

Harvard
2010

Re-imagining Religion: The Spatial Humanities as a Framework for New Scholarship

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New Technologies and Interdisciplinary Research on Religion

Harvard University

March 2010

Spatial turn in humanities in 1990s

Space offers opportunity for:

- Integration

- Visualization

- Participation

GIS-facilitated tools and methods

New genres of scholarship in history, archaeology, cultural studies, etc.

Spatial illiteracy

Highly technical

Expensive

Incomplete data

Team-based

Epistemological challenges

Long-standing interest in spatial patterns of American religion (e.g., Gaustad)

Key county-level, decennial data sets:

- US Census of Religious Bodies, 1906-1936
- National Council of Churches, 1952
- Glenmary Census, 1960-2000

Denominational members

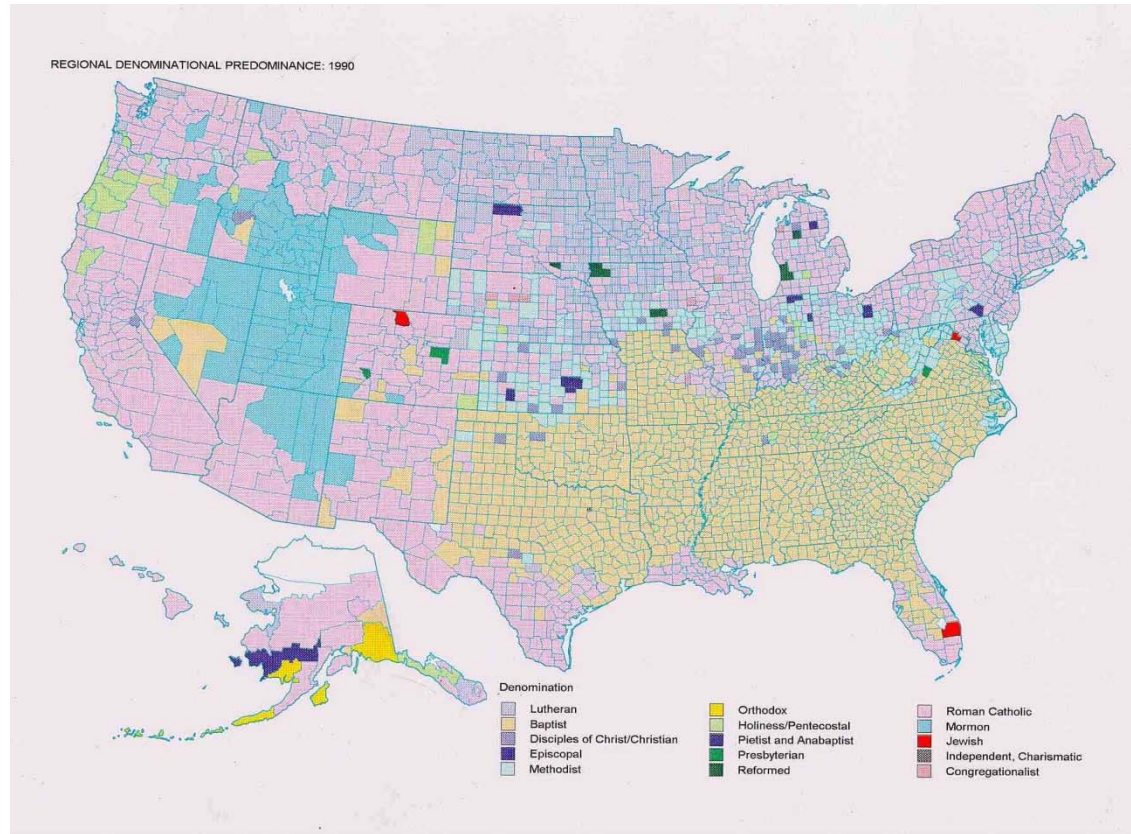
Denominational adherents

Number of congregations

Value of property (US censuses)

Program information

US Religious Geography



The screenshot shows the homepage of the North American Religion Atlas. At the top left is the ECA logo. The main title "North American Religion Atlas" is prominently displayed. Below the title is a navigation bar with buttons for "HOME", "SEARCH", "NEWS", "SITE TOUR", "HELP", and "CONTACT US". On the left side, there is a vertical menu with links for "About NARA", "Maps and Data", "Teacher Resources", "Multimedia Library", and "Religion by Region", followed by a "LINKS" section. The central area features a large circular collage of religious images, including a priest, a Hindu deity, a mosque, a Christian cross, a woman in a headscarf, and Buddhist statues. At the bottom, it credits "The Polis Center" as the developer and includes a copyright notice for 2001.

North American Religion Atlas

ECA

Español
Français

[HOME](#) [SEARCH](#) [NEWS](#) [SITE TOUR](#) [HELP](#) [CONTACT US](#)

About NARA

Maps and Data

Teacher Resources

Multimedia Library

Religion by Region

LINKS

This Site Was Developed By

The Polis Center

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Denominational Geography

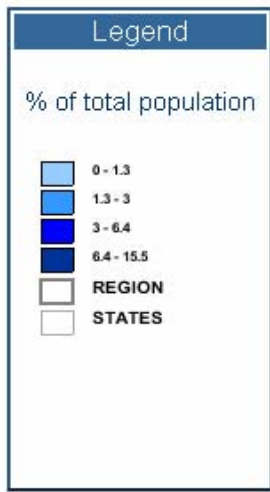
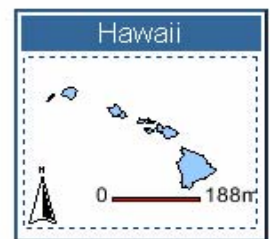
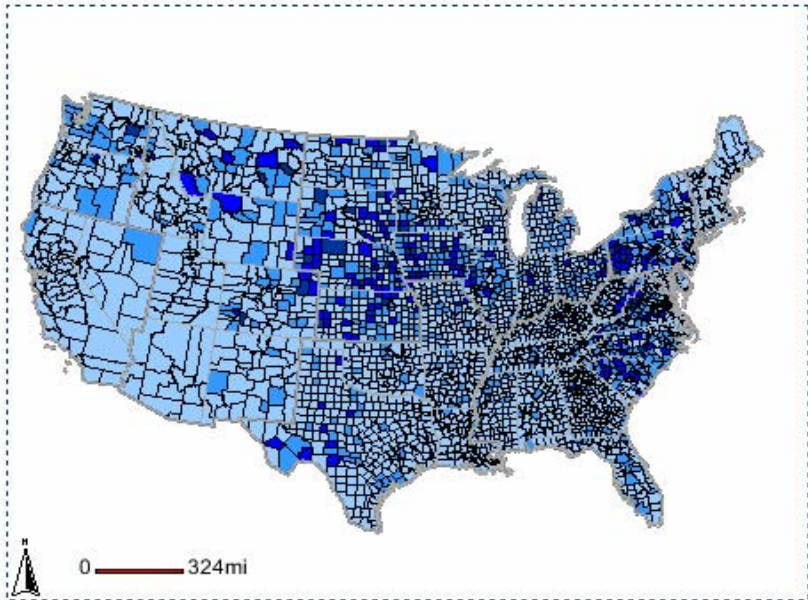


Presbyterian USA - Adherents as % of total population



[Print](#) [Table](#) [Download](#) [Close](#)

- Map Tools
- Zoom In
 - Zoom Out
 - Full Extent
 - Identify
 - Pan East
 - Pan West
 - Pan North
 - Pan South



