

Annotated Bibliography: Religion in Cascadia
Religion and Diversity Project
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Albanese, C.L., *Nature Religion in America: From the Algonkian Indians to the New Age*.
Chicago: University of Chicago Press, 1990.

Nature religion, according to Albanese, refers to a modern social construction of past and contemporary American religion, with some of its roots reaching as far back as the nineteenth century. Nature religion is this-worldly, such that its sacredness centers around a passion and concern for achieving peace and perfection in this world, in society itself. Drawing from such sources as nineteenth century spiritualism and Indigenous practices, this book seeks to demonstrate how 'nature' in America historically was identified and some of the moral responses that followed. Chapter five focuses on the complexity of nature religion and its relationship to a pluralistic American culture.

Alper, Donald K. "The Idea of Cascadia: Emergent Transborder Regionalisms in the Pacific Northwest-Western Canada." *Journal of Borderlands Studies* 9 (1996): 1-22.

This article focuses on economic and ecological concerns in the binational region known as "Cascadia." Through examination of the economic strength and ecological interdependence that has contributed to visions for dissolution of the Canada-USA international border, Alper argues that nongovernmental organizations and businesses are integral to the development of regional ties. Cascadia is assessed in terms of 'mind-sets' and frameworks for transnational cooperation and regional problem solving.

Alper, Donald K. "Transboundary Environmental Relations in British Columbia and the Pacific Northwest." *The American Review of Canadian Studies* 27, no.3 (1997): 359-83. doi: 10.1080/02722019709481555

The article discusses the significant environmental activity, activism, politics and organizations present in Washington, Oregon and British Columbia, reflective of strong environmental values comparable to other provinces and states in North America. The passion of some environmentalists have garnered international attention in protests such as the resistance against logging old growth forests in the Clayoquot Sound area on Vancouver Island, demonstrating the role that environmental concerns play in fostering binational and international dialogues and relationships that extend from NGOs to organizations such as Greenpeace.

Alper, Donald K. and Daniel T. Douthit, eds. *Borderblur: In and Out of Place in British Columbia and the Pacific Northwest*. Bellingham, WA: University Publishing Services at Western Washington University, 2003.

Philip Resnick, "British Columbia: A Distinct Region of Canada." Pgs. 15-19

- Resnick suggests that there is a certain amount of resentment in BC vis a vis the rest of the country. There is a sense of being a colony within the country. He also stresses

the importance of the environmental elements of BC, and how these serve as “our cathedrals.” BC is also utopian and future focussed. Argues that Canada is made up of six provinces (Saskatchewan, Manitoba, New Brunswick, Nova Scotia, PEI, Newfoundland), three region provinces (BC, Alberta, Ontario) and one national province (Quebec).

Joel Connelly, “Perspective on Cascadia.” Pgs. 99-103

- Connelly presents some of the issues uniting the region, which cross the borders between the US and Canada, and the essential differences. He talks about the issue of population growth and concentration across the region. In terms of differences, he expresses that BC has a completely different industry and resulting economy than Washington and Oregon. Connelly suggests that immigrants are more prevalent and more welcome in BC than in WA and OR. Finally, he presents the fact that Canada and the US have different senses of community and social services.

Donald K. Alper, “Deciphering Cascadia: Borders Unblurred.” Pgs. 105-109

- Suggests the “border acts as a barrier to the free flow of economic, social and political activity” in Cascadia. He presents 4 factors that go against seeing Cascadia as a region: (1) cultural differences (people don’t see themselves as Cascadians), (2) lack of interest among political leaders in the region, (3) durability and power of sovereignty (especially post 9/11), (4) resistance by the environmental community. He posits that Cascadia is at best an “alliance of business interests” but it is an idea that has been unable to gain traction as an “identifiable Cascadian cross-border community.”

Ashbaugh, James G. *The Pacific Northwest: Geographical Perspectives*. Dubuque IA: Kendall/Hunt, 1997.

Ashbaugh is a Portland State University geographer who edited this compilation of essays, primarily from the regional academics, that offer insight into the geography of Washington, Oregon and Idaho. The chapters are broken down into three broader sections that focus on the physical environment, natural resources and economic geography. More specifically, some topics covered include landforms, climate, vegetation, soils, fish, forests, agriculture and tourism, with the collective intent to offer an educational and academic text for Pacific Northwest geography.

Bateson, Gregory. *Steps to an Ecology of Mind*. New York: Ballantine Books, 1972.

A collection of essays spread over thirty-five years, collectively intended to propose a new way of thinking about ideas which Bateson refers to as an "ecology of mind." The book discusses such topics as metalogues, form and pattern in anthropology, epistemological ecology, and crisis in the ecology of mind, among others. The author suggests that a link needs to be developed between the fundamentals of science and contemporary knowledge of on the nature of pattern and order. This requires going back to the earliest periods of scientific and philosophical thought that existed prior to the conceptual study of philosophy, science and religion as distinct and separate disciplines.

Barman, Jean. *British Columbia: Spirit of the People*. Madeira Park, BC: Harbour Pub., 2008.

Spirit of the People offers a text focused on the social history of British Columbia, and is complimented by an array of images and photographs. Collectively, the text and images contribute to the illustration of the inter-relationships between the province and its inhabitants and immigrants. Some of the topics covered include regional landscapes and animals, Indigenous populations, the settlement of immigrants, and historical events and developments such as the gold rush and Canadian confederation, along with economic contributions including logging fishing, the railway. Overall, the author provides a great sense of the diversity within British Columbia while celebrating its social history and projecting a positive future.

Barman, Jean. *The West beyond the West: A History of British Columbia*, 3rd ed. Toronto: University of Toronto Press, 2007.

Barman looks mostly at the historiography of British Columbia during the twentieth century, particularly looking at the province's social history in terms of gender, class and race. Topics such as the region's demographics, Indigenous populations and their history, the experiences of other marginalized groups including those of women and visible minorities, as well as education and popular culture. Less focus is given to economics or politics, and environmental and religious aspects are not explicitly discussed at all.

Beebe, Morton. *Cascadia A Tale of Two Cities: Seattle and Vancouver, B.C.* San Francisco: Abrams, 1996.

Could not locate. Photo book of the landmarks of Cascadia accompanied by 9 essays by local writers.

Bennett, John W. and Seena Kohl. *Settling the American and Canadian West, 1890-1915: Pioneer Adaptation and Community Building*. Lincoln: University of Nebraska Press, 1995.

This book investigates the Pacific Northwest during its final period of settlement between 1890 and 1920 with the use of remembered experiences from those who migrated from primarily Europe and eastern North America. Autobiographical information and local histories published by this population movement offer insight into these migrant's experiences and adaptation to new environments and communities in the Canadian-American west.

Block, Tina, "Religion, Irreligion, and the Difference Place Makes: The Case of the Postwar Pacific Northwest." *Social History*, 43 (2010): 1-30. Doi: [10.1353/his.2010.0005](https://doi.org/10.1353/his.2010.0005)

Secularism in the Pacific Northwest has historically presented itself as a cultural phenomenon sustained in the assumptions and narratives about this region of North America, and as such has been adopted as an inevitable characteristic of this region since the Second World War. That secularism is not a demographic phenomenon but rather a cultural one, is the point discussed in

this paper, based off a study that compares the Pacific Northwest to other regions in North America in order to situate the non-religiosity of the region.

Block, Tina, ““Going to Church Just Never Even Occurred to Me”: Women and Secularism in the Pacific Northwest, 1950-1975.” *The Pacific Northwest Quarterly*. 96, no.2 (Spring, 2005): 61-8 URL: <http://www.jstor.org/stable/40491833>

Block situates the role of women in the secularization of the Pacific Northwest post World War Two. The author discusses female atheist activists who emerged alongside a wider cultural norm of critically assessing churches and traditional religion. Furthermore, the article discusses how women with religiously indifferent attitudes contributed to the development of a complex secular social culture in the Pacific Northwest.

British Columbia Environmental Network. “Helping the Land Heal: Ecological Restoration in British Columbia.” Conference Proceedings. Victoria, B.C.: B.C. Environmental Network, 1988.

Composed of manuscripts from fifty of the ninety presentations that took place at the "Helping the Land Heal" conference held in Victoria, British Columbia on November 5-8, 1998. The presentations fall into broad categories such as ecological restoration and community, watershed restoration, forest restoration, and restoration of urban and settled areas, among others. The conference was attended by four hundred individuals from across British Columbia, demonstrating a rapidly growing interest in ecological restoration. The greatest interest for the conference came from grassroots organizations sustained primarily through volunteers who actively support the protection and restoration of their local ecosystems.

Bunting, Robert. *The Pacific Raincoast. Environment and Culture in an American Eden, 1778-1900*. Lawrence: University Press of Kansas, 1997.

Bunting focuses on the bioregion of Oregon and Washington, and examines from the late nineteenth century onward the impact that Indigenous communities had on the land, as well as the impact on trees by colonial settlers as well as industrial development in the twentieth century. Looking at the different developments of Oregon and Washington's economies, Bunting assesses how American's ideology and economics altered the region's ecology over time, acknowledging the essential nature based elements of the Pacific Northwest's resources.

