

SYLLABUS

COURSE: ANTH/REL 445 Sacred Places (Theory) 3 credits

TIME: Tuesdays 3:00-5:30 p.m., Fall Semester 2007

PLACE: Saunders Hall 345, University of Hawai`i @ Manoa

INSTRUCTOR: Dr. Les Sponsel, Professor
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“The most beautiful emotion we can experience is the mysterious. It is the fundamental emotion that stands at the cradle of all true art and science. He to whom this emotion is a stranger, who can no longer wonder and stand rapt in awe, is as good as dead, a snuffed-out candle. To sense that behind anything that can be experienced there is something that our minds cannot grasp, whose beauty and sublimity reaches us only indirectly: this is religiousness. In this sense, and in this sense only, I am a devoutly religious man” [Albert Einstein 1930, “What I Believe”].

“The anthropologist Robert Heizer used to say that California Indians lived in two worlds at the same time. There was the practical world where they hunted, traveled, loved, fought and died. And there was the equally real world of the spirits. Trees, animals, springs, caves, streams and mountains might contain a life force, spirit or soul and must be treated with caution and respect” [Peter Nabokov, 2006, *Where the Lightning Strikes: The Lives of American Indian Sacred Places*, New York, NY: Penguin Group, p. xi].

“In the Shona language the word sacred, *inoera*, is an adjective describing a thing or place. Sacredness has the connotation of being life sustaining, such as providing food, fruit, or water. The concept is closely linked with rain, and the fertility of the land. A sacred place (*nzvimbo inoera*) is a place where spirits are present; it has certain rules of access, as well as behaviors that are not allowed there (taboos)” [p. 187 in Bruce A. Byers, Robert N. Cunliffe, and Andrew T. Hudak, 2001, “Linking the Conservation of Culture and Nature: A Case Study of Sacred Forests in Zimbabwe,” *Human Ecology* 29(2):187-218].

“Sacred places are the foundation of all other beliefs and practices because they represent the presence of the sacred in our lives. They properly inform us that we are not larger than nature and that we have responsibilities to the rest of the natural world that transcend our own personal desires and wishes. This lesson must be learned by each generation; unfortunately the technology of industrial society always leads us in the other direction. Yet it is certain that as we permanently foul our planetary nest, we shall have to learn a most bitter lesson. There is probably not sufficient time for the non-Indian population to understand the meaning of sacred lands and incorporate the idea into their lives and practices. We can but hope that some protection can be afforded these sacred places before the world becomes wholly secular and is destroyed” [quote from p. 282 in Vine Deloria, Jr., 1994, *God Is Red: A Native View of Religion*, Golden CO: Fulcrum].

ORIENTATION

Often places in the landscape are not only geophysical, biological, cultural, and/or historical in character, but also religious, spiritual, mystical, or numinous. A wide variety of “natural” phenomena are selectively considered to be sacred, including some individual trees, groves, forests, mountains, caves, rocks, springs, waterfalls, lakes, rivers, and so on. Billions of people throughout the world recognize and appreciate the special significance and meaning of various sacred places in their own habitat. Moreover, people from many different cultural, religious, ecological, and national backgrounds may independently consider the same site to be sacred, although they may interpret it differently. Many of these sites attract pilgrims, some annually in the thousands or even millions. Therefore, sacred places and related phenomena in “nature” merit serious scientific and academic attention, including anthropological and ecological, to advance knowledge, understanding, appreciation, and protection.

Sacred places may be viewed as varying along several continua ranging from natural (or biophysical) to anthropogenic (or sociocultural); prehistoric to historic, recent, or newly created; permanent to temporary; fixed in place to portable; secret or private to public; single culture (or religion) to multicultural (or multi-religious); intrinsic to extrinsic in value; uncontested to contested; and protected to endangered. Particular sacred places variously emphasize one pole or another of these continua, or some combination of them.

Despite their diversity, sacred places in nature have in common the ability to evoke a special state of mind and emotion, sometimes even catalyzing an altered or spiritual consciousness. Thus, for a multitude of people sacred places are wellsprings of spiritual vision, cultural creativity, and even healing.