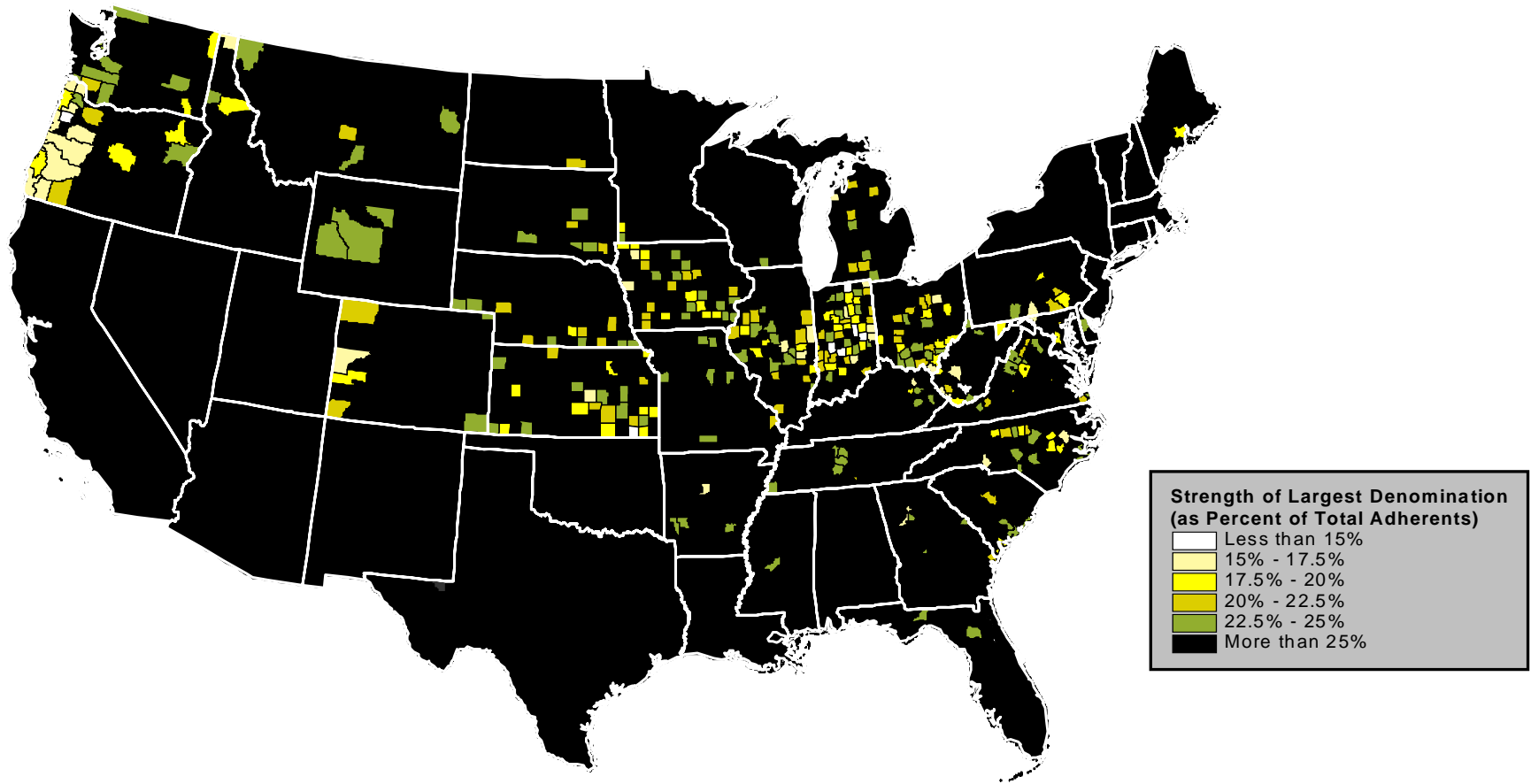
About The Data

[Get Acrobat Reader](#)

[Census Data](#)

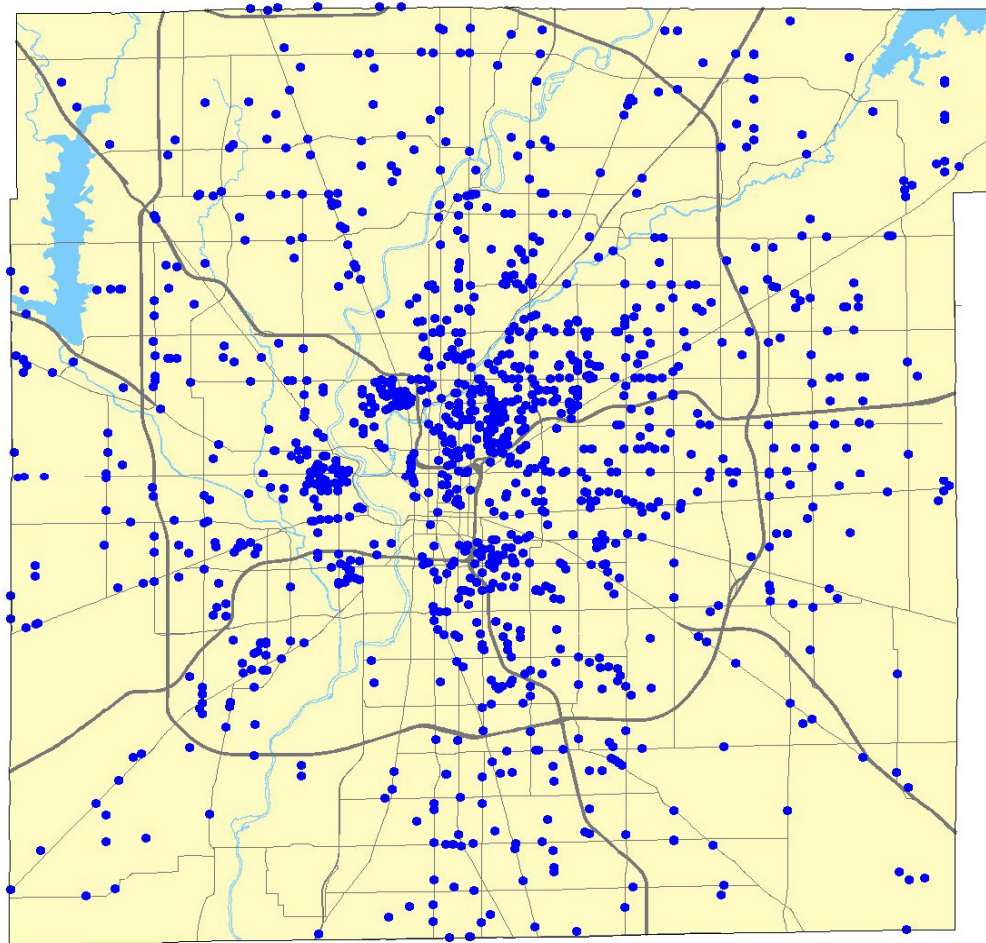
[Religious Data](#)

Dominant Religious Traditions



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Religious Congregations in Marion County