Burkinshaw, Robert K. *Pilgrims in Lotus Land: Conservative Protestantism in British Columbia 1917-1981*. Kingston, ON: McGill/Queens Press, 1995.

This book looks at the development of evangelicalism amidst secularism in British Columbia over the course of the twentieth century. With consideration of both the uniqueness of BC society and the peculiar conservative Protestant growth, Burkinshaw examines how the phenomenon of evangelicalism was effected by post world war politics, and continued to grow well into the 1970s. This religious trend is argued to be influenced by American fundamentalism, and is considered to be adaptable given the various ethnic and social changes of BC's population over the course of the century.

Carlson, Keith, ed. *You Are Asked to Witness: The Sto:lo in Canada's Pacific Coast History*. Chilliwak, B.C.: Sto:lo Heritage Trust, 1997.

You Are Asked to Witness focuses on the Sto:lo Nation of the lower Fraser River valley in British Columbia, and its member's various triumphs including great contributions of academic knowledge on the part of First Nations. The volume captures the Sto:lo experience, including encounters with non-Indigenous persons, witnessing government coercion, the Sto:lo's participation and integration into European settler society, and contemporary legal disputes over land resources. The book offers an engaging look at the history of the Sto:lo while also capturing important concepts of Sto:lo epistemology and contributions to non-Indigenous society.

Carr, Mike. *Bioregionalism and Civil Society: Democratic Challenges to Corporate Globalism*. Vancouver: UBC Press, 2004.

Carr focuses on the social and cultural movement referred to as 'bioregionalism' in the context of globalization. Bioregionalism has been growing in North America and more recently in Central and South America, with small expressions seen also in Europe, Japan and Australia; despite the spread of this movement, it has largely gone unnoticed. The goal of the book is to contribute to an understanding of bioregionalism and its potential to offer sustainable and healthy alternatives to the expansion of global capitalism. Of importance within the bioregional movement are the emotional and spiritual experiences of its participants, while also offering a socially just, democratic and ecologically sustainable approaches to globalization.

Chandler, Siobhan. "The Social Ethic of Religiously Unaffiliated Spirituality." *Religion Compass*. 2, no.2 (2008): 240-256. Doi: 10.1111/j.1749-8171.2007.00059.x

Chandler investigates the growth of Westerners engaged in spiritual seeking since its inception in the 1970s New Age movement. non-institutional individual spirituality is analyzed in terms of a cultural ethic of individualism and religious antiauthoritarianism. This article draws from studies that have demonstrated a positive correlation between individualism and civic engagement to counter criticisms of this population as narcissistic and socially alienated. It is suggested that religiously unaffiliated spirituality is potentially its own socially engaged form of religion.

Chang, Kornel S. *Pacific Connections: The Making of the U.S.-Canadian Borderlands*. Berkeley: University of California Press, 2012.

Pacific Connections looks at Washington and British Columbia with the objective of providing an overview of the region's development from a binational rivalry to a cohesive North American region that has played a key role in transpacific development. Attention is given to such topics as Asiatic immigrant labourers who overcame exclusionary immigration laws, the threat of anticolonial radicalism which resulted in a stronger joint effort between Canada and the US, as well as gender, whiteness and imperialism. The roles these factors played in the formation and utilization of the national border as a filter and exclusionary tool is discussed, and it is demonstrated that the borderlands of this Pacific Northwest region contributed greatly to economic and political globalization.

Clark, Warren. "Patterns of Religious Attendance." *Canadian Social Trends*. Ottawa: Statistics Canada (Winter 2000): 23-27.

This article looks at the patterns of religious attendance in Canada, utilizing the General Social Survey to consider factors that contribute to religious attendance. Moreover, Clark considers the dramatic decline of regular attendance to religious services in terms of its impact on societal cohesion as a whole, given that religious services encourage shared community development. The article offers several informative statistics on religious attendance from Statistics Canada.

Clark, Warren and Grant Schellenberg. "Who's Religious?" *Canadian Social Trends*. Ottawa: Statistics Canada (Summer 2006): 2-9.

Clark and Schellenberg utilize data collected from the General Social Survey and the 2002 Ethnic Diversity Survey to track the religious beliefs and practices of Canadians. Taking various aspects into consideration, such as Canada's observable decline in religious affiliation and attendance, the private engagement of religious activities individually, reported religious importance and an overall religiosity index, changes in Canadian's religiosity are discussed. It is suggested that despite great declines in religious attendance, Canadians predominantly remain religious through engaging in religious practices independently, and maintain a high level of personal importance for their religion. Young adults (ages fifteen to twenty-nine) are consistently the least religious population, especially in British Columbia.

Coates, Kenneth S. "A Matter of Context: The Pacific Northwest in World History." In Hirt, ed., *Terra Pacifica*, 109-133.

Coates considers the growth of research on and awareness of global developments, including global patterns and characteristics in terms of the newly emerging field of world history. With regional historiography in mind, such as seen with scholarship on the Pacific Northwest, it is suggested that such transboundary regional history is not the antithesis of world history (as it may initially seem). Rather, more recent regional scholarship has included efforts to understand the Pacific Northwest amidst the setting of world history and has opened up new opportunities for historians to understand the significance of local developments in the Pacific Northwest, its impact on other regions and nations, and vice versa; this chapter investigates some of these influences.

Cobb, John B. Jr and Christopher Ives, eds. *The Emptying God: A Buddhist-Jewish-Christian Conversation*. New York: Orbis Books, 1998.

This book primarily focuses on the philosophy of Buddhism as expressed through the work of Masao Abe, including scholarly responses to Abe's work on various Buddhist-Christian interfaith topics. Masao Abe has served as the Zen Buddhist representative in the Western world since 1966, and his philosophical developments as expressed through his understandings of Buddhism, have been particularly useful for interreligious dialogues. Abe's vision embodies a unified world, which he believes first requires a spiritual foundation from which all religions can relate to and emerge from as mutually supportive traditions of cultural diversity in a global community.

Cone, Molly, Howard Droker, and Jacqueline B. Williams, *Family of Strangers: Building a Jewish Community in Washington State*. Seattle: Washington State Jewish Historical Society, in association with University of Washington Press, Seattle & London, 2003.

This book traces the historical development of Judaism in Washington, beginning with the first Jewish settlers arriving around 1850. During the last two decades of the 20th century, Jewish communities flourished in Washington. In the 1990s the rate of marriage between Jewish and non-Jewish individuals continued to soar in Washington. Religion remained central to Jewish life, along with a notable increase in the diversity of religious lifestyle of the Jews of the Evergreen State. Whereas there was only one before 1980, by the year 2000 Seattle supported six Jewish day schools, primary middle and high schools. In 2000, Greater Seattle had seventeen Jewish congregations demonstrating more diversity than ever including Orthodox, Reform, Conservative congregations.

Crawford O'Brien, Suzanne. "Salmon as Sacrament: First Salmon Ceremonies in the Pacific Northwest." In *Religion, Food and Eating in North America*, edited by Benjamin E. Zeller, Marie W. Dallam, Reid L. Neilson and Nora L. Rubel, 114-133. New York: Columbia University Press, 2014.

This article explores the sacramental nature of salmon among the Coast Salish of western Washington and southwest British Columbia. Crawford O'Brien suggests that like the bread of the Eucharist, salmon is the most mundane as well as the most sacred of foods, it represents the most fundamental spiritual relationships, manifest in food, and it leads to commune with others (salmon included) and the sacred. She further posits that important spiritual narratives of the Coast Salish are mirrored in the lives of salmon and so "First Salmon ceremonies affirm the belief that contemporary communities can likewise find their way home and be restored to a new strength" (128). The chapter therefore suggests that for Native people in the Pacific Northwest, the spiritual world is intrinsically placed within the material and natural world, in this case represented by salmon and the First Salmon ceremony.

Crawford O'Brien, Suzanne. *Coming Full Circle: Spirituality and Wellness among Native Communities in the Pacific Northwest*. University of Nebraska Press, 2013.

"An interdisciplinary exploration of the relationships between spirituality and health in several contemporary Coast Salish and Chinook communities in western Washington from 1805 to 2005. Suzanne Crawford O'Brien examines how these communities define what it means to be healthy, and how recent tribal community-based health programs have applied this understanding to their missions and activities. She also explores how contemporary definitions, goals, and activities relating to health and healing are informed by Coast Salish history and also by indigenous spiritual views of the body, which are based on an understanding of the relationship between self, ecology, and community." (taken from <http://luteworld.plu.edu/p-10833-coming-full-circle-spirituality-and-wellness-among-native-communities-in-the-pacific-northwest.aspx>)

Crawford O'Brien, Suzanne. "Healing Generations in the South Puget Sound." In *Religion and Healing in Native America: Pathways for Renewal*, edited by Suzanne J Crawford O'Brien, 135-159. Westport, CT: Praeger Publishers, 2008.