In general, however, Euroamerican culture has not recognized and appreciated the sacredness of natural areas and phenomena to the extent that Native American, Hawaiian, and other societies have, one of the reasons that this topic has been so neglected by Western scientists and scholars until the recent explosion of research interest in it. In the case of Native American and Hawaiian sacred sites, their contested character stems from the clash of two

fundamentally different systems of world views, values, attitudes, and discourses regarding the natural environment— indigenous and Western. Other contributing factors are the ethnocentrism, racism, and materialism of the dominant culture in the United States as well as the myopic scientism of some individuals which is predicated on ignorance and prejudice. As anthropologist Colin Turnbull observed in *Tricycle: The Buddhist Review* (1992:273): "...it is surely a gross intellectual arrogance to suppose that we can understand a phenomenon that others say directly relates to the existence of Spirit while we openly deny it." In short, the objective exploration of sacred places in an academic context requires an open mind, one attribute students will be stimulated to further cultivate in this course. (Of course, a closed mind is antithetical to genuine science and scholarship anyway).

The subject of sacred places is a relatively new frontier for scientific and scholarly investigation and documentation. This course explores the fascinating and important world of sacred places and landscapes through emphasizing the anthropological perspective encompassing holism, culture, cross-cultural comparison, and ethnographic fieldwork. In addition, this course explores sacred places in "nature" with special attention to their relevance for environmental and biodiversity conservation as well as for cultural and religious identity and practice, pilgrimage, tourism, cultural resource management, human rights such as religious freedom, and related matters. The instructor will also discuss some of his own research and publications on sacred places in Thailand and elsewhere.

At the same time, the study of sacred places cannot be limited to anthropology alone. Instead, it is a multidisciplinary arena of research involving aspects of physics, chemistry, geology, ecology, botany, zoology, geography, natural resources, economics, sociology, psychology, political science, peace and conflict studies, law, history, religion, philosophy, art, literature, theatre, linguistics, medicine, and so on ranging through the natural and social sciences and the humanities. In short, sacred places are a catalyst for the holistic integration and synthesis of knowledge and understanding as well as experience and meaning.

PREREQUISITES

By far the most important prerequisite for this course is an open mind. However, regular prerequisites for this course include senior or graduate student status and either ANTH 415 or ANTH/REL 444, although both are strongly advised. Students may be admitted without these prerequisites with the instructor's approval, but may find the course more difficult. The maximum enrollment is 20 students because of the Oral Focus.

FORMAT

This course is reading, thinking, and discussion intensive. The focus designation for this course is Oral Communication. Most class exercises including the final examination will be oral. The exceptions are completing a peer review form for the oral presentations by fellow students, a one-page research proposal, posting some entries discussing readings on the course web site, and

brief written summaries of the panel (handout) and final symposium (outline) presentations.

Students will be graded by fellow students as well as the instructor based on their participation in class and group discussions of the required readings, panel discussions of a case study book of the student's choice from the instructor's list, and an oral summary of a research project using PowerPoint in a final symposium. Students are also encouraged, although not required, to visit sacred places of their choice on O'ahu as part of their individual research project for the final symposium. However, the instructor will not be responsible in any way for any kind of mishaps in the process of such visits.

The instructor will present a few PowerPoint lectures. A selection of the best available videos will be shown in class while others are recommended in order to provide a visual sense of sacred places beyond merely reading about them. Videos are especially useful for illustrating the phenomena of sacred places.

Students enjoy freedom of speech and academic freedom in this course as long as their statements are concise, relevant, and polite. Ultimately the instructor doesn't care what any student thinks, only that she or he thinks in an informed, analytical, and critical manner with an open mind. Students do not have to agree with the instructor to receive a good grade.

