

with excellent record keeping, the number of Shintoists in the country is currently estimated at either 4 million or 100 million. When responding to questionnaires, around 4 million, or 3 percent, of the Japanese state that they are Shintoist, and that's the number that Adherents.com uses. But Shinto organizations in Japan place the number at 100 million, or 80 percent, based on record keeping and participating in major Shinto holidays. Meanwhile, around 100 million Japanese say they are Buddhists. So if the higher number for Shintoists is correct, then most of the 123 million inhabitants of Japan profess to follow both religions.

ETHNIC RELIGIONS AND MIGRATION. Ethnic religions can diffuse if adherents migrate to new locations for economic reasons and are not forced to adopt a strongly entrenched universalizing religion. For example, the 1.3 million inhabitants of Mauritius include 52 percent Hindu, 28 percent Christian (26 percent Roman Catholic and 2 percent Anglican), and 17 percent Muslim. The religious diversity is a function of the country's history of immigration.

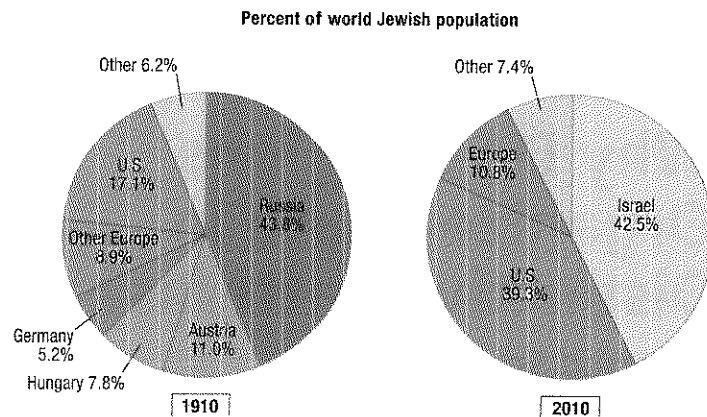
A 2,040-square-kilometer (788-square-mile) island located in the Indian Ocean 800 kilometers (500 miles) east of Madagascar, Mauritius was uninhabited until 1638, so it had no traditional ethnic religion. That year, Dutch settlers arrived to plant sugarcane and naturally brought their religion—Christianity—with them. France gained control of Mauritius in 1721 and imported African slaves to work on the sugarcane plantations. Then the British took over in 1810 and brought workers from India. Mauritius became independent in 1992. Hinduism on Mauritius traces back to the Indian immigrants, Islam to the African immigrants, and Christianity to the European immigrants.

DIFFUSION OF JUDAISM. The spatial distribution of Jews differs from that of other ethnic religions because Judaism is practiced in many countries, not just its place of origin. Only since the creation of the state of Israel in 1948 has a significant percentage of the world's Jews lived in the Eastern Mediterranean.

Most Jews have not lived in the Eastern Mediterranean 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.” The Romans forced the diaspora after crushing an attempt by the Jews to rebel against Roman rule.

Most Jews migrated from the eastern Mediterranean to Europe, although some went to North Africa and Asia. Having been exiled from the home of their ethnic 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 in *ghettos*, defined as city neighborhoods set up by law to be inhabited only by Jews. The



▲ FIGURE 6-22 DISTRIBUTION OF JEWS, 1910 AND 2010 Most Jews lived in Europe (including Russia) a century ago; now most live in Israel or the United States.

term *ghetto* originated during the sixteenth century in Venice, Italy, as a reference to the city's 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 Israel. Today, less than 15 percent of the world's 15 million Jews live in Europe, compared to 90 percent a century ago (Figure 6-22).

Pause and Reflect 6.2.4

What country had the largest Jewish population in 1910?

CHECK-IN: KEY ISSUE 2

Why Do Religions Have Different Distributions?

- ✓ Ethnic religions typically have unknown or unclear origins, whereas universalizing religions have well documented places of origin based on events in the life of a man.
- ✓ Universalizing religions typically diffuse widely from their place of origin, whereas ethnic religions typically do not.

KEY ISSUE 3

Why Do Religions Organize Space in Distinctive Patterns?

- Sacred Space
- The Calendar
- Administration of Space

Learning Outcome 6.3.1

Compare the role of places of worship in various religions.

Geographers study the major impact on the landscape made by all religions, regardless of whether they are universalizing or ethnic. 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.

Sacred Space

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. Important religious land uses include burial of the dead and religious settlements.

PLACES OF WORSHIP IN UNIVERSALIZING RELIGIONS

Church, basilica, mosque, temple, pagoda, and synagogue are familiar names that identify places of worship in various religions. Sacred structures are physical "anchors" of religion. All major religions have structures, but the functions of the buildings influence the arrangement of the structures across the landscape. They may house shrines or be places where people assemble for worship. Some religions require a relatively large number of elaborate structures, whereas others have more modest needs.

CHRISTIAN CHURCHES. The Christian landscape is dominated by a high density of churches. 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 plays a more critical role in Christianity than do buildings in other religions, in part because the structure is an expression of religious principles, an environment in the image of God. The church is also more prominent in Christianity because attendance at a collective service of worship is considered extremely important.

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. 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 the congregation.

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. Religious buildings are highly visible and important features of the landscapes in regions dominated by religions other than Christianity. But unlike Christianity, other major religions do not consider their important buildings sanctified places of worship.

Muslims consider a mosque to be a space for community assembly. Unlike a church, a mosque is not viewed as a sanctified place but rather as 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.

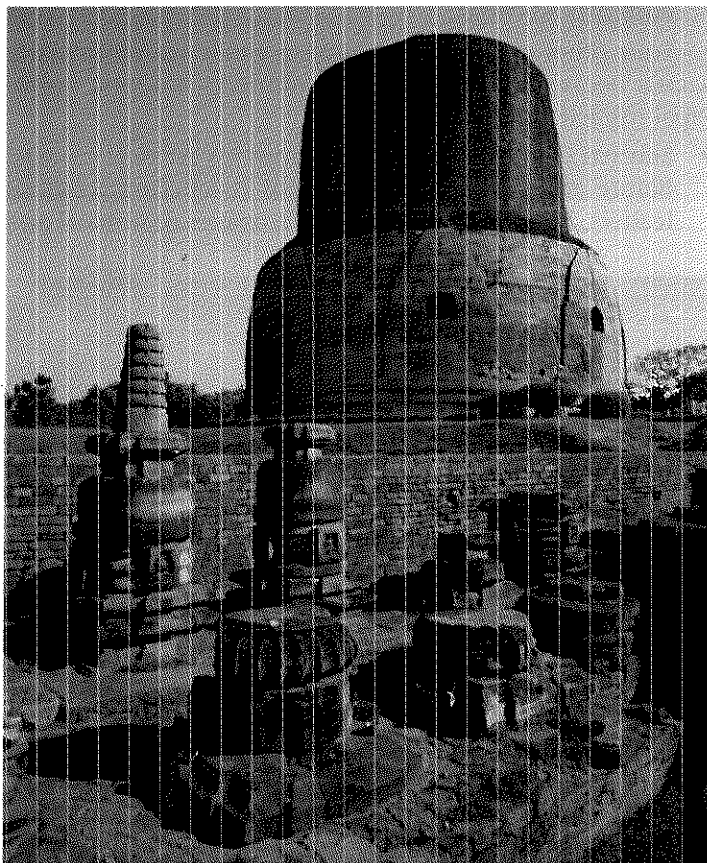
A mosque is organized around a central courtyard—traditionally open-air, although it may be enclosed in harsher climates. The pulpit is placed at the end of the courtyard facing Makkah, the direction toward which all Muslims pray. Surrounding the courtyard is a cloister used for schools and nonreligious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

BUDDHIST PAGODAS. The pagoda is a prominent and visually attractive element of the Buddhist landscape. Frequently elaborate and delicate in appearance, pagodas typically include tall, many-sided towers arranged in a series of tiers, balconies, and slanting roofs. Pagodas contain relics

that Buddhists believe to be a portion of Buddha's body or clothing (Figure 6-23). 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 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.

BAHÁ'Í HOUSES OF WORSHIP. Bahá'ís have built Houses of Worship in Wilmette, Illinois, in 1953; Sydney, Australia, and Kampala, Uganda, both in 1961; Lagenhain, near Frankfurt, Germany, in 1964; Panama City, Panama, in 1972; Tiapapata, near Apia, Samoa, in 1984; and New Delhi, India, in 1986 (Figure 6-24). 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. Additional Houses of Worship are planned in Tehran, Iran; Santiago, Chile; and Haifa, Israel.

The locations have not been selected because of proximity to clusters of Bahá'ís. Instead, the Houses of Worship have been dispersed to different continents to dramatize Bahá'í as a universalizing religion with adherents all over the world. The Houses of Worship are open to adherents of all religions, and services include reciting the scriptures of various religions.



▲ FIGURE 6-23 **BUDDHIST PAGODA, SARNATH, INDIA** The Dhamek pagoda, in Deer Park, Sarnath, was built in the third century b.c., and is probably the oldest surviving Buddhist structure in the world.



▲ FIGURE 6-24 **BAHÁ'Í HOUSES OF WORSHIP** Shrine of the Báb, Haifa, Israel.

SIKHISM'S GOLDEN TEMPLE OF AMRITSAR. Sikhism's most holy structure, the Darbar Sahib, or Golden Temple, was built at Amritsar, in the Punjab, by Arjan, the fifth guru, during the sixteenth century (Figure 6-25). The holiest book in Sikhism, the Guru Granth Sahib, is kept there.

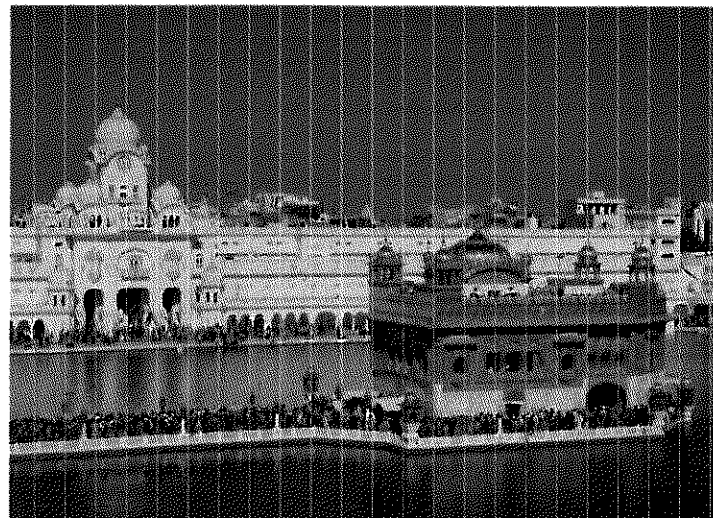
Militant Sikhs used the Golden Temple at Amritsar as a base for launching attacks in support of greater autonomy for the Punjab during the 1980s. In 1984, the Indian army attacked the Golden Temple at Amritsar and killed between 500 and 1,500 Sikhs defending the temple. In retaliation later that year, India's Prime Minister Indira Gandhi was assassinated by two of her guards, who were Sikhs.