This book examines religion and healing in North America, with an emphasis on the lived experience of indigenous religious practices, in order to challenge stereotypes of Native people as primitively locked in the nineteenth century and to demonstrate that they engage in indigenous traditions and philosophies while also adapting to the present context. This work draws from first-hand experiences, ethnographic accounts, narratives, and current scholarship on Native practices to present a portrait of the intersection of tradition, cultural renewal, ceremony and healing. The four main sections of this book look at "Healing the Soul Wounds of Colonialism," "Cultural Reprise, Identity, and Social Well-Being," "Native American Notions of the Embodied Self," and "Healing through Narrative and Storytelling."

Cullon, Dei`dre. "A View from the Watchman's Pole: Salmon, animism and the Kwakwaka'wakw Summer Ceremonial." *BC Studies: The British Columbian Quarterly*, No. 177 (Spring 2013): 9-38.

The author discusses nineteenth century ceremonialism in the summer seasons for the Kwakwaka'wakw, which has received less attention in the literature, and includes spirituality focused on salmon ecology and sustenance. Animism and animistic belief is considered in relation to the endowment of salmon and salmon traps, and the supernatural realm. Cullen frequently contrasts the summer ceremonial with that of the winter, the latter of which is argued to be contingent on the former's fostering of resource abundance via cosmologically and spiritually guided resource management practices.

Douglas, Mary. *Natural Symbols: Explorations in Cosmology*. London: Barrie and Rockliff, 1970.

The author seeks to identify four social systems of natural symbols which utilize images of the human body to enhance daily experiences within society. The premise of these social systems stems from a notion of concordance between symbolic and social experiences. Douglas seeks to show that fundamental attitudes toward spirit and matter are strongly subjective, and ultimately are coded through bodily symbols and governed by social experiences in society. It is suggested that the current dichotomy between spirit and matter is an assertion of spiritual values, and is particularly evident in Christian history and practices.

Duff, Wilson. *The Indian History of British Columbia*. Vol 1. Victoria: Provincial Museum, 1965.

This work examines the effects of immigrant settlement on First Nations economy, culture, religion, etc.

Dunlap, Thomas R. *Faith in Nature: Environmentalism as Religious Quest*, Seattle, Washington: University of Washington Press, 2004.

Dunlap is concerned with environmentalism and seeks to analyze its roots, culture and development into a movement with a particular view of the universe that is becoming increasingly more accepted. *Faith in Nature* disentangles the interconnectedness of religion, science and nature, and considers the roots of contemporary environmentalism as reaching as far back as the seventeenth century and the Enlightenment. The author argues that environmentalism has roots in Western culture, and that its conception must be understood in order to conceive of its potential as a secular faith that utilizes scientific understanding to search for ultimate meanings and a transcendent within this world.

Ecotrust, Pacific GIS and Conservation International. *The Rain Forests of Home: An Atlas of People and Place*. Portland, Oregon, 1995.

This work is intended to increase the likelihood that contemporary civilization will engage in a deliberately reciprocal relationship with nature as the First Nations of the Northwest Coast has – that is, to renew relationships with people and place. It seeks to provide a first approximation of the status of coastal temperate rain forest in the region, including a determination of the remaining amount of natural forest within the coastal temperate rain forest zone. Topics discussed include: Coastal temperate rain forests, past and current research, rain forests of home, First Nations of the coastal temperate rain forest, the status of language groups, research determining the status of the forest and watershed condition, and limits of present research on the coastal temperate rainforest.

Edwards, Thomas and Carlos A. Schwantes, eds. *Experiences in a Promised Land: Essays in Pacific Northwest History*. Seattle: University of Washington Press, 1986.

This collection of essays offers a diverse set of perspectives on various topics related to the USA's Pacific Northwest. Collectively these essays investigate broad themes including discovery, exploration and settlement, urban-industrial society, reform and repression which is lastly followed by the modern era. As such, the collection is ordered chronologically into four time periods, and is intended to offer an expansion and enhancement of Pacific Northwest History to date.

Etulain, Richard W. "Inventing the Pacific Northwest: Novelists and the Region's History." In Hirt, ed., *Terra Pacifica*, 25-52.

Etulain investigates two shifting fictional interpretations, each strongly linked to the two world wars, that define the literary history in the Pacific Northwest region. With consideration of various literary contributions and novelists, this chapter discusses the realism present in the fictional works during the first two decades of the twentieth century alongside an abundance of women's historical fiction, followed by later trends that contributed to understanding the place and peoples of the Pacific Northwest. While the region is sometimes depicted as an open and expanding frontier undergoing great development, other times it is explained as a culture of postregional experiences. Overall, however, the heritages of the Pacific Northwest have been a consistent source for literary fiction over the course of the twentieth century, and contribute to understandings of this region's history.

Evans, Sterling, ed. *The Borderlands of the American and Canadian Wests: Essays on Regional History of the Forty-ninth Parallel*. Lincoln: University of Nebraska Press, 2006.

A collection of essays offering a regional history of the forty-ninth parallel through discussions on such topics as defining the region and the border including conceptual and practical boundaries, offering a cross-national comparative history, the colonization of this region, Indigenous history and experiences in this region, as well as farming, industry, labour, natural resources, conservation and environmental issues within the borderlands. Bruce Miller in chapter three focuses particularly on the Pacific Northwest of the USA and Canada. He argues that the forty-ninth parallel, an arbitrary boundary that divides peoples and communities, as a political border that has created various boundaries and challenges for Indigenous populations.

Ferguson, Todd W. & Jeffrey A. Tamburello. "The Natural Environment as a Spiritual Resource: A Theory of Regional Variation in Religious Adherence." *Sociology of Religion*, (July 2015): 1-20.

Ferguson and Tamburello study the potential correlation between an area's natural amenities - including mountains, hills, lakes, beaches and pleasant weather - and its rates of religious adherence. Viewing the resources of land and climate as spiritual resources, the authors apply a hypothesis that suggests the natural amenities of a physical landscape have great social impacts, through meeting the spiritual needs of some of the population and therefore resulting in fewer people belonging to religious congregations. Using spatial econometric modeling techniques to analyze various sources of data on religious membership throughout the USA, the study found that a region's natural amenities compete with religious organizations, and therefore counties with higher levels of natural amenities have lower rates of adherence to traditional religion.

Ficken, Robert E. *Unsettled Boundaries: Fraser Gold and the British-American Northwest*. Pullman: Washington State University Press, 2003.

Unsettled Boundaries considers the negative and confusing consequences of the forty-ninth parallel, an arbitrary boundary that divides an otherwise cohesive region both geographically and environmentally. The book focuses on historical events in the Northwest during the nineteenth century, and considers how scholars have failed to capture an integrated past of the region due to conceptual nationalist divides. The author's writing suggests that British Columbia should be fully incorporated into American perceptions of the Pacific Northwest and this region's history.

Findlay, John M. and Ken S. Coates, eds. *Parallel Destinies: Canadian-American Relations West of the Rockies*. Seattle and Montreal: Centre for the Study of the Pacific Northwest in association with University of Washington Press and McGill-Queen's University Press, 2002.

The Pacific Northwest - defined here as Alaska, the Yukon, Washington, Oregon and British Columbia - is of focus in this book, offering an overview of the region's history with specific attention given to the role of the Canadian-American border which is argued to be an essential factor in the region's existence and functioning. While the essays in this volume offer case studies on the border and borderlands, the overarching goal is to offer insight for residents in

these regions into the historical continuity of present-day dilemmas that influences both sides of this international boundary. The volume is broken up into three main parts addressing the border's permeability, negotiating the international border, and distinctions between the two nations. Four historical periods in the history of border crossings that have been pertinent in the development of the Pacific Northwest are discussed, and include 'Aboriginal occupation,' 'colonial encroachment,' 'the imposition of the modern state,' and 'the post-boundary or modern era.'

Fiske, Jo-Anne. "Pocahontas's Granddaughters: Spiritual Transition and Tradition of Carrier Women of British Columbia." *Ethnohistory*, Vol. 43. No. 4 (Autumn, 1996), 663-681.

This article addresses the relationship between colonizer and colonized via the female colonized body. It examines the contemporary implications of constructs of female sexuality and spirituality that are created in this interaction. The author further posits that it is in the interaction of the colonized and colonizer that the colonized makes sense of his/her changing cosmos through self reflection. She also discusses the impact of the residential school system on Carrier spiritual and sexual beliefs. Fiske also shows the overlapping spiritual, sexual images in both Catholicism and Carrier traditions, i.e. tales of a virgin mother, as well as the incongruencies.

Forward, Charles N. and George A. Gerbold, eds. *Environment and Man in British Columbia and Washington: A Symposium on Canadian-American Relations*. Proceedings. Bellingham: Western Washington State College, 1974.

Could Not Find.

Friesen, Gerald. "From 54°40' to Free Trade: Relations between the American Northwest and Western Canada." In Hirt, ed., *Terra Pacifica*, 93-108.