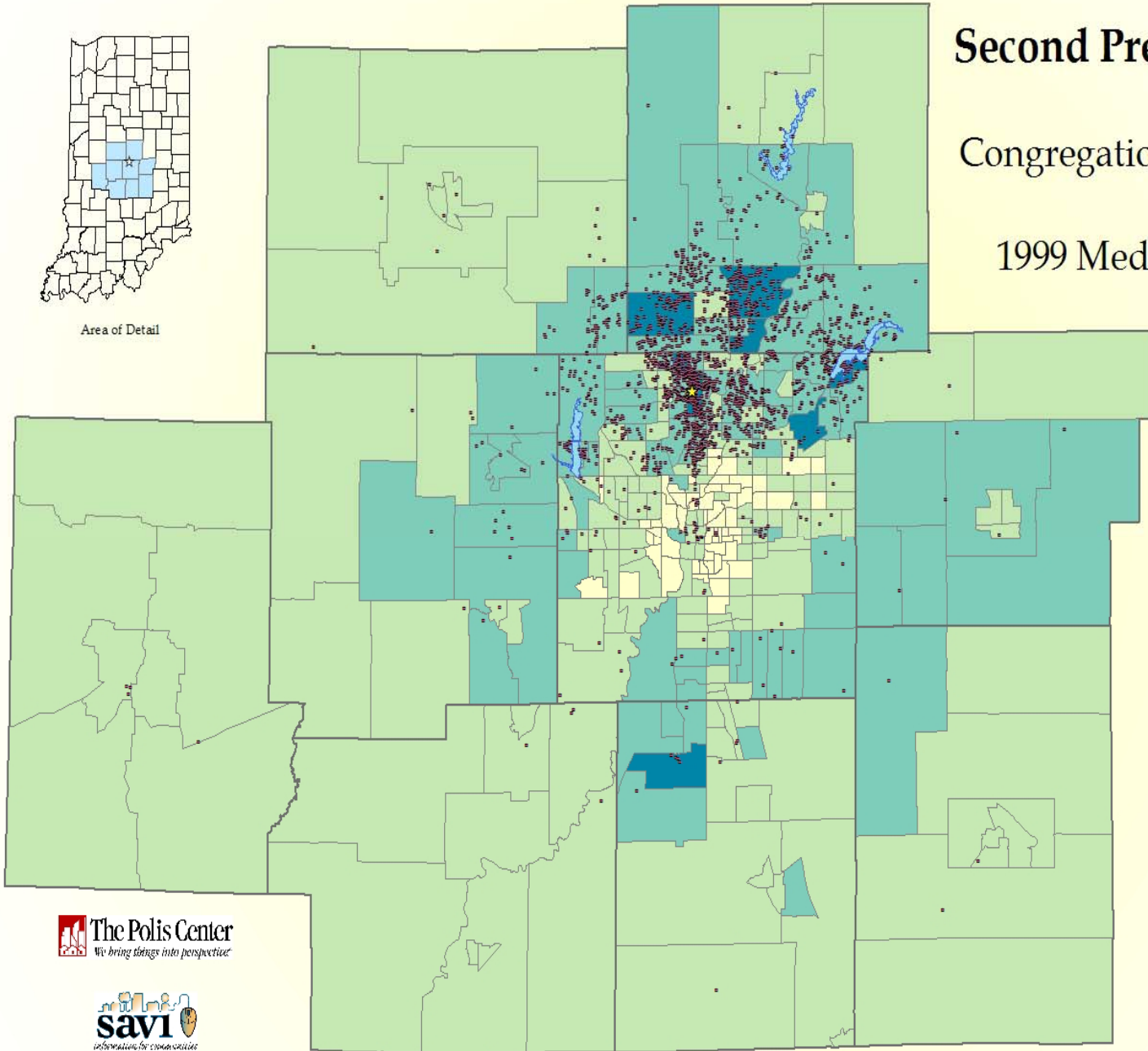
There are about
1,200 congregations
in Marion County.

Second Presbyterian Church

Congregation Member Locations and 1999 Median Family Income



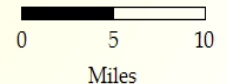
Area of Detail



- ★ Second Presbyterian Church
- Congregation Member

Median Family Income by Census Tract

- Less than \$35,000
- \$35,000 - \$60,000
- \$60,001 - \$100,000
- More than \$100,000



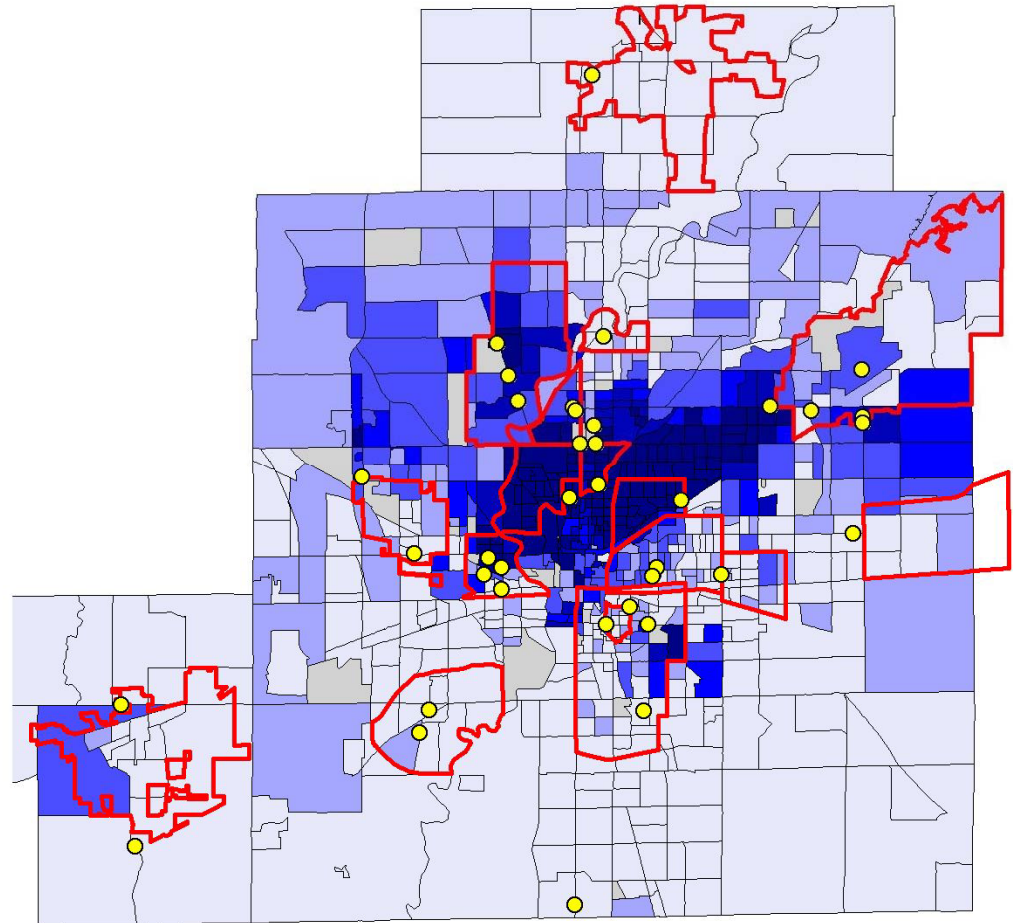
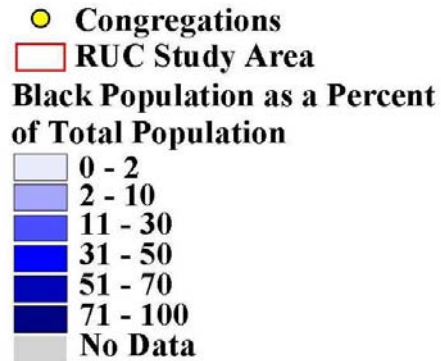
Source: SAVI

Map created: 10/20/2005

 **The Polis Center**
We bring things into perspective.

 **savi**
information for communities

Multi-Racial Congregations



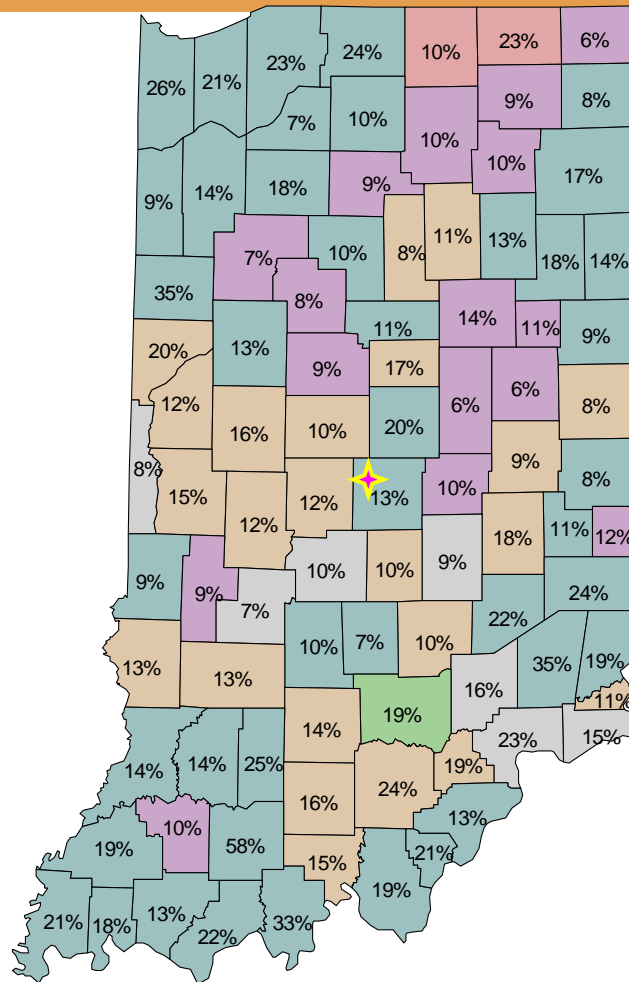
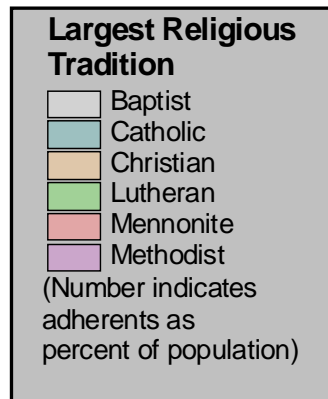
No easy way to construct and trace
denominational families across time