Pause and Reflect 6.3.1

What is the purpose of the main religious structure in Christianity, Islam, Buddhism, Bahá'í, and Sikhism?

▼ FIGURE 6-25 SIKH GOLDEN TEMPLE OF AMRITSAR, INDIA

The Darbar Sahib, or Gold Temple, at Amritsar, is the most holy structure for Sikhs, most of whom live in northwestern India.



SACRED PLACES IN UNIVERSALIZING RELIGIONS

Learning Outcome 6.3.2

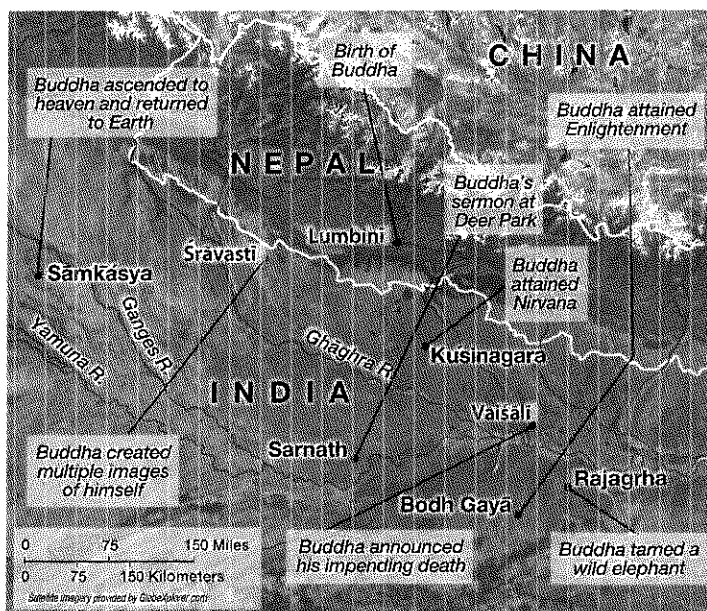
Explain why places are sacred in universalizing religions.

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.

BUDDHIST SHRINES. Eight places are holy to Buddhists because they were the locations of important events in Buddha's life (Figure 6-26). The four most important



▲ FIGURE 6-26 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.

of the eight places are concentrated in a small area of northeastern India and southern Nepal:

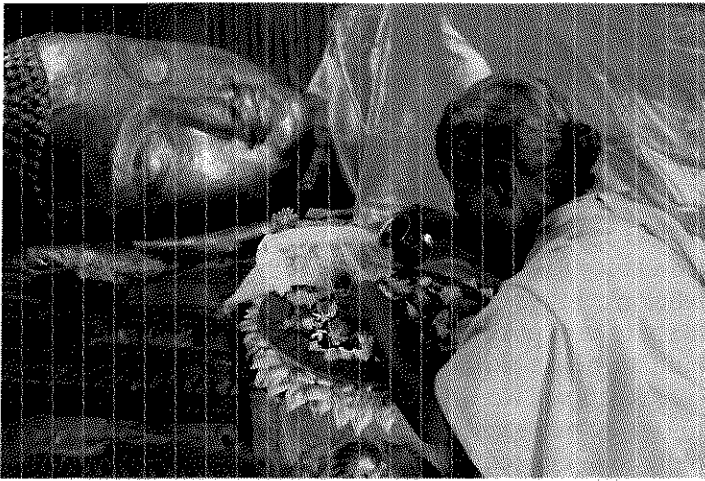
- Lumbinī in southern Nepal, where Buddha was born around 563 B.C., is most important. Many sanctuaries and monuments were built there, but all are in ruins today.
- Bodh Gayā, 250 kilometers (150 miles) southeast of Buddha's birthplace, is the site of the second great event in his life, where he reached 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 (Figure 6-27). To honor Buddha, the 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 pagoda at Sarnath, built in the third century B.C., is probably the oldest surviving structure in India (refer to Figure 6-23). 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 (Figure 6-28). 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



▲ FIGURE 6-27 BO TREE, BODH GAYĀ, INDIA A Buddhist monk sits under a Bo tree at Bodh Gayā, the place where Buddha reached perfect wisdom.



▲ FIGURE 6-28 SLEEPING BUDDHA, KUŚINAGARA The statue of Buddha asleep marks the location where Buddha is thought to have attained nirvana.

visited heaven. Srāvastī became an active center of Buddhism, and one of the most important monasteries was established there.

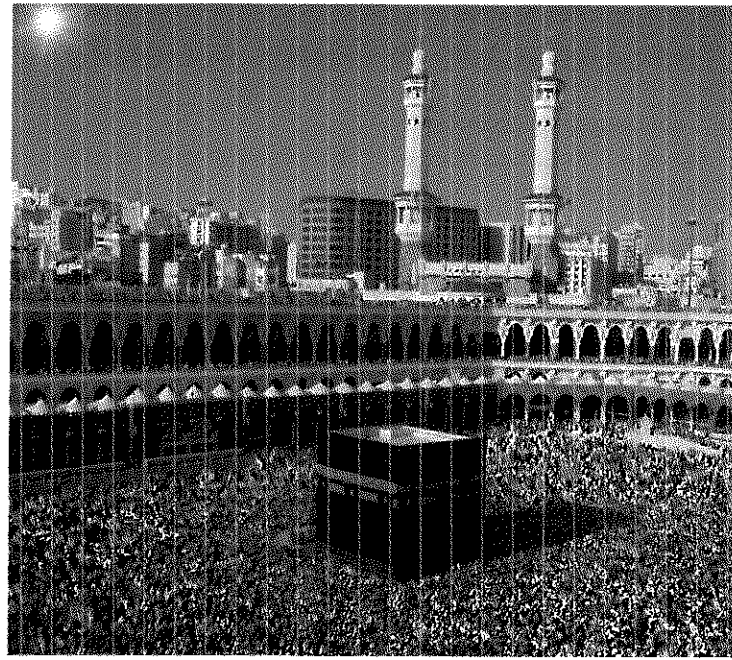
- Sāmkāśya, the second miracle site, is where Buddha is said to have ascended to heaven, preached to his mother, and returned to Earth.
- Rajagrha, the third site, is holy because Buddha tamed a wild elephant there, and shortly after Buddha's death, it became the site of the first Buddhist Council.
- 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.

HOLY PLACES IN ISLAM. The holiest locations in Islam are in cities associated with the life of the Prophet 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 6-29). The Ka'ba, thought to have been built by Abraham and Ishmael, contains a black stone given to Abraham by Gabriel as a sign of the 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 water source as that given to Hagar by the Angel Gabriel to quench the thirst of her infant, Ishmael.



▲ FIGURE 6-29 MASJID AL-HARAM, MAKKAH, SAUDI ARABIA The black cube-like Ka'ba at the center of Masjid al-Haram (Great Mosque) in Makkah is Islam's holiest object.

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 6-15).

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. 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 and Reflect 6.3.2

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?

THE LANDSCAPE IN ETHNIC RELIGIONS

Learning Outcome 6.3.3

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.

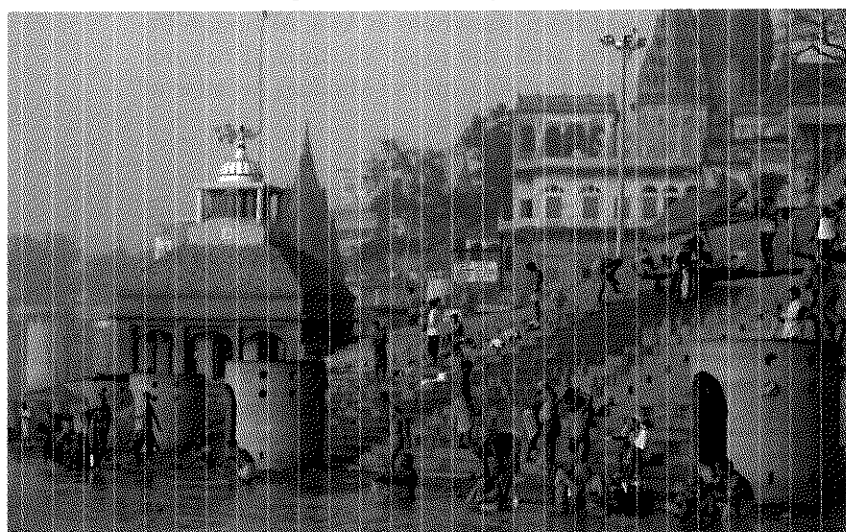
HINDU LANDSCAPE. As an ethnic religion of India, Hinduism is closely tied to the physical geography of India. According to a survey conducted by the geographer Surinder Bhardwaj, the natural features most likely to rank among the holiest shrines in India are riverbanks and coastlines. Hindus consider 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 Siva lives there (refer to Figure 6-17). Other mountains may attract only local pilgrims: Local residents may consider a nearby mountain to be holy if Siva 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 Siva, one of the main deities. Indians come from all over the country to Hardwār, the most popular location for bathing in the Ganges (Figure 6-30).

The remoteness of holy places from population clusters once meant that making a pilgrimage required major

▼ FIGURE 6-30 BATHING IN THE GANGES, HARDWĀR, INDIA Hindus bathe in the Ganges River to wash away their sins.



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.

HINDU TEMPLES. Sacred structures for collective worship are relatively unimportant in Asian ethnic and universalizing religions. Instead, important religious functions are more likely to take place at home within the family. Temples are built to house shrines for particular gods rather than for congregational worship. The Hindu temple serves as a home to one or more gods, although a particular god may have more than one temple.

A typical Hindu temple contains a small, dimly lit interior room where a symbolic artifact or some other image of the god rests. Because congregational worship is not part of Hinduism, the temple does not need a large closed interior space filled with seats. The site of the temple, usually demarcated by a wall, may also contain a structure for a caretaker and a pool for ritual baths. Space may be devoted to ritual processions.

Wealthy individuals or groups usually maintain local temples. Size and number of temples are determined by local preferences and commitment of resources rather than standards imposed by religious doctrine.

COSMOGONY

Ethnic religions differ from universalizing religions in their understanding of relationships between human beings and nature. These differences derive from distinctive concepts of **cosmogony**, which is a set of religious beliefs concerning the origin of the universe. A variety of events in the physical environment are more likely to be incorporated into the principles of an ethnic religion. These events range from the familiar and predictable to unexpected disasters.

COSMOGONY IN ETHNIC RELIGIONS. Chinese ethnic religions, such as Confucianism and Taoism, believe that the universe is made up of two forces, yin and yang, which exist in everything. The yin force is associated with earth, darkness, female, cold, depth, passivity, and death. The yang force is associated with heaven, light, male, heat, height, activity, and life. Yin and yang forces interact with each other to achieve balance and harmony, but they are in a constant state of change. An imbalance results in disorder and chaos. The principle of yin and yang applies to the creation and transformation of all natural features.