In this chapter, Friesen discusses the expansion of the Canadian-American trade treaty in 1993 to include Mexico in the North American Free Trade Agreement. The author offers a trans-border regional history of Canada and America, and discusses how the 1993 expansion changed the relation between these two countries in a manner that would pose new challenges for Canadian and American citizens. The region of the Pacific Northwest is suggested to pose a similar but new challenge due to regional and global shifts that may force some Canadians to reconsider their national loyalties.

Goble, Dale D. and Paul W. Hirt. *Northwest Lands, Northwest Peoples: Readings in Environmental History*. Seattle: University of Washington Press, 1999.

This book is part of a growing discourse on human cultures in the context of their natural communities, of which a fundamental tenet is that cultures evolve in places, and that societies develop within a given geographical setting or ecological niche. The essays in this work collectively address questions of how humans have adapted to and modified nature over time in the Pacific Northwest region of North America, and societal aspects including economies, laws, values and social order have been shaped by the region's changing ecological conditions. The volume includes contributions from historians, anthropologists, ethnoecologists, a

paleoecologist, a botanist, geographers, biologists, law professors and a journalist. The six main sections of the book look at: the place that is the Pacific Northwest including its bioregional history, urban imprint, environmental history and sense of place; the First Peoples of this region; Pacific Northwestern rivers; the region's agriculture; the forests; and mining.

Goldberg, Michael A. and Maurice D. Levi. "The Evolving Experience Along the Pacific Northwest Corridor Called Cascadia," in *Enterprise for Americas Initiative: Issues and Prospects for a Free Trade Agreement in the Western Hemisphere*, edited by Roy E. Green. Westport CT: Praeger, 1994.

Goldberg and Levi contribute one of twelve chapters in this collection of essays centered around the critical issues within the Enterprise for Americas Initiative. The second main section of the book focuses on Canadian-US and US-Mexican trade patterns and negotiations, the former of which is discussed by Goldberg and Levi in terms of the Pacific Northwest. The region is analyzed through a framework premised on the hypothesis that growing emphases on international trading blocs is resulting in neglect for the smaller distinctive economic regions that often defy national boundaries.

Goodenough, Ursula. *The Sacred Depths of Nature*. New York: Oxford University Press, 1998.

Goodenough seeks to outline a planetary ethic that would coexist with contemporary world traditions to offer insight into global concerns while enabling the continuation of present-day cultural and religious contexts. *The Sacred Depths of Nature* endeavours to present an accessible account of scientific understandings of Nature, followed by appealing religious responses - an approach Goodenough calls religious naturalism. In doing so, the author has written twelve chapters which each begin with a biology based short story on the scientific dynamics of nature, followed by a subsequent religious response (primarily drawing from the Judeo-Christian tradition). It is argued that if a mutual understanding of the construction of Nature and the development of human nature can be established, and if religious emotions can be elicited by natural reality (something the author believes to be true), then the story of Nature has the potential to serve as the cosmos needed for a global ethos.

Guha Ramachandra. "Radical American Environmentalism and Wilderness Preservation: A Third World Critique," *Environmental Ethics* 11.1 (Spring 1989).

The focus of this article is the American environmentalism trend known as deep ecology and its application in the Third World. Through analysis of its central tenets - including the distinction between anthropocentrism and biocentrism, preservation of wilderness and invocation of Eastern traditions - Guha argues that this form of environmentalism is inadequately supplanted in Third World contexts. Rather, it is deeply rooted in American environmental and cultural history and therefore is only applicable within the developed world.

Harris, R. Cole. "British Columbia, Cascadia, and Canada." Paper, conference of the American Historical Association - Pacific Coast Branch, Vancouver BC, August 2001.

Could not locate.

Harvey, David. *Justice, Nature and the Geography of Difference*. Oxford: Blackwell, 1996.

Harvey seeks to define a set of workable foundational concepts that will contribute to understanding space-time, place, and the environment, and how these concepts are dialectically related. Furthermore, this text integrates Marxist theories to address what Harvey describes as 'problematic inroads' made by postmodernism, poststructuralism, and deconstruction. In addition to constructing a historical-geographical materialism, Harvey seeks to develop insights that will contribute to creating a more socially just world.

Harvey, David. *Spaces of Hope*. Berkeley: University of California Press, 2000.

Spaces of Hope is a collection essays by Harvey connecting Marxist ideas, post-modernism and globalization through spatial analysis at the local and global level. that looks at the implications of expanding capitalism. Harvey integrates Marxist concepts of concrete and abstract labour in terms of the economic and political upheavals over the past thirty years, and the subsequent influence on wage for half the world's population. While the integration of Marx's ideas reveal enormous political and intellectual potential within the globalization of capitalism, there are organizational complications that require consideration.

Hirt, Paul W. *Terra Pacifica: People and Place in the Northwest States and Western Canada*. Pullman: Washington State University Press, 1998.

Ten essays covering a variety of topics on Pacific Northwest history comprise *Terra Pacifica*, organized into two broad sections which first situate the regions history within national and global understandings, and then focuses on the region's specific history in terms of Indigenous and non-Indigenous populations. Topics covered in the latter section include the importance of religion in western settlement via Protestant missionary efforts, the failures and successes in homesteading, African American migration to the Pacific Northwest in the middle of the twentieth century and the status and rights of Indigenous peoples through to the end of the twentieth century. Collectively, the essays offer a broad historical account both topically and temporally, for the Pacific Northwest region.

Jetté, Malinda Marie. "Misremembering a Joint Colonial Past: Canadian and American Narratives of the Oregon Country prior to 1846." Paper, conference of the Association for Canadian Studies in the United States (ACSUS), Portland OR, November 2003.

Could not locate.

Killen, Patricia O'Connell and Mark Silk, eds. *Religion and Public Life in the Pacific Northwest: The None Zone*. Walnut Creek, CA: AltaMira Press, 2004.

The authors in this book approach the study of the Pacific Northwest, here defined as Washington, Oregon and Alaska, by dividing and focusing the region's religious communities into four categories or clusters: mainline Protestants, Catholics, and Reform and Conservative Jews; Sectarian entrepreneurs; People of the Pacific Rim; the "Secular but Spiritual".

Furthermore, this book looks at American religious history and religious identification in a form of comparison for the Pacific Northwest against the rest of the country. The chapter focusing on the predominant cluster of this region, those who are "Secular but Spiritual" situates this cohort with the use of data from the American Religious Identification Survey (ARIS) to compare the Pacific Northwest to the other national regions regarding the percentage of those who are religiously unaffiliated, who claim no religious identity, and those who are religious "nones" but who have spiritual inclinations. This chapter also looks at different subsections of the "Secular but Spiritual" cluster, including neo-paganism, apocalyptic, anti-government millennialism, and nature religion.

Killen, Patricia O'Connell. "The Religious Geography of the Pacific Northwest." *Word and World*, Vol. 24, No. 3 (Summer 2004): 269-278.

In this article, Killen stresses the importance of achieving a regional perspective on religion. The dynamics present in the region, according to Killen, shape individual and institutional religious sensibilities and therefore impact churches in the region but also the region's broader public life. The article briefly addresses the "unchurched" nature of the region and shows how "unchurched" does not mean "irreligious" and can in fact include religious "identifiers." On the other end of the spectrum, Killen argues that there are also significant conservative Protestant and Catholic communities; Protestants being mostly Pentecostal and nondenominational. In general, the central feature of the Pacific Northwest's religious environment is that, unlike other regions in the country, there is no dominant religious reference group and therefore "religion has not functioned as a major mechanism for social control" there. She also briefly addresses the influence of the physical geography of the region, and the physical, social and psychic mobility found therein and suggests these too shape the religious environment.

Killen, Patricia O'Connell. "The Geography of a Religious Minority: Roman Catholicism in the Pacific Northwest." *U.S. Catholic Historian*, 18/3 (Summer 2000): 51-72.

This article traces some of the challenges that Catholicism has experienced in the Pacific Northwest over the past 150 years. Discussing factors like space and mobility, O'Connell Killen describes institutional frustrations of often unsuccessful efforts by pastors to retain individuals and to create missions and parishes. Given that all religions in the Pacific Northwest are minorities, an individual arriving to this region tends to experience little resistance if they choose to distance themselves from their religious identity. Bringing us to the contemporary state of Catholicism in the Pacific Northwest, O'Connell Killen describes this denomination as both fragile and innovative, and composed of members who consciously and repeatedly choose to be Catholic in a population that is predominantly religiously unaffiliated.

Kim, Andrew E. "The Absence of Pan-Canadian Civil Religion: Plurality, Duality, and Conflict in Symbols of Canadian Culture," *Sociology of Religion* 54.3 (Fall 1993): 257-275.

Kim offers a sociocultural and political analysis of Canada to systematically investigate the absence of a civil religion within Canada. The article identifies certain essential aspects of Canada that have inhibited its development of a pan-Canadian civil religion, such as a lack of unifying national symbols, political and economic regionalism, linguistic and cultural divisions

between French and English Canadians, and the perpetual influence of American culture. For these reasons, Kim argues, Canada has yet to form a unifying civil religion within its national borders.

LaChapelle, Dolores. *Sacred Land, Sacred Sex, Rapture of the Deep: Concerning Deep Ecology and Celebrating Life*. Silverton, Colorado: Finn Hill Arts, 1988.