Simplistic visualizations

Does not capture denominational complexity

Lacks range and proportionality

Indiana's Religious Membership



Typology Construction

- Select from a list of pre-defined typologies

- Define new typologies on-the-fly

- Aggregate data to user-defined typologies

Data Additions and Manipulations

- User-supplied data

- Web services

- New fields and re-coding

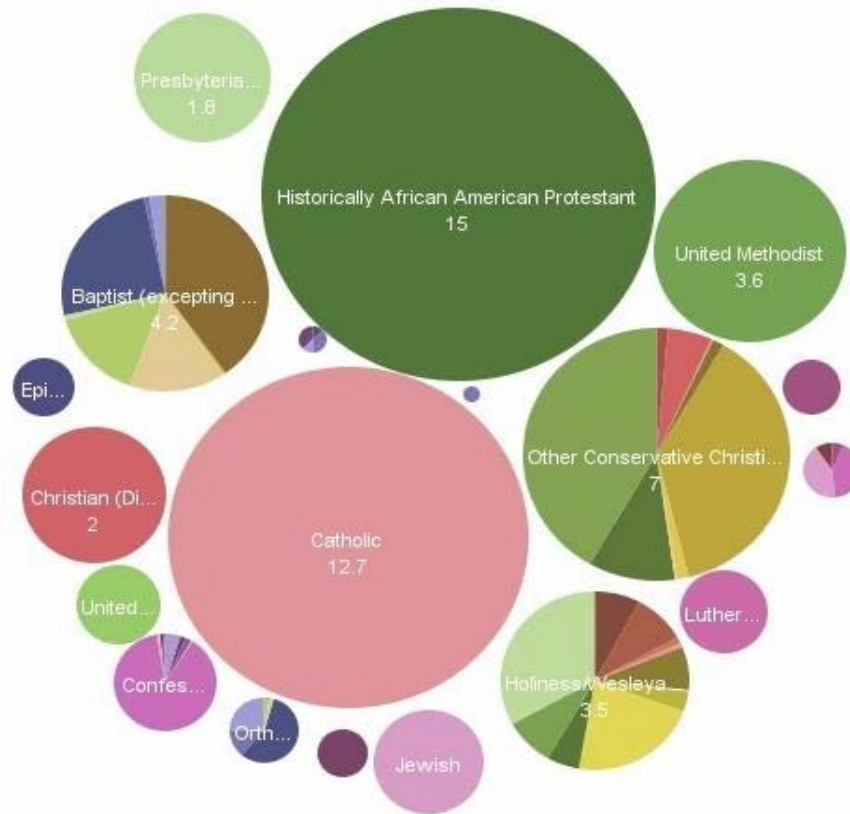
User-Defined Geographies

Visualization Requirements

View range and relative size of denominational types within the same geography or across geographies

Order the visualizations by user-defined measures of relative proximity and distance (e.g., theological proximity/distance, ecclesiastical proximity/distance, political proximity/distance, etc.