COSMOGONY IN UNIVERSALIZING RELIGIONS. The universalizing religions that originated in Southwest Asia, notably Christianity and Islam, consider that God created the universe, including Earth's physical environment and human beings. A religious person can serve God by cultivating the land, draining wetlands, clearing forests, building new settlements, and otherwise making



▲ **FIGURE 6-31 STONEHENGE** Stonehenge, in southwestern England, was constructed between 4,000 and 5,000 years ago.

productive use of natural features that God created. As the very creator of Earth itself, God is more powerful than any force of nature, and if in conflict, the laws of God take precedence over laws of nature.

Christian and Islamic cosmogony differ in some respects. For example, Christians believe that Earth was given by God to humanity to finish the task of creation. Obeying the all-supreme power of God means independence from the tyranny of natural forces. Muslims regard humans as representatives of God on Earth, capable of reflecting the attributes of God in their deeds, such as growing food or doing other hard work to improve the land. But they believe that humans are not partners with God, who alone was responsible for Earth's creation.

In the name of God, some people have sought mastery over nature, not merely independence from it. Large-scale development of remaining wilderness is advocated by some religious people as a way to serve God. To those who follow this approach, failure to make full and complete use of Earth's natural resources is considered a violation of biblical teachings. Christians are more likely to consider floods, droughts, and other natural disasters to be preventable and may take steps to overcome the problem by modifying the environment. Some Christians regard natural disasters as punishment for human sins.

Adherents of ethnic religions do not attempt to transform the environment to the same extent. To animists, for example, God's powers are mystical, and only a few people on Earth can harness these powers for medical or other purposes. God can be placated, however, through prayer and sacrifice. Environmental hazards may be accepted as normal and unavoidable.

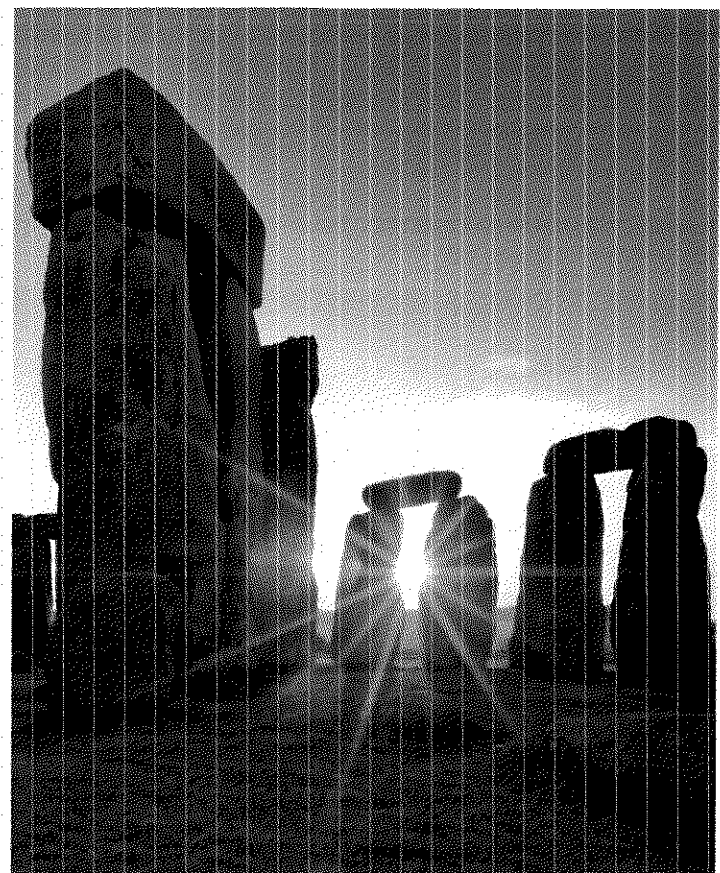
THE SOLSTICE. The solstice has special significance in some ethnic religions. A major holiday in some pagan religions is the winter solstice, December 21 or 22 in the Northern Hemisphere. The winter solstice is the shortest day and longest night of the year, when the Sun appears lowest in the sky, and the apparent movement of the Sun's path north or south comes to a stop before reversing direction (*solstice* comes from the Latin to "stand still"). Stonehenge, a collection of stones erected in southwestern England some 3,500 years ago (Figure 6-31), is a prominent remnant of a pagan structure apparently aligned so the Sun rises between two stones on the summer and winter solstices (Figure 6-32).

If you stand at the western facade of the U.S. Capitol in Washington at sunset on the summer solstice (June 21 or 22 in the Northern Hemisphere) and look down Pennsylvania Avenue, the Sun is directly over the center of the avenue. Similarly, at the winter solstice, sunset is directly aligned with the view from the Capitol down Maryland Avenue. Will archaeologists of the distant future think we erected the Capitol Building and aligned the streets as a religious ritual? Did the planner of Washington, Pierre L'Enfant, create the pattern accidentally or deliberately, and if so, why?

Pause and Reflect 6.3.3

How do adherents of universalizing religions such as Christianity and Islam and adherents of ethnic religions tend to differ in their attitudes toward Earth's physical environment?

▼ **FIGURE 6-32 SUNRISE ON THE SOLSTICE AT STONEHENGE** Stones were apparently aligned with regard for the solstice.



DISPOSING OF THE DEAD

Learning Outcome 6.3.4

Describe ways in which the landscape is used in religiously significant ways.

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 (Figure 6-33). The Christian burial practice can be traced to the early years of the religion. In ancient Rome, underground passages known as *catcombs* 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.

▼ **FIGURE 6-33 MUSLIM CEMETERY** Fatimid cemetery, in Aswan, Egypt, is approximately 1,000 years old.



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.

OTHER METHODS OF DISPOSING OF BODIES. Not all faiths bury their dead. Hindus generally practice cremation rather than burial (Figure 6-34). 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 6-35). 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 being contaminated by the dead.

▼ **FIGURE 6-34 HINDU CREMATION** Family members cover a body with wood for cremation, Agra, India.



The Calendar

Learning Outcome 6.3.5

Compare the calendars and holidays of ethnic and universalizing religions.

Universalizing and ethnic religions have different approaches to the calendar. An ethnic religion typically has a more clustered distribution 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 JUDAISM

Judaism is classified as an ethnic, rather than a universalizing, religion in part because its 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 and herders sacrificed a young animal at the time when cows began to calve. 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 6-37). 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.

▼ **FIGURE 6-37 ETHNIC RELIGIOUS HOLIDAY** On the holiday of Sukkot, Jews carry a lulav (branches of date palm entwined with myrtle and willow) and an etrog (yellow citron) to symbolize gratitude for the many agricultural bounties offered by 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.

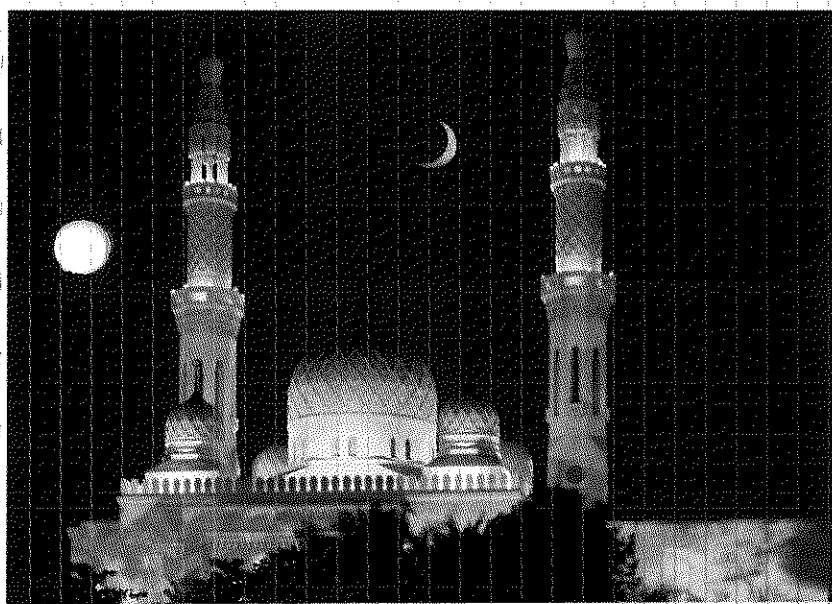
In daily business, North Americans use the solar calendar of 12 months, each containing 30 or 31 days, taking up the astronomical slack with 28 or 29 days in February. But Israel—the only country where Jews are in the majority—uses a lunar rather than a solar calendar.

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.** Like Judaism, Islam uses a lunar calendar (Figure 6-38). Whereas the Jewish calendar inserts an extra month every few years to match the agricultural and solar calendars, Islam as a universalizing religion retains a strict 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 of using a lunar calendar, Muslim holidays arrive in different seasons from generation to generation. For example, during the holy month of Ramadan, Muslims fast during daylight every day and try to make a pilgrimage to the holy city of Makkah. At the moment, the start of Ramadan is occurring in the Northern Hemisphere summer—for example, June 18, 2015, on the western Gregorian calendar. In A.D. 1995, Ramadan fell on October 5, and in A.D. 2025 Ramadan will start



▲ **FIGURE 6-38 NEW MOON IN ISLAM** Islam and Judaism use a lunar calendars. The appearance of the new Moon, seen here over the Jumairah Mosque in Dubai, United Arab Emirates, marks the new month in Judaism and Islam and is a holiday for both religions.

February 28. 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 (Figure 6-39).

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 1.5 billion adherents worldwide, Islam is practiced in various climates and latitudes. If Ramadan were fixed at the same time of the Middle East's agricultural year, Muslims in various places of the world would need to make different adjustments to observe Ramadan.

- **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 intercalary days (5 in leap years). The year begins on the first day of spring, March 21, which is one of several holy days in the Bahá'í calendar. Bahá'ís are supposed to 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.
- **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, but 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. Christians may relate Easter to the agricultural cycle, but that relationship differs depending on where they live. In Southern Europe, Easter is a joyous time of



▲ **FIGURE 6-39 RAMADAN** Eating food during a street celebration on the night before the start of fasting for Ramadan in Istanbul, Turkey.

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 the 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.

Pause and Reflect 6.3.5

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

Administration of Space

Learning Outcome 6.3.6

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. Roman Catholicism provides a good example of a hierarchical religion.

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 6-40). 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.