This book is premised on understandings of deep ecology as neither a philosophy nor a political movement, but rather a vastly broad concept that is based on the essential nature of human beings for at least that past fifty-thousand years. The overarching theme throughout the book is in trying to identify and explain what deep ecology is. Offering a brief introduction to the origination of deep ecology in the USA, the author goes on to investigate the progressive 'uprooting' from the earth throughout European heritage, followed by a look at the 'old ways' and how humans have learned from animals and primitive cultures, and lastly considers how tracing these roots within humanity can show us how to continue learning and living with the aid of those methods that gave rise to humans in the first place.

Lambert, Yves. "Religion in Modernity as a New Axial Age: Secularization or New Religious Forms?" *Sociology of Religion* 60 (Fall 1999): 303-333.

Lambert seeks to offer a general model of analysis concerning religion and modernity, such that modernity is viewed as a new axial age. Four primary religious effects are identified as the product of modernity (decline, adaptation and reinterpretation, conservative reaction, and innovation) which in turn has produced secularization and new religious forms, among which is self-spirituality. Lambert identifies two thresholds of secularization, and concludes that the adaptation of religions to modernity and the spread of new religious forms has resulted in the second threshold - abandonment of any religious symbol - remaining uncrossed except in such domains and science and economics.

Lennox, Victoria. "The Case of Cascadia." *Optimum Online*. 39/1 (March 2009): 6.

From a perspective of studying international relations, Lennox assesses the unique aspects of the Cascadia region that give it a collective sense of identity capable of overcoming the territorial borders that structure state sovereignty between Canada and the USA. The essay looks at components of the Pacific Northwest's identity including a shared history, environment, economy and culture. Furthermore, the author draws insights to shape potential implications of this collective identity for the future of Canadian-American border relations.

Loucky, James, Donald Alper and J.C. Day, eds. *Transboundary Policy Changes in Pacific Border Regions of North America*. Calgary: University of Calgary Press, 2008.

Loucky, Alper and Day created a volume intended to respond to the growing interests in environmental policy regarding the Pacific Northwest borderlands as well as the USA-Mexico borderlands. This book seeks to contribute to environmental research and policy concerning international engagement on areas including land and water planning, regional growth management trade and transportation corridors, environmental education, travel and tourism. The

book utilizes empirical case studies of a cross-border comparative nature to address concerns related to environmental, social and economic policies.

Madsen, Richard, William M. Sullivan, Ann Swidler and Stephen M. Tipton. *Meaning and Modernity: Religion, Polity, and the Self*. Berkeley: University of California Press, 2002.

The authors of *Meaning and Modernity* are students and collaborators of Robert Bellah, who have composed ten essays into this book as a tribute in his honour, and an extension of his legacy in sociology of religion with a particular focus on "symbolic realism." Some of the topics covered include social differentiation and moral pluralism, the decline of social institutions as evidenced by contemporary religion's preoccupation with the self, and a contribution by Robert Wuthnow on American congregations. The volume focuses attention on Bellah's contributions and seeks to carry forward his analytical and moral vision.

Magnuson, Warren et al., eds. *The New Reality: The Politics of Restraint in B.C.* Vancouver: New Star, 1984.

The New Reality is a response to the events of 1983 in British Columbia with regard to Premier Bill Bennett's cabinet decision to implement a budget and package of legislation that deeply affected the province. The authors aim to unearth the decisions that were really behind this legislative change, and to search for a way to stop the Social Credit government's shift towards a repressive society. The main portions of the book look at the political economy of 'restraint' imposed by the government, the government and its opposition, the various rights of British Columbians that were under attack under these policy changes, and the services that were targeted and most greatly effected.

Mallory, Chaone. "The Spiritual is Political: Gender, Spirituality, and Essentialism in Forest Defense." *Journal for the Study of Religion, Nature and Culture*, Vol. 4, No. 1 (March 2010): 48-71.

The author analyzes expressions of spirituality in radical activism with a particular focus on the action of women and transgendered individuals towards the forest defense movement in the American Pacific Northwest. In doing so, this article investigates questions related to ecofeminism, politics, spirituality, and the charge of essentialism. Using theoretical writings both critical and supportive of ecofeminist spiritualities, as well as information drawing from activist writings and interviews on the experiences of ecoactivists, Mallory asks whether there is an unrecognized political aspect embedded in marginalizing accusations of activist ecofeminist spiritualities as 'essentialist.'

Marks, Lynne. "'Not being religious didn't take away from their Jewishness': The complexities of lived religion among late 19th and early 20th century B.C. Jews." *BC Studies: The British Columbian Quarterly*, No 181 (Spring 2014): 63-82.

This article is premised on a Pew Forum on Religion and Public Life that has suggested Jews, in comparison to Christians, are less likely to attend religious services, pray individually or even believe in God. Furthermore, Marks considers one of the primary questions that has emerged out

of scholarly discussions in response to this data, that which pertains to the idea that Jews may have been more traditionally "religious" in the past, and since have become increasingly secular and more concerned with group belonging and cultural identity than religious belief. This notion is contested for the simplicity of a secular-religious binary, and it is argued that a sense of Jewishness, regardless of how far it may have strayed from perceived traditional norms, remains as a unifying factor for a diverse range of beliefs and practices.

Marks, Lynne. *Godless Infidels and the 'Damned Churches': Irreligion and Religion in Settler British Columbia, 1880s to 1914*. Vancouver: UBC Press, forthcoming.

Waiting on Dr Marks' annotation.

Mate, Reyes. *Memory of the West: The Contemporaneity of Forgotten Jewish Thinkers*. Amsterdam: Rodopi, 2004.

Memory of the West suggests that Jews have gained a unique cultural perspective due to their status as modernity's victims and their subsequent societal marginalization. Mate draws on a variety of twentieth century philosophical thinkers, such as Herman Cohen and Walter Benjamin, in his examination of ethics, idealism, and authority of the Other, and analysis of Jewish philosopher's hopes for Enlightenment ideals. The author treats Jewishness as a metaphor for marginality, and the Holocaust as a bridge between metaphysical and physical nihilism.

McDonald, Norbert. *Distant Neighbours: A Comparative History of Seattle and Vancouver*. Lincoln: University of Nebraska Press, 1987.

McDonald offers evidence of similarities in the development and urbanization of Seattle and Vancouver, while also drawing out some of the more noteworthy differences which the author explains as primarily the result of the two cities residing in separate nations. *Distant Neighbours* offers a look at the two Western cities with consideration of not only urban biography, but also of economic, political, and social dynamics central to their respective processes of urbanization. The author draws from both primary and secondary sources to offer accounts of comparative urbanization from the first settlements in the 1850s and 60s (Seattle and Vancouver respectively) into the late twentieth century.

McFague, Sallie. *The Body of God: An Ecological Theology*. Minneapolis: Fortress Press, 1993.

The Body of God utilizes science as a resource for theology to offer a plausible theological perspective of reality. McFague offers an analysis on such topics as the contemporary ecological crisis, nature theology and creation spirituality, and various aspects related to Christianity. Overall, the author aims to offer a functional cosmology indicative of our own recentering as God's partners that will help manage the planetary crisis and allow life to prosper.

McGrath, Alister. *The Reenchantment of Nature: The Denial of Religion and the Ecological Crisis*. New York: Doubleday, 2002.

This book is intended to explore the grounds of the present ecological crisis which are due to an autonomous worldview that views nature as subordinate to humanity - a worldview that Christianity has been complicit in. McGrath covers such topics as the meaning of life as reflected in Christian doctrine, Christianity's respect for nature and the ecological concern, the desacralization of nature, spiritual emptiness and a longing for reenchancement, among others. Overall, the book looks at the essential nature of religion for fully understanding and appreciating nature, and encourages Christians to take return to a deeper respect and serious reverence for nature.

Meinig, Donald W. *The Great Columbia Plain: A Historical Geography, 1805-1910*. Seattle: University of Washington Press, 1968.

The Great Columbia Plain is an historical investigation into the regional geography of the Great Columbia Plain within the Pacific Northwest. It seeks to demonstrate the exploration, development and conclusions of this region looking primarily over the course of the nineteenth century. Topics discussed include Protestant missions, settlers and colonization the development of an empire, among others.

Merchant, Carolyn. *The Death of Nature: Women, Ecology and the Scientific Revolution*. San Francisco: Harper and Row, 1983.

The Death of Nature offers a comprehensive historical analysis that includes both women's and ecology movements in an effort to argue that a mechanistic, Cartesian view of nature played an important role in the economic transition into industrial capitalism that simultaneously removed women from traditional roles of female production and removed restraints from environmental exploitation. Furthermore, the author offers a feminist analysis that connects a capitalist and science-based worldview with the operation of a culture specific form of masculinity. Overall, the author seeks to demonstrate through an ecofeminist approach that sexism is one of the roots of the modern environmental crisis.

Morrissey, Katherine. *Mental Territories: Mapping the Inland Empire*. Ithaca: Cornell University Press, 1997.