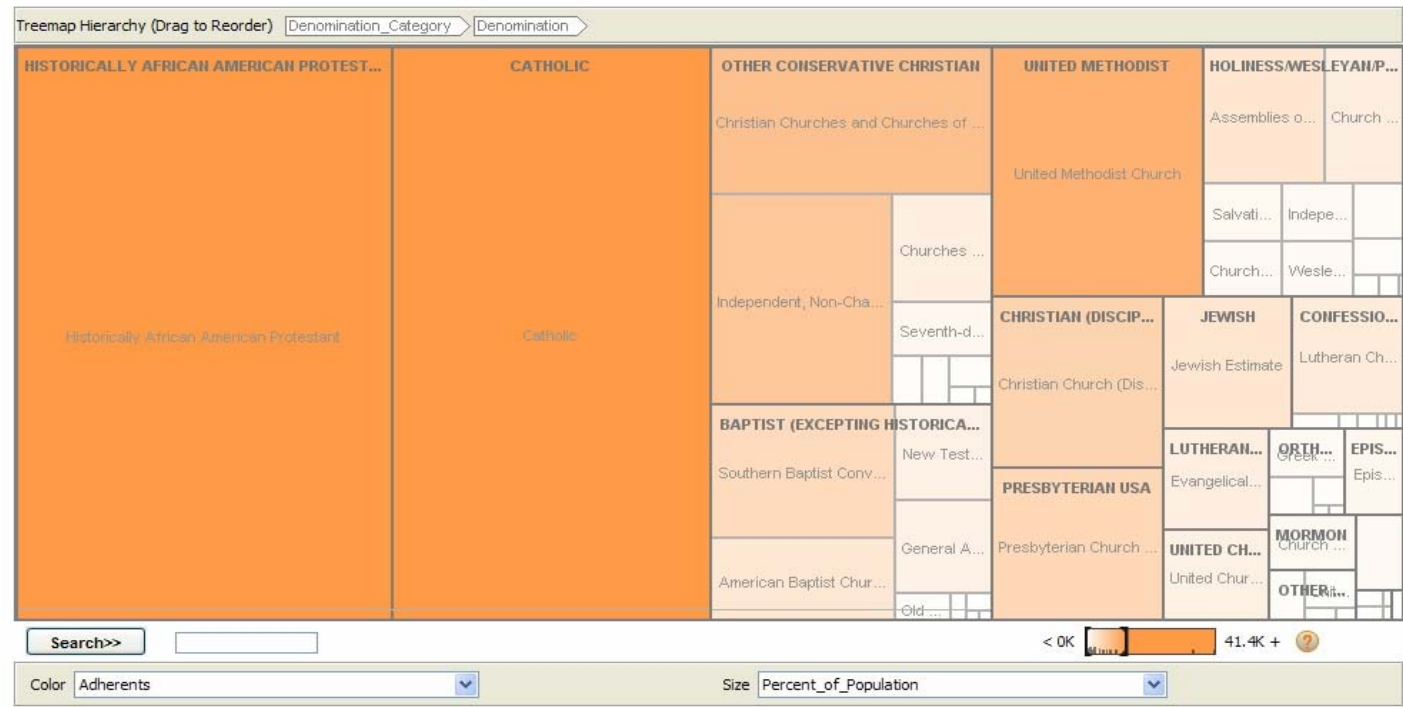
Compare multiple geographies



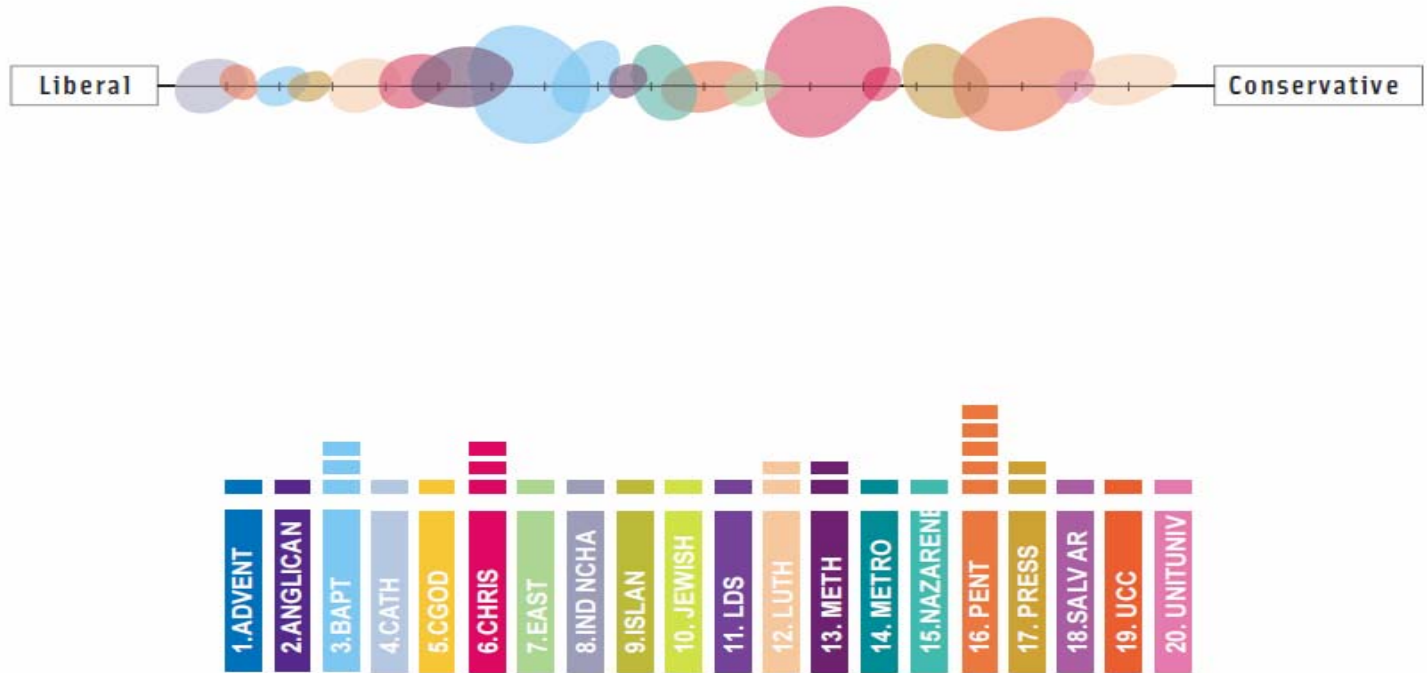
Visualizations : Marion County, Indiana Religious Denominations [Edit | Delete]

Creator: jtcolber

Tags: congregations adherents denominations religion

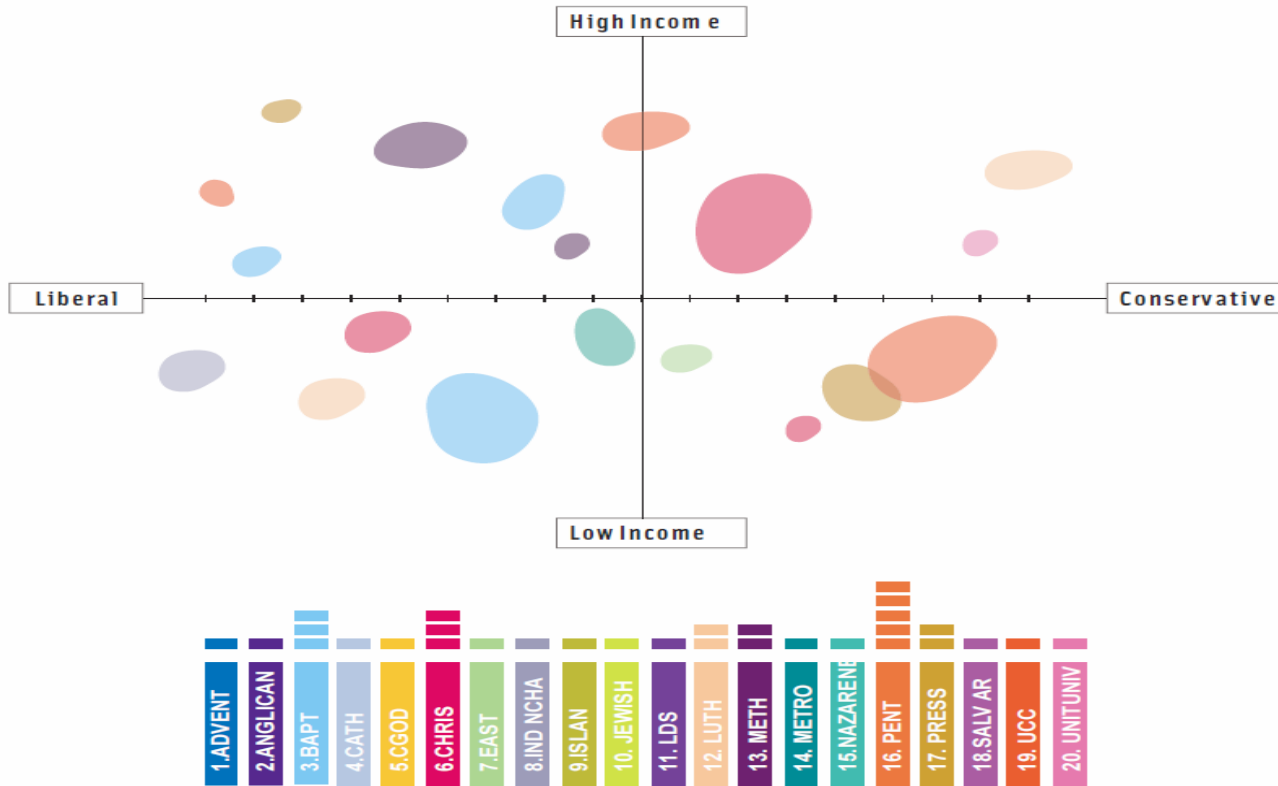


Proximity and Size



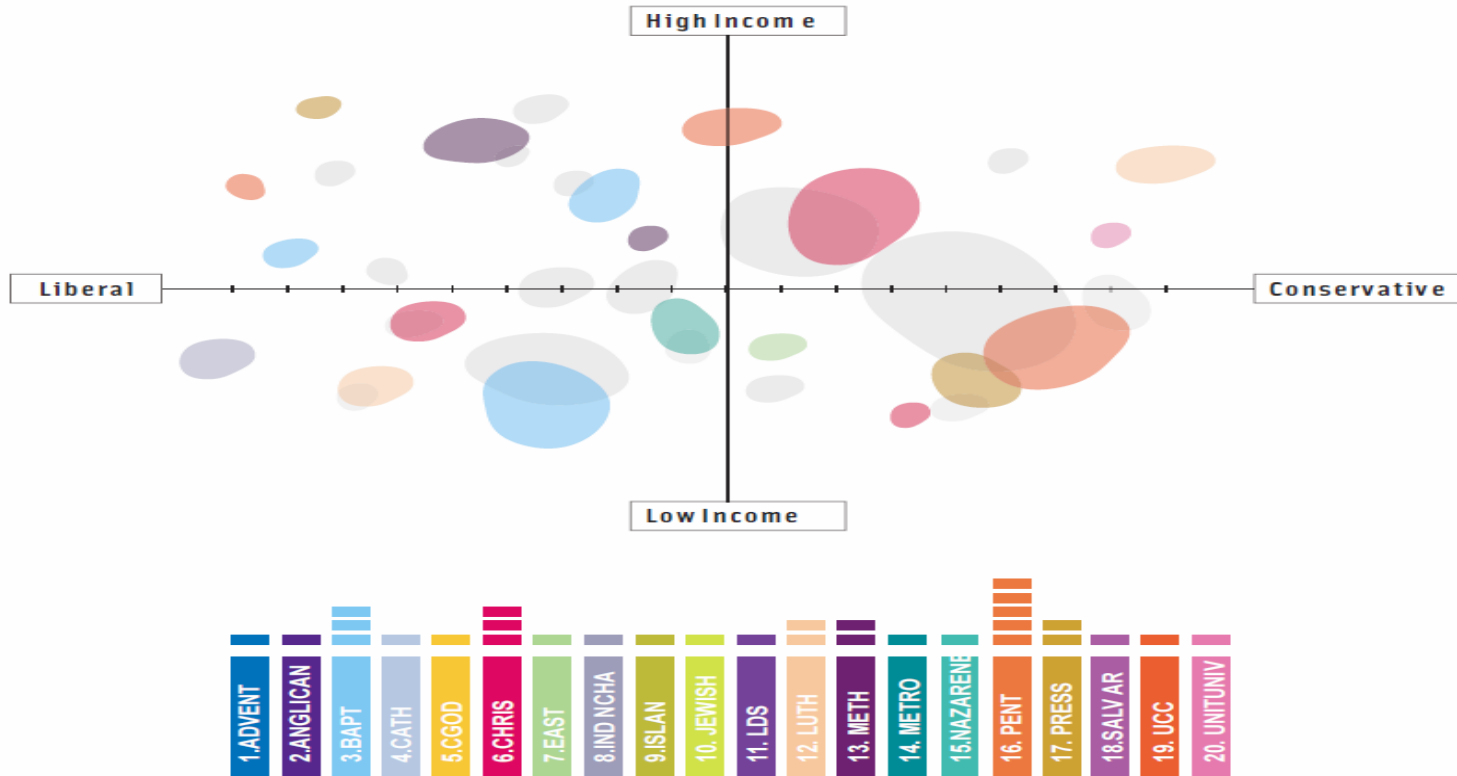
Denominations in Marion county plotted on a continuum according to theology