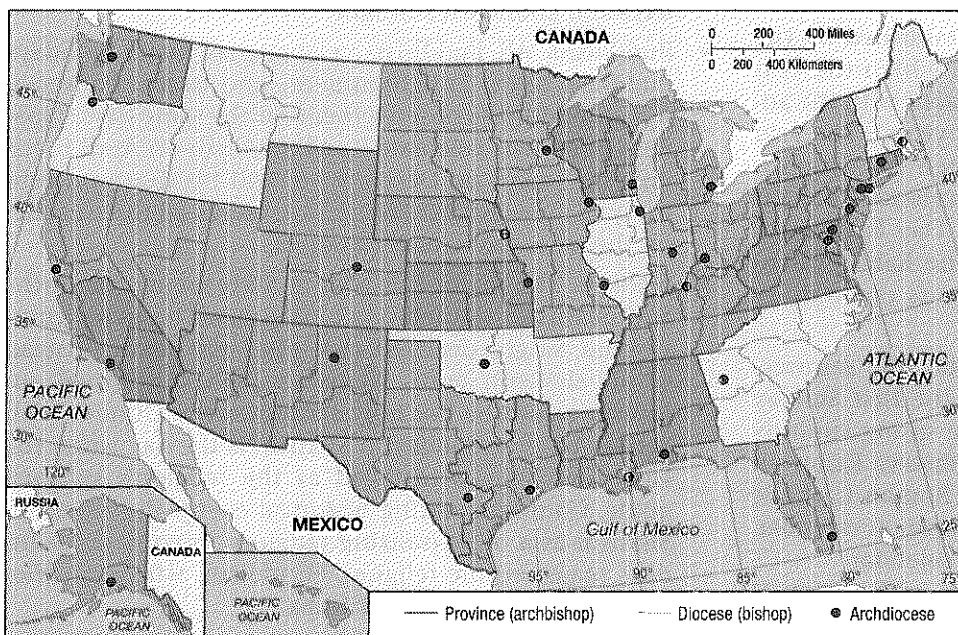
Pause and Reflect 6.3.6

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 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



▲ **FIGURE 6-40 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.

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 ceremony, and a leader known as a *muezzin* calls the faithful to prayer (Figure 6-41), 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 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. 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. Judaism and Hinduism also have no centralized structure of religious control. To conduct a full service, Judaism merely requires the presence of 10 adult males. (Females count in some Jewish communities.)

Hinduism is even more autonomous because worship is usually done alone or with others in the household. Hindus share ideas primarily through undertaking pilgrimages and reading traditional writings.

▼ **FIGURE 6-41 CALLING MUSLIMS TO PRAYER, CAIRO, EGYPT**
Muslims are called to prayer by a muezzin, who recites the *shahadah*.



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 encourage pilgrimages to holy places.
- ✓ 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.
- ✓ Some religions have hierarchical administrative structures, whereas others emphasize local autonomy.

KEY ISSUE 4

Why Do Territorial Conflicts Arise among Religious Groups?

- Religion versus Government Policies
- Religion versus Religion

Learning Outcome 6.4.1

Understand reasons for religious conflicts arising from government policies.

The twentieth century was a century of global conflict—two world wars during the first half of the century and the Cold War between supporters of democracy and communism during the second half. With the end of the Cold War, the threat of global conflict has receded in the twenty-first century, but local conflicts have increased in areas of cultural diversity, as will be discussed in Chapters 7 and 8.

An element of cultural diversity that has led to conflict in many localities is religion. The attempt by intense adherents of one religion to organize Earth's surface can conflict with the spatial expression of other religious or nonreligious ideas.

Contributing to more intense religious conflict has been a resurgence of religious **fundamentalism**, which is a literal interpretation and a strict and intense adherence to basic principles of a religion (or a religious branch, denomination, or sect). In a world increasingly dominated by a global culture and economy, religious fundamentalism is one of the most important ways in which a group can maintain a distinctive cultural identity. A group convinced that its religious view is the correct one may spatially intrude upon the territory controlled by other religious groups.

Religion versus Government Policies

Religious groups may oppose government policies seen as promoting social change conflicting with traditional religious values. The role of religion in organizing Earth's surface has diminished in some societies because of political and economic change.

Islam has been particularly affected by a perceived conflict between religious values and modernization of the economy. Hinduism also has been forced to react to new nonreligious ideas from the West. Buddhism, Christianity, and Islam have all been challenged by Communist governments that diminish the importance of religion in

society. Yet, in recent years, religious principles have become increasingly important in the political organization of countries, especially where a branch of Christianity or Islam is the prevailing religion.

RELIGION VERSUS SOCIAL CHANGE

In developing countries, participation in the global economy and culture can expose local residents to values and beliefs originating in developed countries of North America and Europe. North Americans and Europeans may not view economic development as incompatible with religious values, but many religious adherents in developing countries do, especially where Christianity is not the predominant religion.

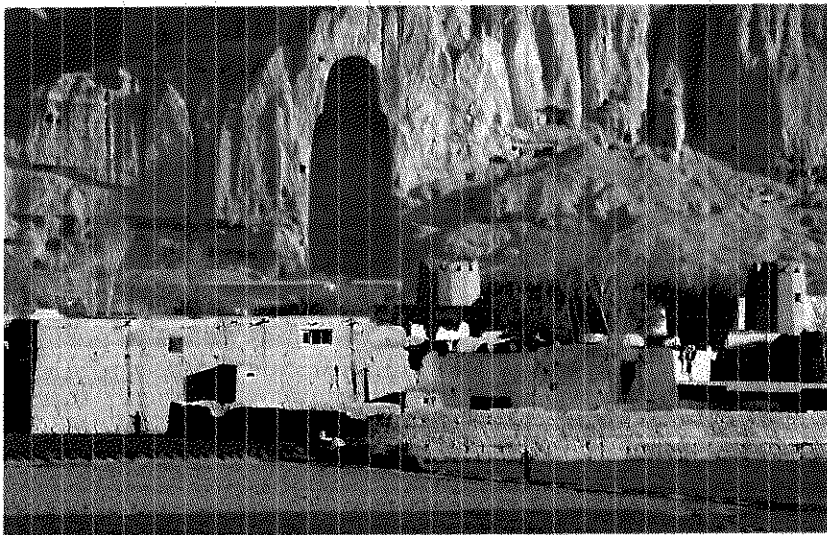
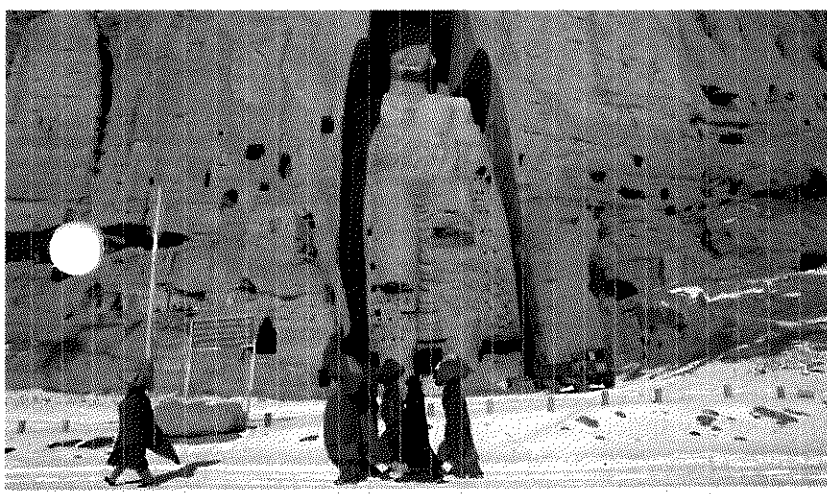
TALIBAN VERSUS WESTERN VALUES. When the Taliban gained power in Afghanistan in 1996, many Afghans welcomed them as preferable to the corrupt and brutal warlords who had been running the country. U.S. and other Western officials also welcomed them as strong defenders against a possible new invasion by Russia.

The Taliban (which means "religious students") had 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 6-42). 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 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 resume its fight to regain control of Afghanistan and parts of Pakistan (see Chapter 8).



▲ FIGURE 6-42 TALIBAN DESTRUCTION (top) An image taken in 1998 of a 55-meter (180-foot) statue of Buddha in Bamiyan, Afghanistan. (bottom) The empty niche after the Taliban destroyed the statue in 2001.

Pause and Reflect 6.4.1

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

HINDUISM VERSUS 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 was the class or distinct hereditary order into which a Hindu was assigned, 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:

- Brahmans, the priests and top administrators (Figure 6-43)
- 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



▲ FIGURE 6-43 HINDU CASTE Young boys of the Brahman, Kshatriya, and Vaisya castes perform a ceremony to mark the beginning of their studies.

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-Brahmans, especially Dalits, were restricted. In Hinduism, because everyone was different, it was natural that each individual should belong to a particular caste or position in the social order. 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 Brahman 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 6-46). 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 6-44 DALIT A Dalit cleans the streets in India.



RELIGION VERSUS COMMUNISM

Learning Outcome 6.4.2

Summarize reasons for conflicts between religions.

Organized religion was challenged in the twentieth century by the rise of Communism in Eastern Europe and Asia. The three religions most affected were Orthodox Christianity, Islam, and Buddhism. Communist regimes generally discouraged religious belief and practice.

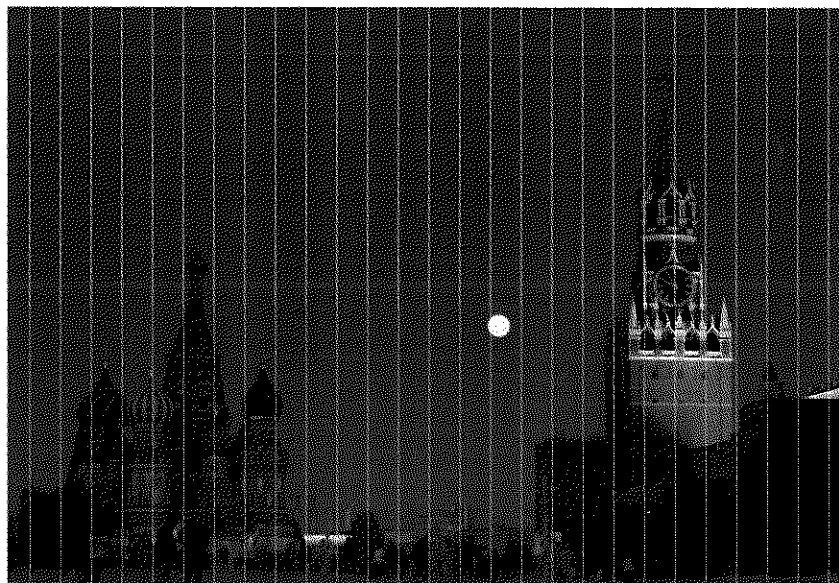
CHRISTIANITY AND ISLAM VERSUS THE FORMER SOVIET UNION. In 1721, Czar Peter the Great made the Russian Orthodox Church a part of the Russian government (Figure 6-45). The patriarch of the Russian Orthodox Church was replaced by a 12-member committee, known as the Holy Synod, nominated by the czar.

Following the 1917 Bolshevik Revolution, which overthrew the czar, the Communist government of the Soviet Union pursued antireligious 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.

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 local government permission. People’s religious beliefs could not be destroyed overnight, but the role of organized religion in Soviet life could be reduced—and it was. 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,

▼ **FIGURE 6-45 ST BASIL'S, MOSCOW** A Russian Orthodox cathedral has stood at the center of Moscow since the sixteenth century. The communists turned it into a museum.



especially where Roman Catholicism is the most prevalent branch of Christianity, including Croatia, the Czech Republic, Hungary, Lithuania, Poland, Slovakia, and Slovenia. Property confiscated by the Communist governments reverted to Church ownership, and attendance at church services increased.