This book aims to elaborate on the sense of difference experienced by individuals through their cultural awareness within the Inland Empire, which is suggested to influence social organization, and perceptions of the environment and community. The Inland Empire's boundaries are vague, with some definitions extending it through northern Idaho, Southeast British Columbia, eastern Washington, Montana and Oregon, with Spokane often being considered the region's capital. The author focuses on the late nineteenth and early twentieth centuries, and describes it as a perceptual region comprised of a series of settlements connected through certain mental concepts (i.e., a region created and developed through people's minds). Moreover, this book investigates regionalism through a historical case study of this particular "mental territory," with consideration of such factors as environmental, economic, political and social in terms of regional identity.

Mouat, Jeremy. "Nationalist Narratives and Regional Realities: The Political Economy of Railway Development in Southeastern BC, 1895-1905." In Findlay and Coates, eds., *Parallel Destinies*, 123-144.

This chapter investigates the role that railways played in the development of the Pacific Northwest's economy in the late nineteenth early twentieth centuries. Such economic development within the United States was inextricably linked to the meaning of the forty-ninth parallel for southeastern British Columbia. Through an exploration of earlier Canadian scholarship, it is argued that previous discussions on the railway most commonly describe it as a metaphor for nation building, and diminish the role of railway companies as entities in search of profit and market control. With this in mind, Mouat utilizes a critical materialist analysis to understand the events of southeastern British Columbia during the turn of the twentieth century, and focuses on the competition between the Canadian Pacific Railway and the Great Northern Railroad to shed light on this often neglected aspect of BC history.

Murphy, Thomas. "Seeking a True Flag of Freedom: African Americans and the San Juan Boundary Dispute, 1859-1872." Paper, ACSUS, Portland OR, November 2003.

Could not locate.

Murray, Keith A. "The Role of the Hudson's Bay Company in Pacific Northwest History." *Pacific Northwest Quarterly* 52 (January 1961): 24-30.

Murray investigates the profound impact of the Hudson's Bay Company on Northwest affairs, and in the establishment of the old Oregon Country and British Columbia. The Company served a government function in northern California, gathered information about the Pacific Northwest's geography and Indigenous populations, and it encouraged the development of natural resources around each trading post. It is argued that an unprejudiced study of the Hudson's Bay Company is necessary for those residing in the Pacific Northwest to understand present-day conditions in this region, and a call for further literature on this topic is made by the author.

Nasr, Seyyed Hossein. *Religion and the Order of Nature*. Oxford University Press, 1996.

This book looks at various world religions and discusses schools of thought that have demonstrated concern with natural order and the existing environmental crisis. The author aims to negate totalitarian scientific claims that restrict the integration or acknowledgement of religious views on the order of nature. Topics discussed include the order of nature, philosophy, traditional sciences and the scientific revolution, along with humanism in the west, religion and the environmental crisis, and the resacralization of nature.

Neylan, Susan. "Shaking up Christianity: The Indian Shaker Church in the Canada-U.S. Pacific Northwest." *The Journal of Religion*, Vol. 91, No. 2 (April 2011): 188-222.

The author provides an introductory overview of Indian Shakerism and its historiography, including ideas of Shakerism as a countercolonial performance by reinscribing Native American cultural traditions into Christianity while simultaneously opposing a colonial world. Neylan

looks at archival, oral and scholarly records with a particular focus on performance in the Indian Shaker Church, to appreciate Shakerism as a means for self-representation and the expression of both native and Christian identification. The degree to which Indian Shakerism can be read as a comparative dialogue within Native American communities about the place of Christianity in native religious cultures, beliefs and practices – and vice versa – is addressed.

Noll, Mark. "What Happened to Christian Canada," *Church History* 75.2 (June 2006): 245-273.

Noll investigates the dramatic changes in Canadian religiosity since the 1960s from an American perspective, in an effort to contrast the divergent religious histories of Canada and the USA. Using examples such as changes in the constitution and speeches of Governor Generals more than fifty years apart, the author situates the drastic difference in the acknowledgement of God. Additionally, Noll discusses cultural changes such as the secularization of Canadian school systems to demonstrate Canada's changing religiosity. Overall, these changes signify a nation that has come to resemble a secular Europe more than its neighbouring country, the latter of which it shares so many other similarities.

O'Connell, Nicholas. *On Sacred Ground: The Spirit of Place in Pacific Northwest Literature*. Seattle: University of Washington Press, 2003.

O'Connell attempts to define the connection between Northwest literature and poetry with the identifiable markers of this specific region. Assessing the themes of ecology, landscape, and the unifying aspects of nature and culture, O'Connell looks at a variety of literary Early Native American Stories, the Romantic Movement. Northwest literature serves as a medium for connection for those who live here, offering insight into the cultural and environmental aspects and values that unify this region.

O'Connell, Nicholas. *At the Field's End: Interviews with 22 Pacific Northwest Writers*. Seattle: University of Washington Press, 1998.

In this work, O'Connell presents interviews between himself and 22 writers from the Pacific Northwest. The interviews address the influence of the region on the writing of these authors and reveal the importance of regional identity. While the interviews cover a vast amount of approaches, a theme of the importance of the landscape of the Pacific Northwest comes out in most of the interviews, as if the landscape provides a spiritual need, or provokes an existential longing for the authors being interviewed.

Ormsby, Margaret A. *British Columbia, a history*. Toronto: Macmillan Canada, 1971.

This book examines the history of British Columbia from the eighteenth century. Ormsby covers aspects of BC history from adventurers and traders, stories of early exploration and settlers, while making connections to the activities of the Hudson's Bay Company. The work explains the negotiations which transformed BC from colony to province along relatively excellent terms of entry into the Dominion, and it connects the interplay of federal and provincial politics throughout. While this book offers a thorough history, it appears to focus primarily on the

colonial history of the region, with little to no attention given to the indigenous populations that were present prior to settler arrival.

Pressnell, Jim and Steve Henderson. "A Center for Applied Leadership: Need and Vision with the Pacific Northwest." *Missio apostolica*, 16 no 2 (Nov 2008): 169-180.

As the authors of the article state, the purpose of this essay is to "underscore the need and cast the vision for a new Center for Applied Lutheran Leadership (CALL) in the Pacific Northwest." The article is a joint effort between members of the Lutheran Synod and Concordia University Portland. In the article the authors explore some of the unique aspects of the Pacific Northwest that lead to a need for a new CALL, including the prevalence of religious "nones," the "unchurched" and even the "anti-Christian" nature of the region. In this endeavor the authors quote from Killen and Silk's work. They also paint the picture of the current state of affairs in the Lutheran community in the Pacific Northwest.

Putnam, Robert D. and David E. Campbell. *American Grace: How Religion Divides and Unites Us*. New York: Simon & Schuster, Inc., 2010.

Putnam and Campbell address the state of religious polarization and pluralism in the United States and in so doing highlight the emergence of the growing group of religious "nones" in the country. They also present the concept of "moral freighting" which suggests that individuals who are members of traditional religions engage in more civic activity, and are generally "better neighbours" than secular, unaffiliated or religious "nones."

Robbins, William G., ed. *The Great Northwest: The Search for Regional Identity*. Corvallis: Oregon State University Press, 2001.

The Great Northwest is a collection of essays on Pacific Northwest regionalism. The contributions cover a variety of topics such as: the contested meanings ascribed to the Columbia River by Indigenous populations versus dominant society; the myths and exaggerations about Northwest's reputation as an overly rainy place; connections of Alaska to British Columbia, Washington and Oregon; and a review of factors that have contributed to Northwest's identity, including capitalism, symbols, stories, nature, and "resistance cultures."

Robinson, Anthony B. "Five Churches, One Building?" *Christian Century*, Vol. 125, No. 24 (Dec 02 2008): 24-26.

This article looks at University Christian Church in Seattle, which is part of a coalition of five congregations in Seattle's University District – including University Lutheran, University Baptist, Christ Episcopal, and University Temple United Methodist – that are attempting to come together and share one facility adjacent to the University of Washington. This effort is in response to the growing challenges facing churches to maintain their building, updating it to meet safety and accessibility requirements and paying heating bills amidst increasingly declining congregational membership. While this arrangement may offer relief from building management tasks, it is questioned whether these steps indicate a vibrant future for these congregations or rather a survival strategy to slow the churches' inevitable demise.

Roof, Wade Clark. *Spiritual Marketplace: Baby Boomers and the Remaking of American Religion*. Princeton, NJ: Princeton University Press. 1999.

Discusses "lived religion", a world of diverse scripts, practices, and institutions, individual agency in creating an ongoing religious narrative. Social and cultural trends that have helped to create a spiritual quest culture in late 20th century. Major trends include Western rationalization and social differentiation, shifting conceptions of religion, cultural emphasis on individuality, the impacts of the media, and globalization. Trends have brought about further structural dislocations for institutionalized religion. Spiritual marketplace depends on self reflexivity. Looks at the linkages and interplay between "spiritual" and "religious" as identities. Explores the questions of: If there is a spiritual resurgence, does it have an impact on moral commitments? Do these commitments vary from one constituency to another? Examines the culture wars thesis and offer perspectives of where the USA is headed religiously in the 21st century.