OBJECTIVES

The four primary goals of this course are to:

1. pursue a holistic anthropological survey of sacred places worldwide in terms of their religious, cultural, historical, and ecological contexts and salience;
2. demonstrate the application of alternative anthropological frameworks, theories, methods, and data for studying and understanding sacred places;
3. provide an inventory of key resources on sacred places including books, periodicals, articles, reference works, videos, and internet websites (mainly through this syllabus); and
4. help students to cultivate better communication skills.

Although the primary concern of the course is with contents, the secondary concern is with communicating contents. Here participatory and cooperative learning is essential. Furthermore, while some individuals may be more skilled than others in communication, there is always room for improvement, and this can be facilitated best by everyone cooperating in a friendly and constructive manner. (A handout will provide specific guidelines and tips on developing oral communication skills).

GRADE

The final course grade will be calculated as follows:

- 20% regular full class meeting attendance (recorded near the beginning and end of every period) as well as active and meaningful participation in class, group, and individual discussions of readings and other matters including postings on course web site;
- 10% completed evaluation forms for student oral communications;
- 10% research proposal to investigate a particular sacred place on O`ahu (one single-spaced page submitted by September 25);
- 30% analytical discussion of a book length case study on sacred places from the perspective of a particular religion as part of a well coordinated student panel presentation illustrated with PowerPoint and including a summary as a class handout (see Schedule and guidelines in appendices);
- 30% symposium on sacred places on O`ahu as the final examination in the form of a five minute PowerPoint presentation summarizing conclusions from an individual research project that reflects the entire course with 15% for the written contents and 15% for the oral performance. (Every student should give the instructor a printed copy of the PowerPoint outline).

If you are not inclined to regularly do the assigned readings and actively participate in class discussions then you should drop the course immediately.

Student work will be evaluated for:

1. general knowledge of all of the required readings assignments and of all material presented and discussed in class:
2. clear, concise, logical, analytical, and critical thinking;
3. achieving the four objectives of the course: and
4. regular, active, and meaningful participation in class discussion.

Any plagiarism will result in an automatic failure of the course a formal report to the Dean's office.

Undergraduate and graduate student work will be graded separately, and a higher quality and quantity of work is expected for the latter. Graduate students are also expected to undertake extra readings of their choice in pursuing their own special topical and regional interests.

Attendance will be taken near the beginning and end of each class meeting. It is your responsibility to sign the attendance record during each class. No one can sign for another student. You are expected to attend every single class meeting for the full period throughout the entire semester, unless a convincing written excuse is provided such as from a medical doctor. Every three unapproved absences will result in the lowering of the final course grade by one full letter grade. You are expected to arrive in the classroom ahead of the beginning of the period and to remain attentive throughout the entire period (i.e., no sleeping, regular conversation, reading newspapers or other extraneous material, playing electronic equipment like video games on your laptop, and the like). Any students who wish to sleep or to carry on private conversations should do so outside of the classroom to avoid distracting other students and the instructor. A student who falls asleep during a class will be recorded as absent, even if they registered on the attendance sign-up sheet at some point during the period. Be sure to turn off your cell phone before coming to class. Infractions of the above classroom etiquette will be noted and subtracted from the final course grade.

In short, like the instructor, every student is expected to take this class seriously. Anyone who does not is wasting the time of other students and of the instructor; thus, they should drop the course immediately instead of waiting for a poor or failing grade at the end of the semester.

Students are required to be open minded as well as courteous and professional in class. Any student can say anything as long as it is relevant, concise, and polite. Being concise is important because the time in class is very limited and everyone who wishes should have an opportunity to contribute to discussion, rather than one or a few persons dominating the class throughout the semester. The ideals of freedom and democracy apply in this class, even if they are restricted elsewhere in our contemporary society. Ideally the university remains a place to open minds rather than close them.

Extra credit may be earned by writing a one page reaction (not summary) to a video, journal article, book chapter, or lecture from any of the material covered in the syllabus or class. Five high quality extra credit papers can make the difference for a borderline course grade, while ten such papers can elevate the grade to the next level. Other alternatives for more extra credit include writing a review of an extra book or a research report, but in either instance the specifics must be approved by the instructor in advance. Thus, in principle, with enough high quality work any student can earn an A in this course.