In Central Asia, countries that were former parts 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.

Pause and Reflect 6.4.2

How did the end of communism in the former Soviet Union and Eastern Europe affect religion?

BUDDHISM VERSUS SOUTHEAST ASIAN COUNTRIES. In Southeast Asia, Buddhists were hurt by the long Vietnam War—waged between the French and later by the Americans, on one side, and Communist groups on the other. Neither antagonist was particularly sympathetic to Buddhists. U.S. air raids in Laos and Cambodia destroyed many Buddhist shrines, and other shrines were vandalized by Vietnamese and by the Khmer Rouge Cambodian Communists. On a number of occasions, Buddhists immolated (burned) themselves to protest policies of the South Vietnamese government.

The current Communist governments in Southeast Asia have discouraged religious activities and permitted monuments to decay, most notably the Angkor Wat complex in Cambodia, considered one of the world’s most beautiful Buddhist and Hindu structures (Figure 6-46). In any event, these countries do not have the funds necessary to restore the structures, although international organizations have helped.



▲ **FIGURE 6-46 VANDALIZING RELIGIOUS SHRINES** Angkor Wat, Cambodia, considered one of the world’s most important Hindu and Buddhist shrines, was vandalized by the Khmer Rouge.

Religion versus Religion

Refer to the map of world religions near the beginning of this chapter (Figure 6-3). Conflicts are most likely to occur where colors change, indicating a boundary between two religious groups.

Two long-standing conflicts involving religious groups are in Northern Ireland and Southwest Asia.

RELIGIOUS WARS IN IRELAND

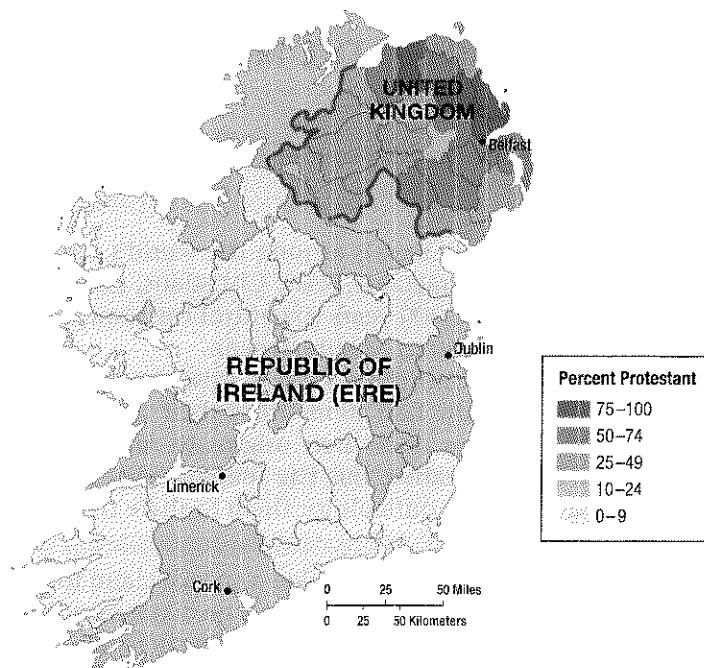
The most troublesome religious boundary in Western Europe lies on the island of Eire (Ireland). The Republic of Ireland, which occupies five-sixths of the island, is 87 percent Roman Catholic, but the island's northern one-sixth, which is part of the United Kingdom rather than Ireland, is 46 percent Protestant and 40 percent Roman Catholic, according to the 2001 census. (The remaining 14 percent stated no religion or did not respond.)

The entire island was an English colony for many centuries and was made part of the United Kingdom in 1801. Agitation for independence from Britain increased in Ireland during the nineteenth century, especially after poor economic conditions and famine in the 1840s led to mass emigration. Following a succession of bloody confrontations, Ireland became a self-governing dominion within the British Empire in 1921. Complete independence was declared in 1937, and a republic was created in 1949. When most of Ireland became independent, a majority in six northern counties voted to remain in the United Kingdom. Protestants, who comprised the majority in Northern Ireland, preferred to be part of the predominantly Protestant United Kingdom rather than join the predominantly Roman Catholic Republic of Ireland (Figure 6-47).

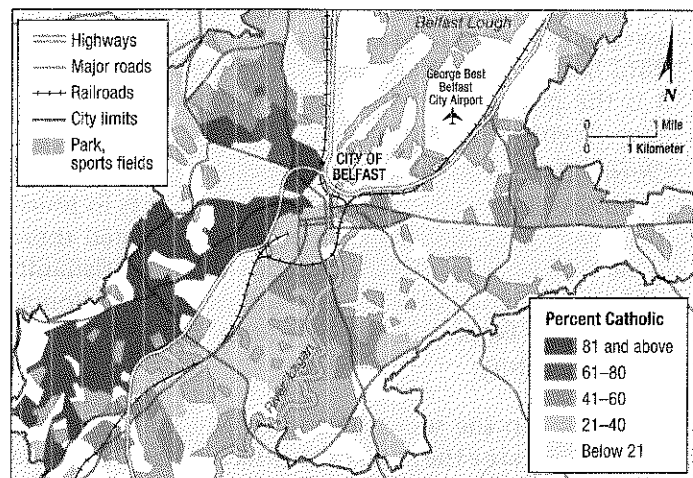
Roman Catholics in Northern Ireland have been victimized by discriminatory practices, such as exclusion from higher-paying jobs and better schools. The capital Belfast is highly segregated, with predominantly Catholic neighborhoods to the west and Protestant neighborhoods to the east (Figure 6-48). Demonstrations by Roman Catholics protesting discrimination began in 1968. Since then, more than 3,000 have been killed in Northern Ireland—both Protestants and Roman Catholics—in a continuing cycle of demonstrations and protests.

A small number of Roman Catholics in both Northern Ireland and the Republic of Ireland joined the Irish Republican Army (IRA), a militant organization dedicated to achieving Irish national unity by whatever means available, including violence. Similarly, a scattering of Protestants created extremist organizations to fight the IRA, including the Ulster Defense Force (UDF).

Although the overwhelming majority of Northern Ireland's Roman Catholics and Protestants are willing to live peacefully with the other religious group, extremists disrupt daily life for everyone and do well in elections. As long as most Protestants are firmly committed to remaining in the United Kingdom and most Roman Catholics are



▲ **FIGURE 6-47 DISTRIBUTION OF CATHOLICS AND PROTESTANTS IN IRELAND, 1911** Long a colony of England, Ireland became a self-governing dominion within the British Empire in 1921. In 1937, it became a completely independent country, but 26 districts in the north of Ireland chose to remain part of the United Kingdom. The Republic of Ireland today is 87 percent Roman Catholic, whereas Northern Ireland has a Protestant majority. The boundary between Roman Catholics and Protestants does not coincide precisely with the international border, so Northern Ireland includes some communities that are predominantly Roman Catholic. This is the root of a religious conflict that continues today.



▲ **FIGURE 6-48 DISTRIBUTION OF CATHOLICS AND PROTESTANTS IN BELFAST** Belfast, Northern Ireland, is highly segregated. Most Roman Catholics live to the west, and Protestants to the east.

equally committed to union with the Republic of Ireland, peaceful settlement appears difficult. Peace agreements implemented in 1999 provided for the sharing of power, but the British government has suspended the arrangement several times because of violations.

RELIGIOUS WARS IN THE MIDDLE EAST

Learning Outcome 6.4.3

Analyze reasons for religious conflict in the Middle East.

Conflict in the Middle East is among the world's longest standing and most intractable. Jews, Christians, and Muslims have fought for 2,000 years to control the same small strip of land in the Eastern Mediterranean.

To some extent, the hostility among Christians, Muslims, and Jews in the Middle East stems 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*, an ethnic religion, 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 Hebrew tribe. Descendants of 10 of Jacob's sons, plus 2 of his grandsons, constituted the 12 tribes of Hebrews who emigrated from Egypt in the Exodus narrative. Each received a portion of Canaan. After the Romans gained control of the area, which they called the province of Palestine, they dispersed the Jews from Palestine, and only a handful were permitted to live in the region until the twentieth 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 to have ascended to heaven.
- *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.

CRUSADES. In the seventh century, Muslims, now also called Arabs because they came from the Arabian peninsula, captured most of the Middle East, including Palestine and Jerusalem. The Arab Muslim presence the Arabic language across the Middle East and diffused subsequently converted most of the people from Christianity to Islam.

The Arab Muslims moved west across North Africa and invaded Europe at Gibraltar in A.D. 711 (see Figure 6-20). The army conquered most of the Iberian Peninsula, crossed the Pyrenees Mountains a few years later, and for a time occupied much of present-day France. Its initial advance in Europe was halted by the Franks (a West Germanic people), led by Charles Martel, at Poitiers, France, in 732. The

Muslims made further gains in Europe in subsequent years and continued to control portions of present-day Spain until 1492, but Martel's victory ensured that Christianity rather than Islam would be Europe's dominant religion.

To the east, Ottoman Turks captured Eastern Orthodox Christianity's most important city, Constantinople (present-day Istanbul in Turkey), in 1453 and advanced a few years later into southeast Europe, as far north as present-day Bosnia & Herzegovina. The recent civil war in that country is a legacy of the fifteenth-century Muslim invasion (see Chapter 7).

To recapture the Holy Land from its Muslim conquerors, European Christians launched a series of military campaigns, known as Crusades, over a 150-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.

Pause and Reflect 6.4.3

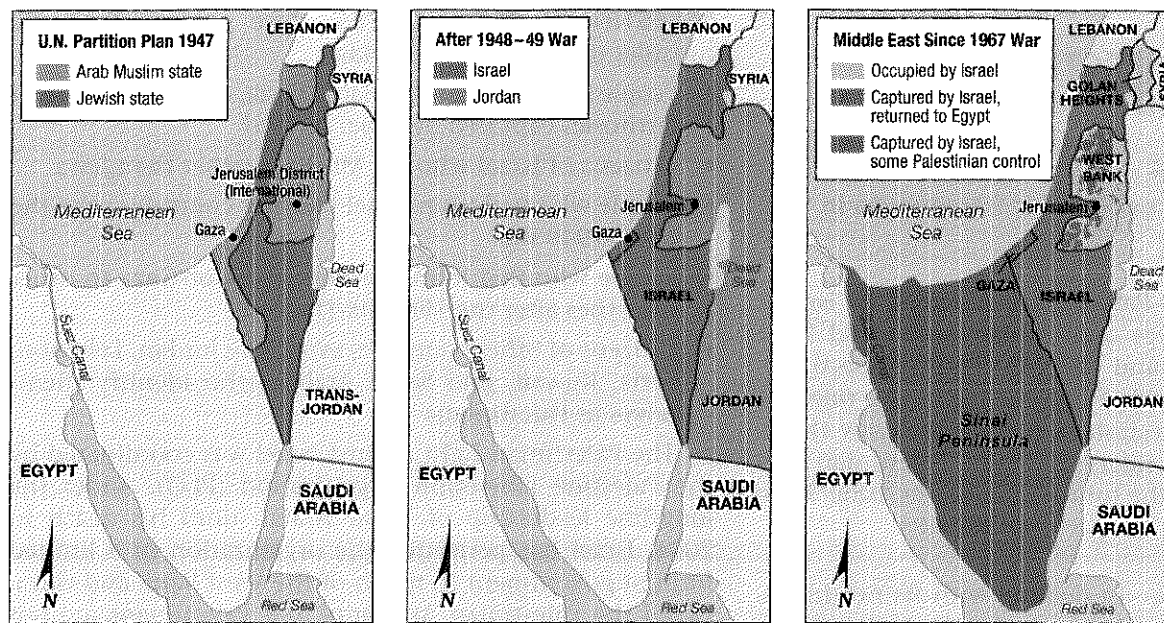
Why is a narrow strip of land at the eastern end of the Mediterranean Sea so important in Judaism, Christianity, and Islam?