Multivariate Visualization



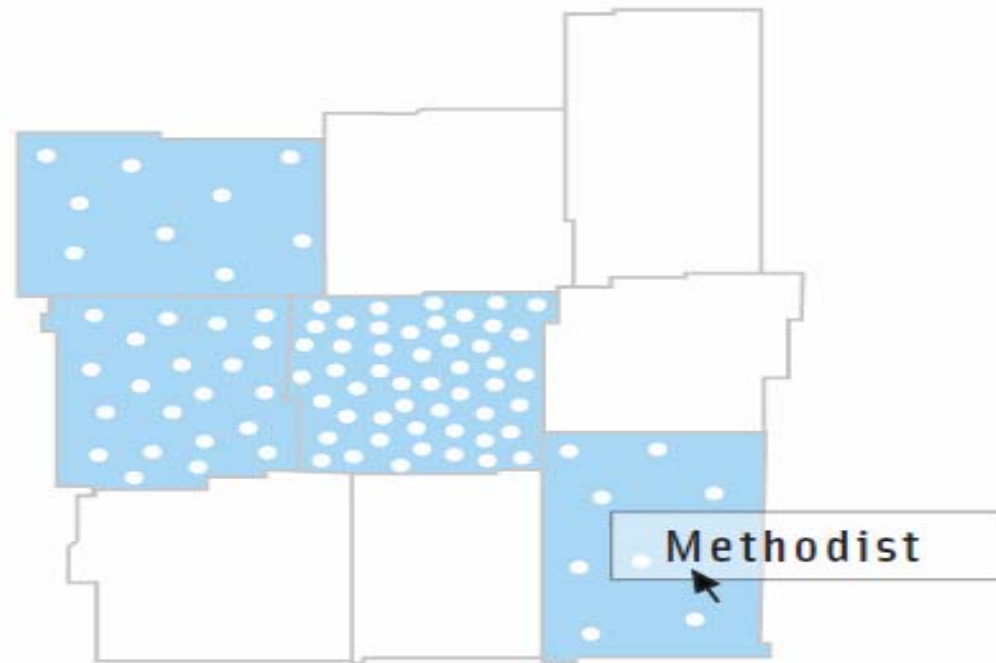
Denominations in Marion county plotted on a matrix according to theology on one axis and income on another

Geographically Comparative Multivariate Visualization



Denominations in Marion county plotted on a matrix according to theology on one axis and income on another

an additional county is show in the background and all in grey for comparison



Dots indicate other denominations present in each county within the Methodist "Zone of dominance"

Pareto principle (80/20): 80% of the effects
come from 20% of the causes

We often do not need the full analytical
functionality of ArcGIS 9.3 to accomplish
what humanists need

T.Harris, L.Rouse, and S.Bergeron, "The Geospatial Semantic Web, Pareto GIS, and the Humanities," in D.Bodenhamer, J.Corrigan, and T.Harris, eds., *The Spatial Humanities: GIS and the Future of Humanities Scholarship* (Indiana University Press, 2010), 124-43.

Moving beyond ESRI

Making GIS truly multimodal

Opening GIS to Web 2.0, VREs, and
immersive environments

Creating collaborative spaces

Developing a new epistemology (nonlinear,
fluid, reflexive)

Wikis

Mash-Ups

Blogs

Social networking sites

Volunteered video

VREs

Games

Mobile devices

Harness the problem-solving capabilities of a networked and communicating group of participant-collaborators

Uses Web 2.0 and Grid technologies

Wiki is prime example: based on compromise and consensus (old tradition) but leading to new structures of knowledge

Levy, Collective Intelligence (1997)

Participatory Learning

“Participatory Learning includes the ways in which new technologies enable learners (of any age) to contribute in diverse ways to individual and shared learning goals. Through games, wikis, blogs, virtual environments, social network sites, cell phones, mobile devices, and other digital platforms, learners can participate in virtual communities where they share ideas, comment upon one another's projects, and plan, design, advance, implement, or simply discuss their goals and ideas together. “

McArthur Foundation, 2008

Spatial humanities is an explicit recognition of the reciprocal influence of geographic and constructed space on culture and society.

Embraces all spatial technologies but bends them toward the humanities.

Multidisciplinary and multimodal.

Links time, space, and culture dynamically.

Joins humanities and GIScience

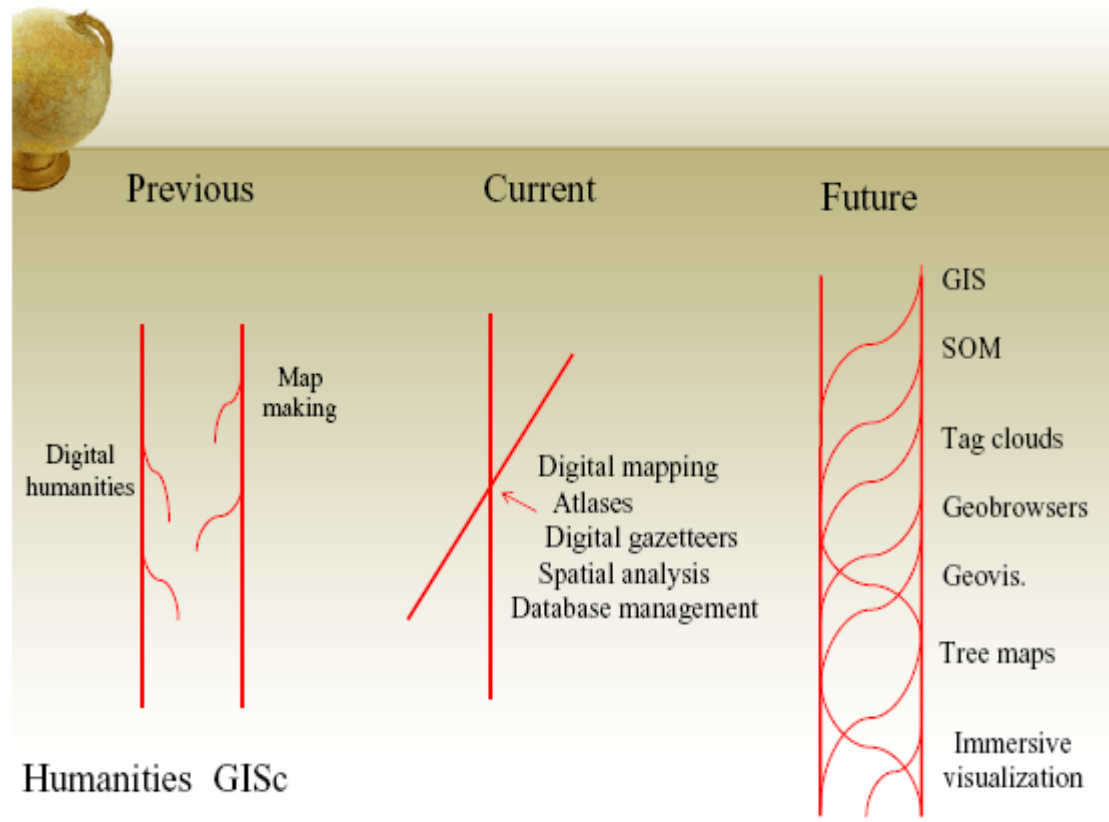
Neogeography

Volunteered Geographic Information (VGI)