Samek, Hana. *The Blackfoot Confederacy, 1880-1920: A Comparative Study of Canadian and U.S. Indian Policy*. Albuquerque: University of New Mexico Press, 1987.

Could not locate.

Schoenberg, Wilfred. *A History of the Catholic Church in the Pacific Northwest: 1743-1983*. Washington, D.C.: The Pastoral Press, 1987.

An historical overview of the Catholic Church since 1743, with early Catholic influences, followed by the first resident missionaries who established in the Pacific Northwest in 1838. The Church is considered both in its childhood and as "old" as it will ever be. It is struggling due to a lack of priests and sisters and brothers. The former struggling for priests in parish services, and the latter more so concerning parochial schools. Migration into the Pacific Northwest also considered a crisis for Catholic Church, including cultural and language barriers.

Schwantes, Carlos. *The Pacific Northwest: An Interpretive History*. Lincoln: University of Nebraska Press, 1989, rev. 1996.

This book presents a short interpretive history of the Pacific Northwest, understood here as Washington, Oregon and Idaho. The chapters in this work chart the historical development of this region that is seen as separate both geographically and chronologically from the rest of American history. The main sections of this book look at: "Isolation and Empire," including the third voyage of Captain Cook, the first Pacific Northwesters, and fur empires; "The Pioneer's Northwest;" "From Frontier to Urban-Industrial Society;" "Progress and Its Discontents" including the development of wage in the labour market, the era of the Great Crusades, and the interwar years; lastly, "The Pacific Northwest Comes of Age" which examines the region in the latter half of the twentieth century.

Shibley, Mark A. "Sacred Nature: Earth-Based Spirituality as Popular Religion in the Pacific Northwest." *Journal for The Study of Religion, Nature and Culture*, 5/2 (June 2011): 164-85.

Shibley focuses on the concept of Nature Religion characterized as a folk religion that is built from a spirituality cultivated through a deep connection with the earth and the environment. Utilizing a framework that breaks down Nature Religion into categories applicable across religious traditions such as activities facilitating religious experiences, ritualizing daily life, building community and incorporating sacred elements into one's worldview, the author argues that it is more accurate to describe the Pacific Northwest as 'differently religious' rather than 'less religious' in comparison to the rest of the continent.

Shibley, Mark. "Religion in Oregon: Recent Demographic Currents in the Mainstream." *Pacific Northwest Quarterly*, 83/3 (July 1992): 82-87.

Shibley seeks to assess the open religious environment in Oregon in order to explain and interpret the rise of New Religious Movements and a resurgence of fundamentalism, seen in this state over recent decades. The secularization of Oregon, along with its diverse demographic, low church attendance, and the religious openness of individuals created a setting ideal for the success of New Religious Movements, particularly during the 1970s. This in turn, also allowed for a rise of southern-style religion in the Pacific Northwest region, particularly of evangelical Protestantism. These shifts in Oregon, Shibley suggests, are the result of more than just the unique religious environment present in the West, but perhaps a predictable outcome from shared American values of pluralism, individualism, and voluntarism. As such, it may be possible that these religious currents will arise in other areas of the United States sometime in the future.

Sightline Institute. *Cascadia Scorecard: Seven Key Trends Shaping the Northwest*. Seattle: Sightline Institute, 2007.

This work presents seven indicators, that track key trends which are crucial to the future of the region. These seven indicators are: 1) Health - Cascadians have long life expectancy – what factors lead to this?; 2) Economy – not up to standard based on household income, unemployment rate, poverty rate and child poverty rate.; 3) Population – natural increase dropped to historic lows in 2002; 4) Energy – low scores – PNW use almost as much energy as Texans; 5) Sprawl – compares growth patterns in 7 Cascadian cities – Seattle, Portland, Vancouver, Boise, Eugene, Victoria, and Spokane – sprawl is the predominant pattern; 6) Forests – tracks clear cuts to gauge how extensively humans have altered the forests; and 7) Pollution – explores bodily pollution through breast milk content.

Silk, Mark. "Defining Religious Pluralism in America: A Regional Analysis." *Annals of the American Academy of Political and Social Science*, 612 (Jul. 2007): 64-81.

Silk discusses the role of religious pluralism in sustaining democratic societies that are inclusive of religious minorities, and furthermore how the Pacific Northwest offers a unique approach to this in bringing together mainline Protestants, Catholics, and Jews. According to Silk, the absence of a dominant religious institution in this region encourages cross-denominational partnerships. That being said, it is suggested that this form of religious pluralism is unlikely to be replicated in other regions of the continent given the regional peculiarities that exist in this region both religiously and geographically.

Smith, Patrick J. "Cascading Concepts of Cascadia: A Territory or a Notion?" *International Journal of Canadian Studies* 25 (May, 2002).

This article explores the varying definitions and conceptions of the Cascadia region. More specifically, Smith examines the range of organizations and entities that have emerged over the course of Cascadia's institutionalization, and suggests that the region's development has been hindered by definitional ambiguity. A comparison with Oresund, a region that has emerged and links parts of Denmark and Sweden, is conducted.

Soden, Dale E. "Shaping the Public Square: Protestants and Catholics in the History of the Pacific Northwest." *Word and World*, Vol. 24, No. 3 (Summer 2004): 279-286.

Mainline Protestant and Catholic churches have been influential in shaping the history of the Pacific Northwest, but are these churches capable of adapting to historical the culture changes of this region? This question is addressed by Soden, who investigates the religious influence in the Northwest – particularly in regions within Oregon and Washington – over four historical periods since the arrival of missionaries in the nineteenth century. It is acknowledged that the Pacific Northwest is a free marketplace when it comes to religion, but Protestants and Catholics in this region are not going away easily, and further are identified as poised to reshape their engagement with the culture of the Northwest as they have done over previous historical shifts in the cultural dynamics of this region.

Sparke, Matthew. "Excavating the Future in Cascadia: Geoeconomics and the Imagined Geographies of a Cross-Border Region," *BC Studies* 127 (Autumn 2000).

Drawing from Michael Goldberg and Maurice Levi's argument that the national borders dividing the Cascadia region are nothing more than political artifacts, Sparke suggests that theirs is an example of the mindset that has given economic promotion over the past fifteen years to Cascadia, a mindset which he believes should be understood as "geoeconomics." This term is intended to capture new forms of understanding and describing non-state-centric transnational economies and territories that are becoming increasingly more common due to globalization. Moreover, the author seeks to specifically argue that Cascadia's status as a region is the result of localized millennial geoeconomics.

Stratton, David H., ed. *Spokane and the Inland Empire: An Interior Pacific Northwest Anthology*. Pullman: Washington State University Press, 1991.

For most of the twentieth century, Spokane has been recognized as the hub of the "Inland Empire," a region extending from southeastern British Columbia to northeastern Oregon, and from Cascade Range to the Rocky Mountains. The term is said to date back to 1848 when an early Portland Congregational Minister called the entire Oregon county "a vast inland empire." Spokane was largely made from the development of a railroad, but its successful development also depended on a diversity of cultural and economic forces. The contributions to this book are largely from a number of scholars who contributed to the "Centennial Forum Series: Spokane and the Inland Empire" which was staged by the Department of History a Washington State

University and the Eastern Washington State Historical Society in Spokane, to celebrate the city's commemorative events; other chapters were added later to the volume to round it out. Some of the topics covered include: Historical geographic systems in Spokane and the Inland Empire; farming in the Inland Empire; the Palouse Indians and Native American dwellings of the Southern Plateau; a labour history of Spokane; and the architect who designed Spokane.

Thiessen, Joel and Sarah Wilkins-Laflamme. "Becoming a Religious None: Irreligious Socialization and Disaffiliation." *Journal for the Scientific Study of Religion* (forthcoming).

Ask Sarah for annotation.

Todd, Douglas, ed. *Cascadia: The Elusive Utopia: Exploring the Spirit of the Pacific Northwest*. Vancouver: Ronsdale Press, 2008.

This collection of essays explores the unique aspects of the region known as Cascadia, defined here as Washington, Oregon and British Columbia, and the links that tie together the people and landscape in this region to give it a seemingly unlimited potential for progressive transformation. The primary focus of this book is on the ramifications that stem from Cascadia being home to the least institutionally religious population in North America, alternatively favouring an individual spirituality that is often completely secular. The spirituality of Cascadia is deeply connected to the grand natural landscape connecting Washington, Oregon and BC, such as the Cascade and Coastal mountain ranges, wildlife, tremendous trees, and of course the Pacific Ocean and abundance of natural waterways. Collectively the spirituality and religion in Cascadia influences its resident's ethics, values, environmentalism, social justice, sense of autonomy and creativity, politics, desire for social change and optimism for limitless possibilities.

Turner, Nancy J., Marianne Boelscher Ignace and Ronald Ignace. "Traditional Ecological Knowledge and Wisdom of Aboriginal Peoples in British Columbia." *Ecological Applications*, Vol. 10, No. 5 (Oct., 2000), 1275-1287.