PARTITION OF PALESTINE. The Muslim Ottoman Empire controlled Palestine for most of the four centuries between 1516 and 1917. Upon the empire's defeat in World War I, the United Kingdom took over Palestine, under a mandate from the League of Nations, and later from the United Nations.

For a few years, the British allowed some Jews to return to Palestine, 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. The United Nations voted in 1947 to partition Palestine into two independent states, one Jewish and one Muslim (Figure 6-49, left). Jerusalem was to be an international city, open to all religions, and run by the United Nations.

WARS BETWEEN ISRAEL AND NEIGHBORS. When the British withdrew in 1948, Jews declared an independent state of Israel within the boundaries prescribed by the UN resolution. Over the next quarter-century, Israel fought four wars with its neighbors:

- **1948–1949 Independence War.** The day after Israel declared independence, the neighboring Arab Muslim states declared war. Israel survived the attack, and the combatants signed an armistice in 1949. Israel's boundaries were extended beyond the UN 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 gained the Gaza Strip.
- **1956 Suez War.** Egypt seized the Suez Canal, a key shipping route between Europe and Asia that had been



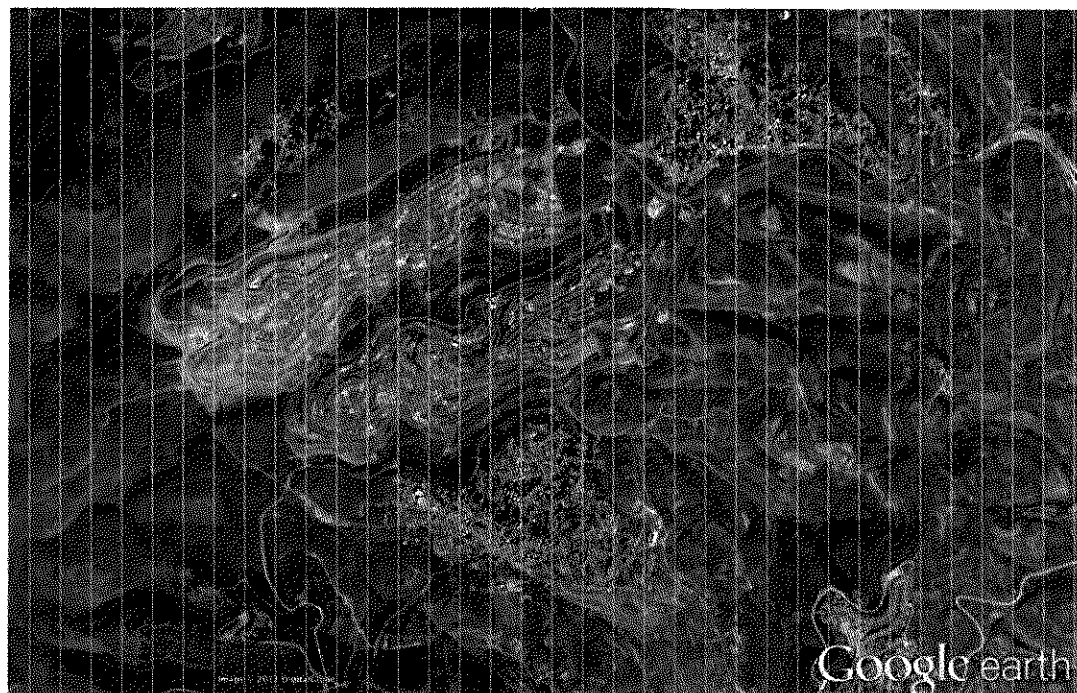
◀ FIGURE 6-49
BOUNDARY CHANGES IN ISRAEL/PALESTINE (left) The 1947 UN partition plan, (center) Israel after the 1948–1949 war, (right) Israel and its neighbors since the 1967 Six-Day War.

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:
 - 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) (Figure 6-50)
 - 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.

- **1979 Peace Treaty.** 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 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. A half-century after the Six-Day War, the status of the other territories occupied by Israel has still not been settled.

▶ FIGURE 6-50 **WEST BANK SETTLEMENT** In this Google Earth image from 2010, the Israeli settlement Betar Illit is under construction (top of the photo) in the West Bank, on a hillside overlooking the Palestinian villages Nahalin (bottom) and Husan (top right).



CONFLICTING PERSPECTIVES OF THE HOLY LAND

Learning Outcome 6.4.4

Describe differences in geographic frameworks in the Middle East.

After the 1973 war, the Palestinians emerged as Israel's principal opponent. Egypt and Jordan 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 also saw themselves as the legitimate rulers of Israel. Palestinian and Israeli perspectives over the future of Palestine/Israel have not been reconciled over the past four decades.

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

- Israel is a very small country (smaller than New Hampshire), with a Jewish majority, surrounded by a region of hostile Muslim Arabs encompassing more than 25 million square kilometers (10 million square miles). Israel's people live extremely close to international borders, making them vulnerable to attack.
- Palestine is divided into three narrow, roughly parallel physical regions (Figure 6-51):
 - 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 UN plan for the partition of Palestine in 1947 (as modified 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, known as the Golan Heights.

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

Israeli Jews were divided for many years between those who wished to retain the occupied territories and those who wished to make compromises with the Palestinians. In recent years, a large majority of Israelis have supported construction of a barrier to deter Palestinian attacks (refer to the Sustainability and Inequality in Our Global Village box).

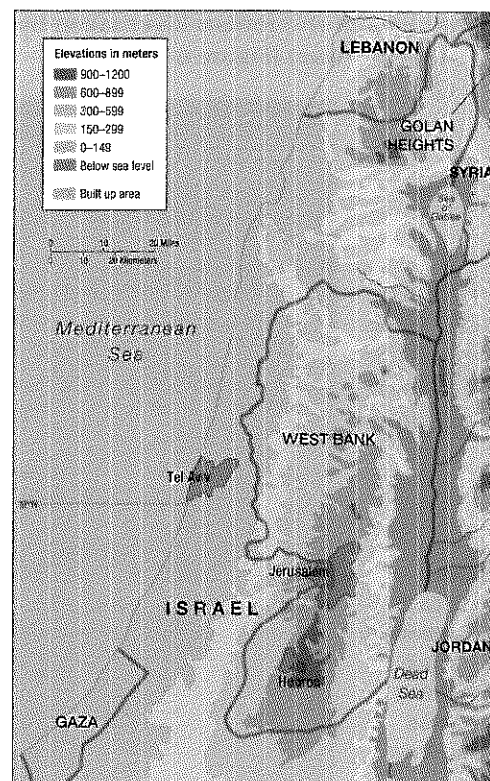
PALESTINIAN PERSPECTIVES. Five groups of people consider themselves Palestinians:

- People living in the West Bank, Gaza, and East Jerusalem territories captured by Israel in 1967
- Citizens of Israel who are Muslims rather than Jews
- 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
- Citizens of other countries, especially Jordan, Lebanon, Syria, Kuwait, and Saudi Arabia, who identify themselves as Palestinians

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

▼ **FIGURE 6-51 ISRAEL/PALESTINE PHYSICAL GEOGRAPHY** The physical geography of Israel/Palestine consists of narrow coastal lowlands and interior highlands interrupted by the Jordan River valley.



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.

After capturing the West Bank from Jordan in 1967, Israel permitted Jewish settlers to construct more than 100 settlements in the territory (refer to Figure 6-51 in the Sustainability and Inequality in our Global Village feature). 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 10 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.

Pause and Reflect 6.4.4

What is the difference in elevation between Hebron (the largest city in the West Bank) and Tel Aviv (the largest city in Israel)?

SUSTAINABILITY AND INEQUALITY IN OUR GLOBAL VILLAGE

West Bank Barrier: Security Fence or Segregation Wall

Constructing a barrier to keep out the unwanted is one of the oldest of geographic tools. The United States is using this tool today, building a fence along the border with Mexico (refer to Figure 3-39 in Chapter 3).

To deter Palestinian suicide bombers from crossing into Israel, the Israeli government has constructed barriers along the West Bank and the Gaza Strip. 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 (Figure 6-52).

According to Israel's government, the routes of the barrier were selected for two technical reasons:

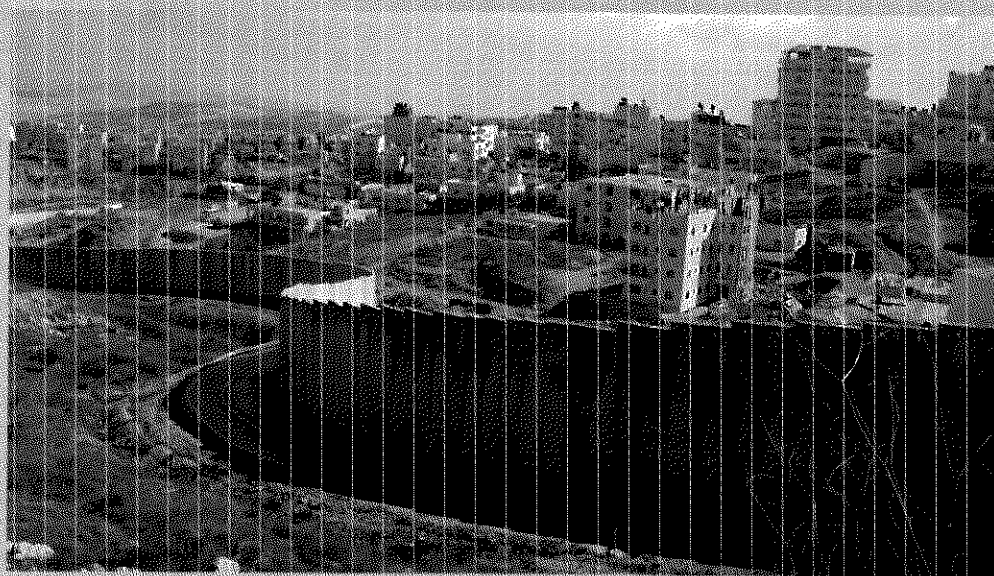
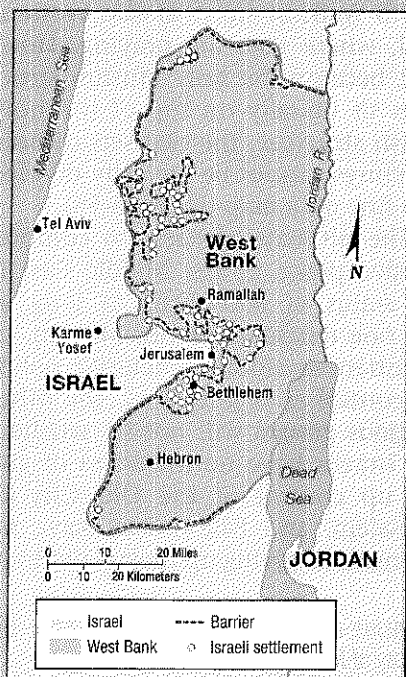
- The area had to be wide enough to make construction of a barrier 60-meters (200 feet) wide feasible.
- High ground was placed on the Israeli side.

