the size of the Christian population of Nazareth, and what possible explanations are discussed?

MasteringGeography™

Visit the Study Area in **MasteringGeography™** to enhance your geographic literacy, spatial reasoning skills, and understanding of this chapter's content by accessing a variety of resources, including MapMaster interactive maps, videos, *In the News* RSS feeds, flashcards, web links, self-study quizzes, and an eText version of *The Cultural Landscape*.

www.masteringgeography.com