Virtual globes, APIs, mash-ups, and social
networking

Geospatial semantic searching

Past, Present, and Future



Virtual globes



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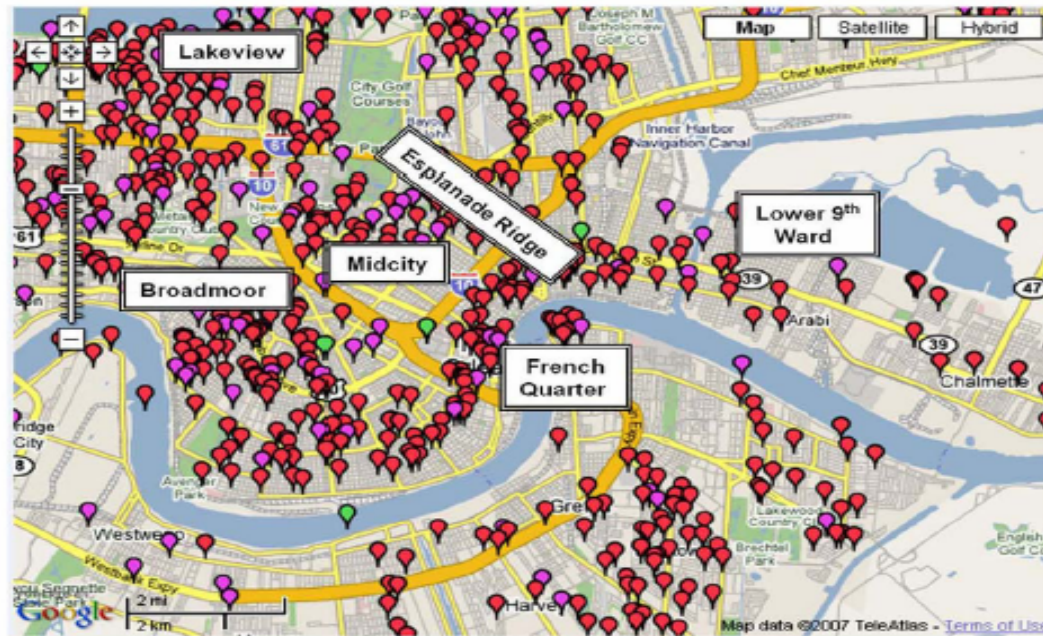
Spatial 3D







Cyberscape: Placemarks in post-Katrina New Orleans



Flooding Reports (via
Scipionus) in New Orleans,
Sept. 2005

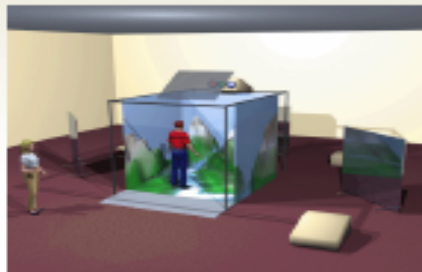
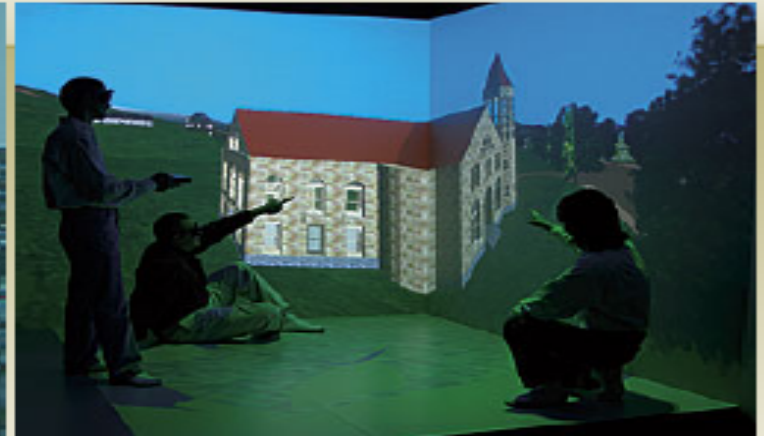
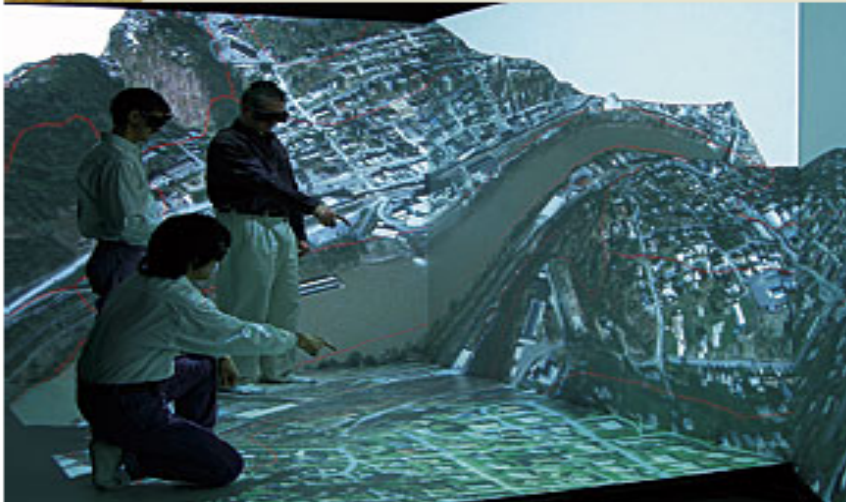
Who was able to or
interested in using
this new technology?

Which places were
they interested in?

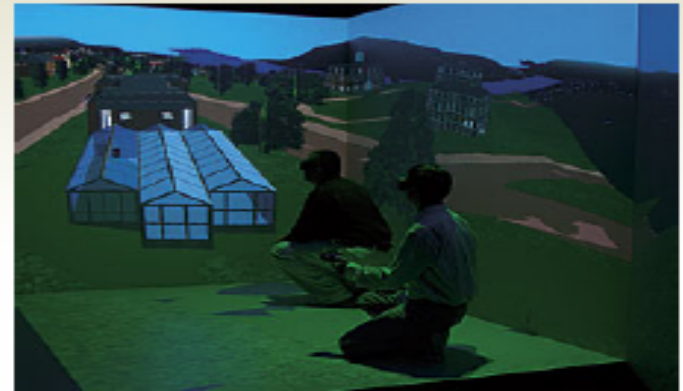
Crutcher and Zook. 2009. *GeoForum*



Interactive, immersive, and experiential visualization



‘a sense of
being there’