Critics charge that the circuitous route was chosen to encompass most of the 327,000 Israelis living

in West Bank settlements that most other countries consider illegal.

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."

The Israel Supreme Court has twice declared portions of the route illegal because Palestinian rights were violated. The barrier made daily life unsustainable for some Palestinians: They could no longer reach their fields, water sources, and places of work.



▲ FIGURE 6-52 WEST BANK SEPARATION BARRIER (left) Route of the barrier. (right) The barrier separating Palestinian land (foreground) from Jewish settlement near Jerusalem (rear).

JERUSALEM: CONTESTED GEOGRAPHY

Learning Outcome 6.4.5

Explain the importance of Jerusalem to Jews and Muslims.

One of the most intractable obstacles to comprehensive peace in the Middle East is the status of Jerusalem (Figure 6-53). As long as any one religion—Jewish, Muslim, or Christian—maintains exclusive political control over Jerusalem, the other religious groups will not be satisfied. But Israelis have no intention of giving up control of the Old City of Jerusalem, and Palestinians have no intention of giving up their claim to it.

The geography of Jerusalem makes it difficult if not impossible to settle the long-standing religious conflicts. The difficulty 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 in 614 B.C., 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.

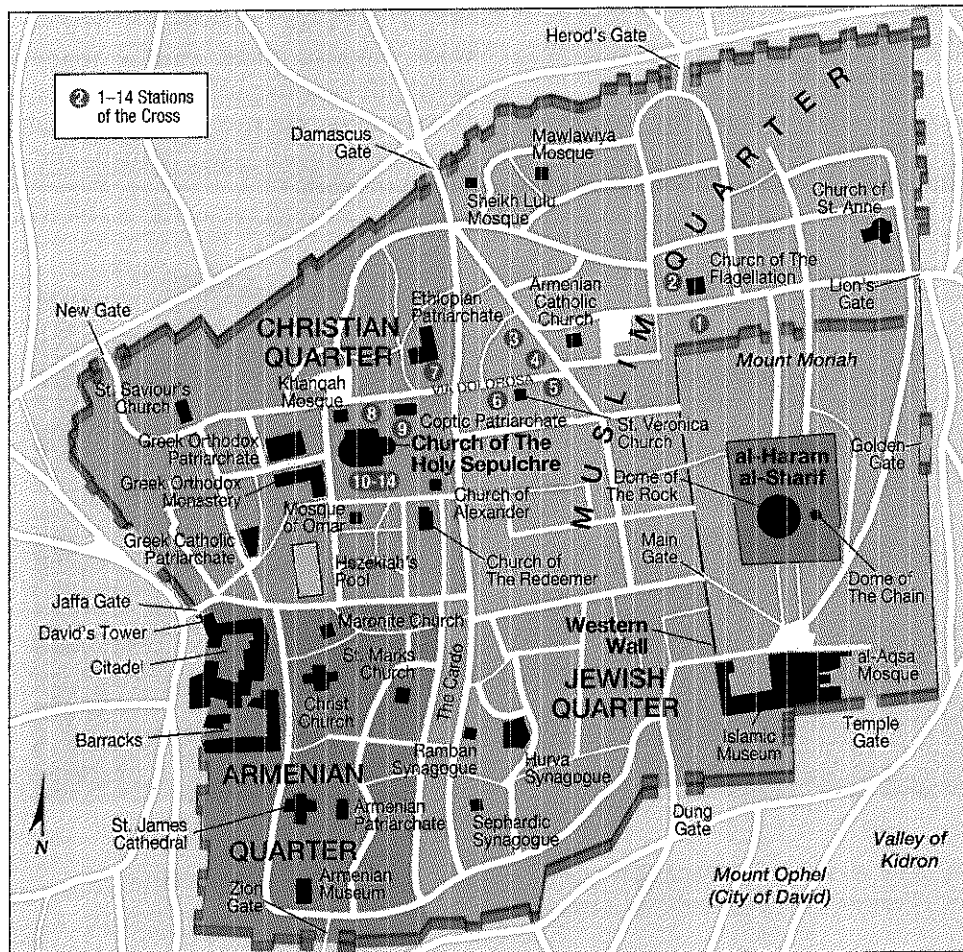
Christians and Muslims call the Western Wall the Wailing Wall because for many centuries Jews were allowed to visit the surviving Western Wall only once a year to lament the Temple's destruction. After Israel captured the entire city of Jerusalem during the 1967 Six-Day War, it removed the barriers that 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.

ISLAM'S JERUSALEM. The most important Muslim structure in Jerusalem is the Dome of the Rock, built in 691 (Figure 6-54). 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.

Muslim structures.

Israel allows Muslims unlimited access to that religion's holy structures in Jerusalem and some control over them. Ramps and passages patrolled by Palestinian guards provide Muslims access to the Dome of the Rock and the al-Aqsa Mosque without having to walk in front of the Western Wall, where Jews are praying. 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 6-55).

The ultimate obstacle to comprehensive peace in the Middle East is the status of Jerusalem. As long as any one religion—Jewish, Muslim, or Christian—maintains exclusive political control over Jerusalem, the other religious groups will not be satisfied. But Israelis have no intention of giving up control of the Old City of Jerusalem, and Palestinians have no intention of giving up their claim to it.



◀ **FIGURE 6-53 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.



▲ **FIGURE 6-54 DOME OF THE ROCK** The large rock, which is under the golden dome of the Dome of the Rock is believed by Jews, Christians, and Muslims to be the place where Abraham was prepared to sacrifice his son. The son to be sacrificed was Isaac according to Jews and Christians, and Ishmael according to Muslims.

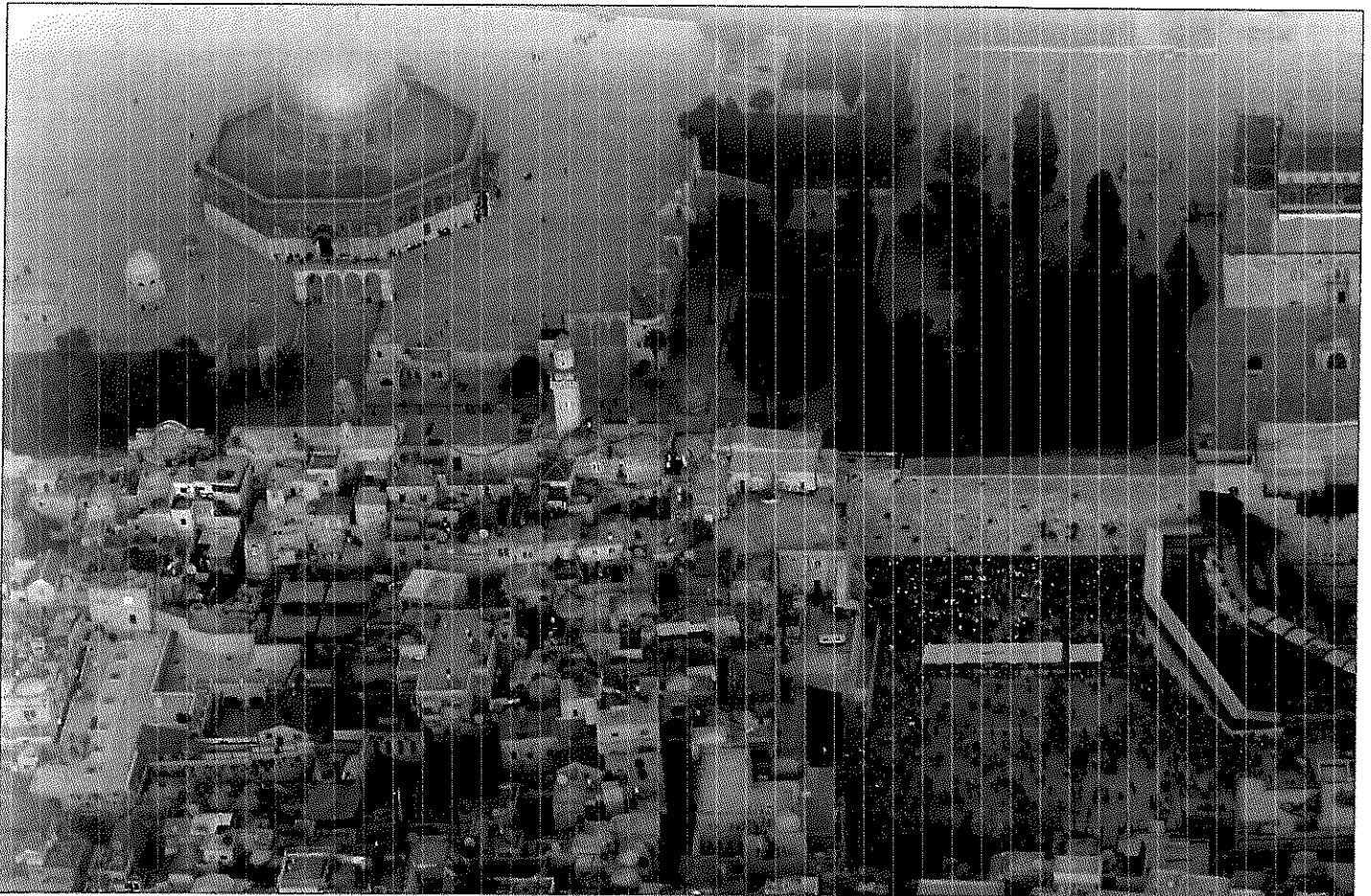
Pause and Reflect 6.4.5

Why are the Western Wall important in Judaism and 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 6-55 WESTERN WALL AND DOME OF THE ROCK** A crowd of Jews are praying at the Western Wall (right), situated immediately below the mount containing Islam's Dome of the Rock (top left) and al-Aqsa Mosque (top right).

Summary and Review

KEY ISSUE 1

Where Are Religions Distributed?

Religions are classified as universalizing or ethnic. The world has three large universalizing religions—Christianity, Islam, and Buddhism, each of which is divided into branches and denominations. Hinduism is the largest ethnic religion.

LEARNING OUTCOME 6.1.1: Describe the distribution of the major religions.