This article addresses the characteristics and application of Traditional Ecological Knowledge and Wisdom (TEKW) of aboriginal peoples and its range of features including the beliefs that recognize the power and spirituality of nature. The authors argue that these beliefs and TEKW in general enable First nations peoples to live sustainably in their environments and can act as an example to those outside those communities to live sustainably as well.

Vaillant, John. *The Golden Spruce: A True Story of Myth, Madness and Greed*. Toronto: Random House of Canada, 2005.

John Vaillant shows the extraordinary tree stood at the intersection of contradictory ways of looking at the world; the conflict between them is one reason it was destroyed. Taking in history, geography, science and spirituality, this book raises some of the most pressing questions facing society today. The golden spruce stood in the Queen Charlotte Islands, an unusually rich ecosystem where the normal lines between species blur, a place where "the patient observer will

find that trees are fed by salmon [and] eagles can swim.” The islands’ beauty and strangeness inspire a more personal and magical experience of nature than western society is usually given to. Without romanticizing, Vaillant shows that this understanding is typified by the Haida, the native people who have lived there for millennia and know the land as Haida Gwaii – and for whom the golden spruce was an integral part of their history and mythology. But seen a different way, the golden spruce stood in block 6 of Tree Farm License 39, a tract owned by the Weyerhaeuser forest products company. It survived in an isolated “set aside” amidst a landscape ravaged by logging. John Vaillant asks whether Grant Hadwin destroyed the golden spruce because – as a beautiful “mutant” preserved while the rest of the forest was devastated – it embodied society’s self-contradictory approach to nature, the paradox that harrowed him. Anyone who claims to respect the environment but lives in modern society faces some version of this problem; perhaps Hadwin, living on the cutting edge in every sense, could no longer take refuge in the “moral and cognitive dissonance” today’s world requires. The Golden Spruce forces one to ask: can the damage our civilization exacts on the natural world be justified?

(taken mostly from <http://penguinrandomhouse.ca/books/182225/golden-spruce#9780676976465>)

Wackernagle, Mathis and William Rees. *Our Ecological Footprint: Reducing Human Impact on the Earth*. Gabriola Island, B.C.: New Society Publishers, 1996.

Our Ecological Footprint is an effort to explain a potential planning tool to help translate pertinent sustainability concerns in action that is sensible to and implemented by the public. The authors refer to this as "ecological footprint" analysis. They offer a conceptual explanation of the Ecological Footprint, understanding it as an account of both the flow of energy and matter between economies and the conversion of this into natural area necessary to support such flows. This book aims to demonstrate that a more sustainable lifestyle is possible through an understanding of the specific challenges that must be faced, and implementing particular strategies such as those that are outlined in the various chapters.

Walkem, Ardith and Haile Bruce. *Box of Treasures or Empty Box? Twenty years of Section 35*. Penticton, B.C.: Theytus Books, 2003.

The work presents different visions for the possibilities and drawbacks of section 35 of the Constitution Act of 1982. Could not locate the actual book to determine if there is a specific chapter on Cascadia.

Wellman, James K, Jr. *Evangelical Vs. Liberal: The Clash of Christian Cultures in the Pacific Northwest*. New York: Oxford University Press, 2008.

In this work Wellman explores the conflict between liberal and evangelical Protestant Christianity as it is played out in the Pacific Northwest. As he sees it, it is a comparative study of Pacific Northwest Christian subcultures. Through ethnographic study of 24 evangelical churches and 10 liberal congregations Wellman reveals new insight into the categories of evangelical and liberal, the conflict present between the two and the ways in which both affect and are affected by American culture. The fifth chapter in the book is particularly useful as it explores the

demographics, culture and religion of the Pacific Northwest region.

Wellman, James K, Jr. "Religion and Regional Culture: Embedding Religious Commitment within Place." *Sociology of Religion*, Vol. 74, No. 4 (Winter 2013): 496-520.

This article seeks to contribute to a growing literature in studies on religion to take "place" seriously, by embedding religious commitment within place and proposing that varying degrees of tension religious groups experience with their surroundings is partly depend on certain types of local contexts. Wellman focuses on the challenges experienced by religious groups in the Pacific Northwest where the majority of the population is religiously unaffiliated. Through an analysis of qualitative data on evangelical and liberal Protestants from the western parts of Oregon and Washington suggests that tensions are experienced and acknowledged with the culture of the Pacific Northwest, which in turn influences their own religious experiences.

Wellman, James K, Jr. "Religion without a Net: Strictness in the Religious Practices of West Coast Urban Liberal Christian Congregations." *Review of Religious Research*, 42/2 (2002): 184-199.

Wellman's research focuses on a specific niche of liberal Protestantism in West Coast urban areas that are thriving in the midst of otherwise declining religious congregations. Like other religious institutions in the Pacific Northwest, these religious groups are fragile and difficult to sustain. The leadership of these liberal urban congregations challenge the lay people to embrace this fragility and uncertainty, and live out their spiritual practice both physically and psychologically in their communities, particularly pertaining to matters of justice and egalitarianism.

White, Richard. *Land Use, Environment and Social Change: The Shaping of Island County, Washington*. Seattle: University of Washington Press, 1980.

This study of 'Island County' (a small county in western Washington that includes numerous islands in Puget Sound) attempts to trace the environmental impact of both Indian and later intruding peoples, and to examine the consequences of this impact for their societies. It is based on the premise that different types of land use have created different landscapes. Topics covered include Indian land use in Island County, farm work on the land and the subsequent social and environmental consequences, the development of forest economy, ecology, technology and social change, the movement onto logged-off lands and the impact of tourist promotion in rural landscapes.

Wilkins-Laflamme, Sarah. "Religious-Secular Polarization Compared: The Cases of Quebec and British Columbia." In a special edition of *Studies in Religion*, co-directed with Micheline Milot (forthcoming).

For many decades now, there has been a general decline of traditional indicators of religiosity in both Quebec and British Columbia. New generations are being born and raised in much more secular social contexts than in years past. However, this general trend of decline masks many differences between the two Canadian provinces, and does

not imply a complete disappearance of religion from society. Certain groups of believers have been able to maintain their numbers and levels of practice. Over the last 15 years, these two worlds of the secular and the religious seem to have been confronting one another more and more, evident in public debates and individual representations. The emerging framework of religious polarization offers conceptual tools to better grasp this dialectical dynamic in advanced Modernity. By analyzing recent statistical data on individual religious practices, we examine the extent to which this cleavage between the religious and non-religious is developing among younger generations in two distinct religious and social contexts: those of Quebec and British Columbia.

Wilkins-Laflamme, Sarah. "How Unreligious are the Religious 'Nones'? Religious Dynamics of the Unaffiliated in Canada." *Canadian Journal of Sociology*, Vol. 40, No. 4 (2015): 477-500.

Increasing rates of religious non-affiliation have been a fundamental transformation of Canadian society since the 1970s. Such increases, present across the West, have received much attention from researchers and sparked much debate. Two competing frameworks identify differing mechanisms behind the rise in individuals declaring having no religion. Secularization theories see this trend as indicating a decline of all things religious. By contrast, individualization theories argue it is only institutional indicators of religiosity which are on the decline, and individually constructed spirituality systems are becoming the norm. Yet, little systematic empirical testing has been done on this subject, especially in the Canadian context. Generating single- and multi-level regression models with data from the Canadian GSS and the ISSP, this paper undertakes a novel comparison of religiosity levels among the unaffiliated between Canadian provinces, between a number of Western nations and regions as well as between age groups.

Wollschleger, Jason. "Off the map? Locating the Emerging Church: A Comparative Case Study of Congregations in the Pacific Northwest." *Review of Religious Research*, Vol. 54, No.1 (March 2012): 69-91.

In this article Wollschleger challenges the very idea of "Emerging" church and presents concrete evidence from four congregations labelled as Emerging in the Pacific Northwest. He shows how these congregations have distinctive practices and how these practices are lived out in the interesting context of the Pacific Northwest. He finds three categories of emerging church in his study: true Emerging, Relevant (conservative, evangelical communities), and Wilderness congregations (located somewhere between the Relevant and Emerging categories). In spite of the high amount of religious "nones" in the region, Wollschleger shows how these emerging churches are adept at attracting new, young congregants.

Wrobel, David M. and Michael C. Steiner, eds. *Many Wests: Place, Culture, and Regional Identity*. Lawrence: University Press of Kansas, 1997.

Argues that American regionalism works itself out best in the West and in that addresses the various Wests that exist and the specific kind of identities that are present within each. The most useful sections for our purposes are the first and the last thematic groupings ("economy and environment" and "extended wests," respectively). In the first section John Findlay shows how

environmental elements such as salmon and trees become essential to the regional identity of the Pacific Northwest in his chapter "A Fishy Proposition: Regional Identity in the Pacific Northwest" (pgs. 37-70). In the last section, British Columbia is explored as an extension of the "Great Pacific Raincoast" yet with its own history and regional identity in Richard Maxwell Brown's "The Other Northwest: The Regional Identity of a Canadian Province" (279-314).