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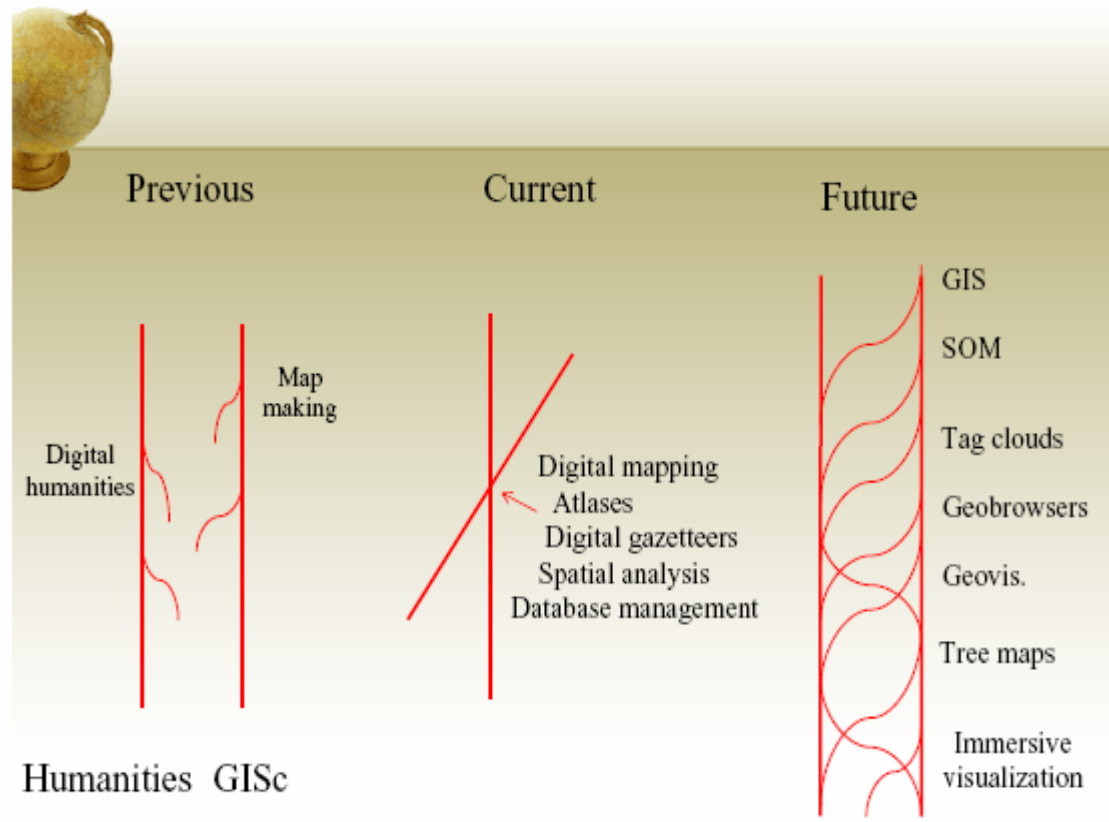
Spatial VR



Virtual Reality and GIS



Past, Present, and Future



- Life paths and spatial narratives
- Socio-spatial networks
- Virtual reality/immersion
- Gaming and simulations
- Practice theory
- Deep mapping/deep contingency

- Multi-media
- Multi-layered
- Open to negotiation
- Famed as conversation
- Visual and immersive

- New spatial collaboratories that allow
 - Retrieval
 - Contextualization
 - Hypothesis building
 - Flexible narration
 - Integration into knowledge networks
- Virtual Research Laboratories(VRL)
 - GRID+Web 2.0+Spatial Technologies

A unique post-modern scholarship with real and conceptual space as an integrating and animating framework :

Visual and experiential

Multiple perspectives

Complex environments

Simultaneous events

But how to prove the case?

Religion and the Atlantic World

How does religion as a spatial actor shape the Atlantic World?

What are its paths of transmission?

What spaces does it occupy and traverse?

What are the proximate others that contest religious spaces?

How does physical, relative, and conceptual space shape religion in the Atlantic World?

How does religion alter space?

What is its spatial logic?

How does religion affect the imaging (not imagining) of space?

What spatial processes accompany changing conceptualizations of religion?

What methods/technologies does the project invite/require?

Project Criteria

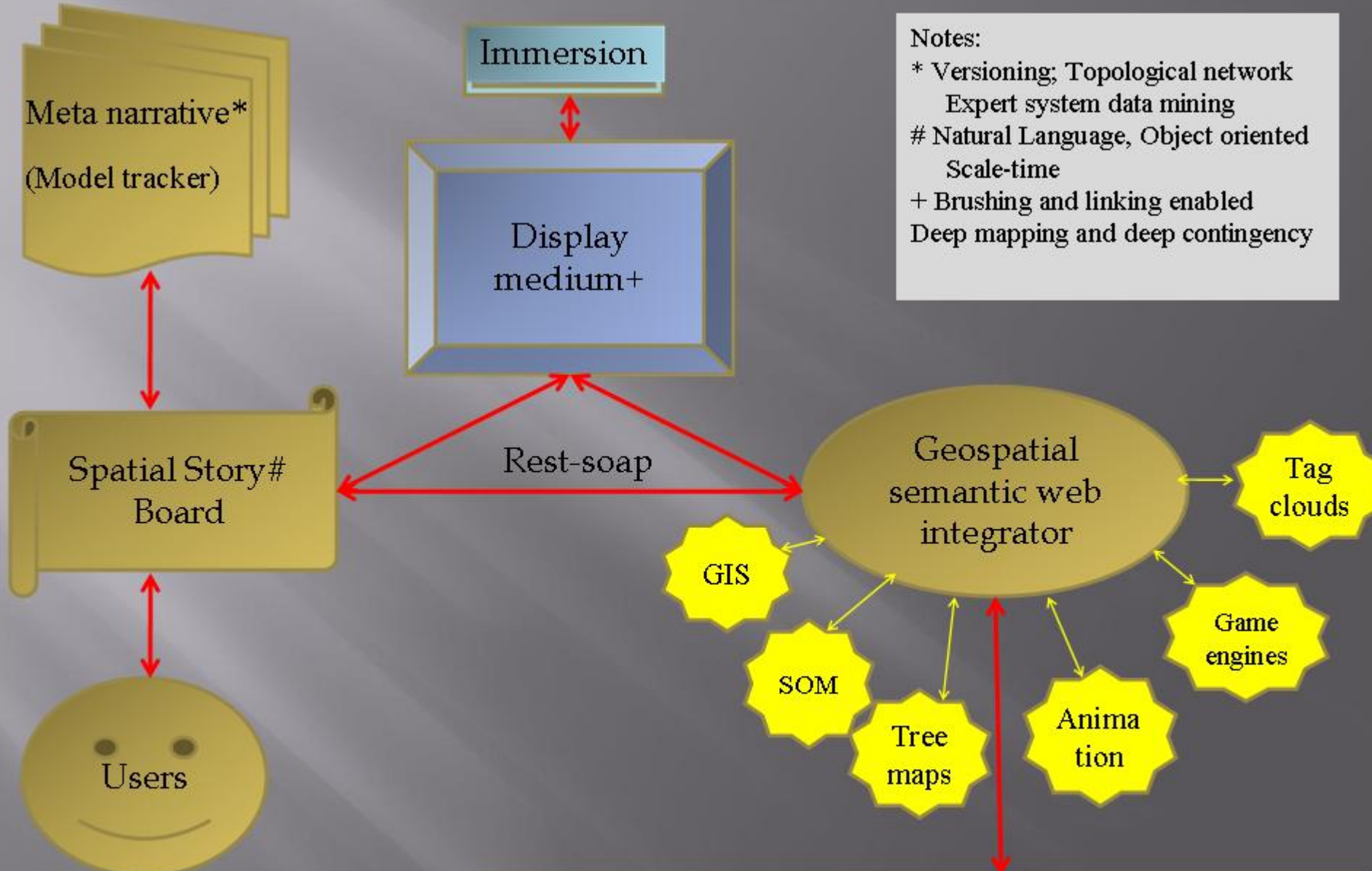
- Make space explicit
- Address postmodern humanities
 - Agency
 - Fluidity
 - Simultaneity
 - Contingency
 - Uncertainty
 - Ambiguity
 - Multiple narratives
- Recognize problems with evidence, skills
- Reconcile epistemologies
- Make tools responsive to humanities
- Participatory platforms

Religion and Atlantic World as a Testbed

- Competing spatial schemes (geographical/conceptual)
- Discontinuous space and time
- Imagined communities
- Negotiating space
- Movement/flux
- Scale (autonomous, discontinuous, intersecting, competing)
- Spatio-temporal networks
- Spatial and temporal fluidity
- Emergent realities
- De-territorialization/re-territorialization
- Recursivity/Process

Characteristics

- Alternate realities
- Fluid conceptions of space
- Simultaneity
- Multi-nodal/multi-perspective
- Multi-scalar
- Movement
- Alternate mapping schemes
- Linked space /time
- Discontinuous time/space/scale
- Robust visualizations



Notes:
 * Versioning; Topological network
 Expert system data mining
 # Natural Language, Object oriented
 Scale-time
 + Brushing and linking enabled
 Deep mapping and deep contingency

Data: Text, oral history, spatial data, photographs
 primary sources, sound, music, video, sketches,
 maps, narratives

Humanities GIS
For the Atlantic World