- Christianity predominates in Europe and the Western Hemisphere, Buddhism in East Asia, Hinduism in South Asia, and Islam in other regions of Asia, as well as North Africa.

LEARNING OUTCOME 6.1.2: Describe the distribution of the major branches of Christianity.

- Christianity is divided into three main branches: Roman Catholic, which predominates in southwest Europe and Latin America; Protestant, which predominates in northwest Europe and North America; and Orthodox, which predominates in Eastern Europe.

LEARNING OUTCOME 6.1.3: Identify the major branches of Islam and Buddhism.

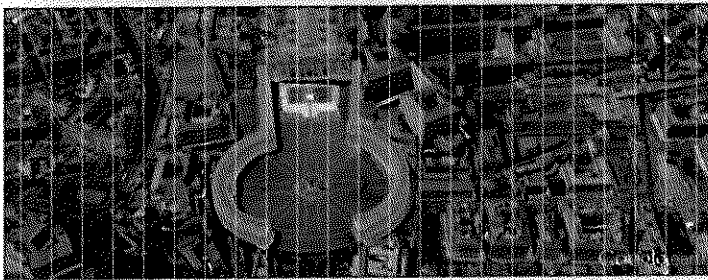
- Islam's two major branches are Sunni and Shiite. The two largest branches of Buddhism are Mahayana and Theravada.

LEARNING OUTCOME 6.1.4: Describe the distribution of the largest ethnic religions.

- Hinduism is clustered primarily in India. Other ethnic religions with the largest numbers of followers are clustered elsewhere in Asia.

THINKING GEOGRAPHICALLY 6.1: Islam seems strange and threatening to some people in predominantly Christian countries. To what extent is this attitude shaped by knowledge of the teachings of Muhammad and the Quran, and to what extent is it based on lack of knowledge of the religion?

GOOGLE EARTH 6.1: The large square in front of Saint Peter's Basilica, in the Vatican, is the length of approximately how many football fields?



Key Terms

Agnosticism (p. 184) Belief that nothing can be known about whether God exists.

Animism (p. 191) Belief that objects, such as plants and stones, or natural events, like thunderstorms and earthquakes, have a discrete spirit and conscious life.

Atheism (p. 184) 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. 186) A large and fundamental division within a religion.

Caste (p. 213) The class or distinct hereditary order into which a Hindu is assigned, according to religious law.

KEY ISSUE 2

Why Do Religions Have Different Distributions?

A universalizing religion has a known origin and clear patterns of diffusion, whereas ethnic religions typically have unknown origins and little diffusion.

LEARNING OUTCOME 6.2.1: Describe the process of origin of universalizing religions.

- A universalizing religion originated with a single historical individual.

LEARNING OUTCOME 6.2.2: Understand differences in the origin of universalizing and ethnic religions.

- Ethnic religions typically have unknown origins.

LEARNING OUTCOME 6.2.3: Describe the process of diffusion of universalizing religions.

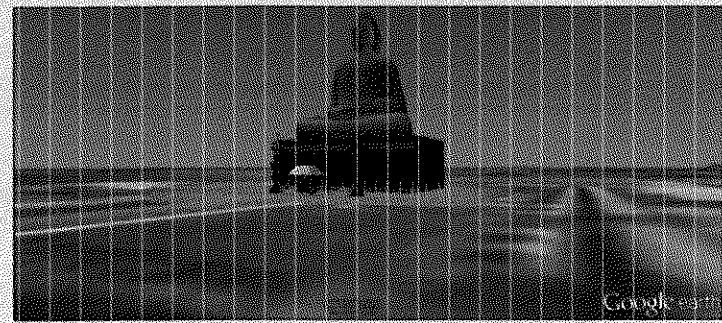
- Universalizing religions have diffused from their place of origin to other regions of the world.

LEARNING OUTCOME 6.2.4: Compare the diffusion of universalizing and ethnic religions.

- Ethnic religions typically do not diffuse far from their place of origin.

THINKING GEOGRAPHICALLY 6.2: People carry their religious beliefs with them when they migrate. Over time, change occurs in the regions from which most U.S. immigrants originate and in the U.S. regions where they settle. How has the distribution of U.S. religious groups been affected by these changes?

GOOGLE EARTH 6.2: Fly to 80 Ft Tall Lord Buddha, Bodhgaya, Bihar, India, click on 3D Buildings, and switch to ground-level view. Pan around the statue; what other Buddhist structure is visible in 3D?



Cosmogony (p. 204) A set of religious beliefs concerning the origin of the universe.

Denomination (p. 186) A division of a branch that unites a number of local congregations into a single legal and administrative body.

Ethnic religion (p. 184) 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. 212) Literal interpretation and strict adherence to basic principles of a religion (or a religious branch, denomination, or sect).

Ghetto (p. 199) 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. 196) An individual who helps to diffuse a universalizing religion.

Monotheism (p. 191) The doctrine of or belief in the existence of only one god.

KEY ISSUE 3

Why Do Religions Organize Space in Distinctive Patterns?

Holy places and holidays in a universalizing religion are related to events in the life of its founder or prophet and are related to the local physical geography in an ethnic religion. Religions affect the landscape in other ways: Religious communities are built, religious toponyms mark the landscape, and extensive tracts are reserved for burying the dead.

LEARNING OUTCOME 6.3.1: Compare the role of places of worship in various religions.

- Religions have places of worship, but these places play differing roles for the various religions.

LEARNING OUTCOME 6.3.2: Explain why places are sacred in universalizing religions.

- In universalizing religions, holy places derive from events in the founder's life.

LEARNING OUTCOME 6.3.3: Analyze the importance of the physical geography in ethnic religions.

- In ethnic religions, holy places derive from the physical geography where the religion's adherents are clustered.

LEARNING OUTCOME 6.3.4: Describe ways in which the landscape is used in religiously significant ways.

- Religions have varying practices for handling the dead.

LEARNING OUTCOME 6.3.5: Compare the calendars and holidays of ethnic and universalizing religions.

- In ethnic religions, holidays derive from the physical geography where the religion is clustered.

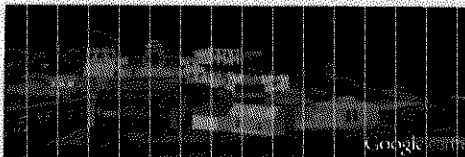
LEARNING OUTCOME 6.3.6: Compare the administrative organization of hierarchical and locally autonomous religions.

- Religions can be divided into those that are administered through a hierarchy and those that are locally autonomous.

THINKING GEOGRAPHICALLY 6.3: Some Christians believe that they should be prepared to carry the word of God and the teachings of Jesus Christ to people who have not been exposed to them, at any time and at any place. Are missionary activities equally likely to occur at any time and at any place, or are some places more suited than others? Why?

GOOGLE EARTH 6.3:

What is the physical environment around Badrinath Temple, one of Hindu's holiest temples, to Vishnu, in Badrinath, India?



Pagan (p. 190) A follower of a polytheistic religion.

Pilgrimage (p. 202) A journey to a place considered sacred for religious purposes.

Polytheism (p. 191) Belief in or worship of more than one god.

Sect (p. 186) A relatively small group that has broken away from an established denomination.

Solstice (p. 205) 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. 190) A religion that combines several traditions.

Universalizing religion (p. 184) A religion that attempts to appeal to all people, not just those living in a particular location.

KEY ISSUE 4

Why Do Territorial Conflicts Arise among Religious Groups?

With Earth's surface dominated by four large religions, expansion of the territory occupied by one religion may reduce the territory of another. In addition, religions must compete for control of territory with nonreligious ideas, notably communism and economic modernization.

LEARNING OUTCOME 6.4.1: Understand reasons for religious conflicts arising from government policies.

- Religions can come into conflict with government policies, social changes, or other religions.

LEARNING OUTCOME 6.4.2: Summarize reasons for conflicts between religions.

- Conflicts among religions have been especially strong in Ireland and in the Middle East.

LEARNING OUTCOME 6.4.3: Analyze reasons for religious conflict in the Middle East.

- Religious conflict in the Middle East goes back thousands of years. Jews, Muslims, and Christians have fought for control of the Middle East land that is now part of Israel/Palestine.

LEARNING OUTCOME 6.4.4: Describe differences in geographic frameworks in the Middle East.

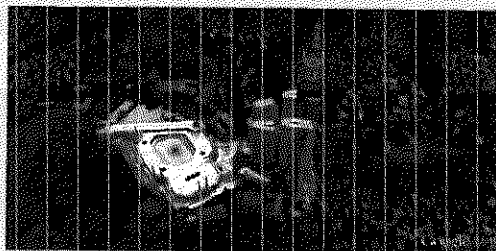
- Combatants in the Middle East have different perspectives on the division of land in the area.

LEARNING OUTCOME 6.4.5: Explain the importance of Jerusalem to Jews and Muslims.

- The most sacred space in Jerusalem for Muslims was built on top of the most sacred space for Jews.

THINKING GEOGRAPHICALLY 6.4: Sharp differences in demographic characteristics, such as natural increase, crude birth, and migration rates, can be seen among Jews, Christians, and Muslims in the Middle East and between Roman Catholics and Protestants in Northern Ireland. How might demographic differences affect future relationships among the groups in these two regions?

GOOGLE EARTH 6.4: The Abraj Al Bait (Royal Hotel Clock Tower) in Mecca, Saudi Arabia, the tallest hotel in the world, towers over what holy Muslim structure described in this chapter?



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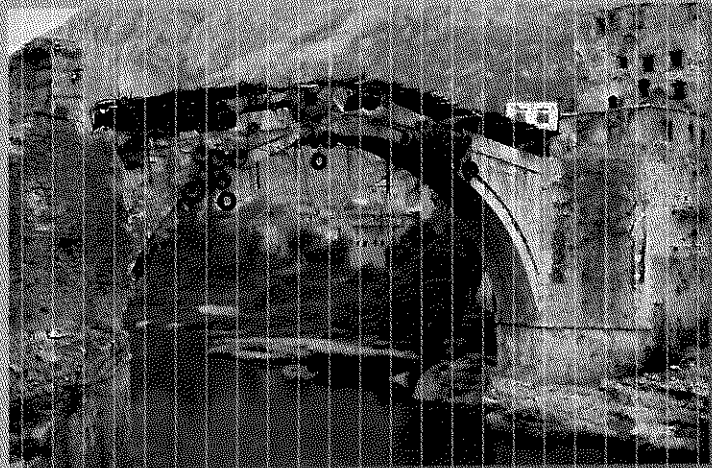
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Chapter

7

Ethnicities



Why was this bridge blown up? Page 250



Why are these people burning torches on a mountain? Page 243

KEY ISSUE 1

Where Are Ethnicities Distributed?



A World of Ethnicities p. 227

Hispanics, African Americans, and Asian Americans are the most numerous U.S. ethnicities.

KEY ISSUE 2

Why Do Ethnicities Have Distinctive Distributions?



Ethnic Segregation p. 232

Migration of ethnicities can result in patterns of segregation, sometimes caused by discrimination.