If any student feels the need for reasonable accommodations because of the impact of a disability, then they should contact the KOKUA Program in Student Services QLCSS 013 (phone 956-7511 or 956-7612), or speak to the instructor in private to discuss specific needs. The instructor is quite willing to collaborate with any student and KOKUA about access needs related to a documented disability.

READINGS

In addition to the book for the panel discussion, required readings include these two essential textbooks:

Swan, James A., 2000, *Nature As Teacher and Healer: How to Reawaken Your Connection with Nature*, Lincoln, NE: iUniverse.com, Inc.

Sponsel, Leslie E., compiler, 2007, *Sacred Places: Sanctuaries of Nature, Culture, and Spirit* Honolulu, HI: Campus Xerox course packet.

Many additional readings will be recommended (see full Schedule below) including articles from periodicals such as *Worldviews: Environment, Culture, Religion* [BL65 .N35 W675] and the *Journal for the Study of Religion, Nature and Culture*. Students are encouraged to read those citations that are most attractive as time allows. This bibliography should also be useful long after the course because it is fairly extensive although not exhaustive. For example, it neglects literature beyond the English language and subjects such as archaeology and prehistory. For reading and research on narrower topics within anthropology, see the Anthropology Index Online and the AAA AnthroSource which are readily available through the Hawai'i Voyager Catalog of Hamilton Library.

Recommended reference works include:

Brockman, Norbert C., ed., 1997, *Encyclopedia of Sacred Places*, Santa Barbara, CA: ABC-CLIO, Inc. Ref. BL580 .B76 1997

Davidson, Linda Kay, and David M. Gitlitz, eds., 2002, *Pilgrimage From the Ganges to Graceland: An Encyclopedia*, Santa Barbara, CA: ABC-CLIO. Ref. BL 619 .P5 D38 2002

Harpur, James, 1994, *The Atlas of Sacred Places: Meeting Points of Heaven and Earth*, New York, NY: Henry Holt and Company, Inc. Ref. BL580 .H37 1994 Kapiolani Community College Library

Johnston, William M., ed., 2000, *Encyclopedia of Monasticism*, Chicago: Fitzroy Dearborn Publishers. Ref. BL 631 .E63 2000

Jones, Lindsay, Editor-in-Chief, 2005, *The Encyclopedia of Religion*, Detroit, MI: Macmillan Reference USA. Ref. BL 31 .E46 2005

Olsen, Brad, 2003, *Sacred Places North America: 108 Destinations*, Santa Cruz, CA: Consortium of Collective Consciousness.

Olsen, Brad, 2004, *Sacred Places Around the World*, San Francisco, CA: CCC Publishing.

Olsen, Brad, 2007, *Sacred Places, Europe 108 Destinations*, San Francisco, CA: CCC Publishing. (Available through Hamilton Library in Electronic Format).

Ortner, Jon, 1996, *Where Every Breath is a Prayer: Sacred Places of Asia*, New York, NY: Abbeville Press Publishers. Maui CC BL 1055 .078 1991

Posey, Darrell Addison, et al., eds., 1999, *Cultural and Spiritual Values of Biodiversity*, London, UK: Intermediate Technology Publications. Folio GF 21 .C858 1999

Snodgrass, Mary Ellen, 2000, *Religious Sites in America: A Dictionary*, Santa Barbara, CA: ABC-CLIO. Ref. BL 581 .U6 S66 2000.

Taylor, Bron, Editor-in-Chief, 2005, *The Encyclopedia of Religion and Nature [ERN]*, New York, NY: Continuum Press. (See topical index on instructor's home page). Ref. BL 65 .N35 E53 2005

Westwood, Jennifer, 1987, *The Atlas of Mysterious Places: Unexplained Sacred Sites, Symbolic Landscapes, Ancient Cities and Lost Lands*, London, UK: Widenfeld and Nicolson. CC 175 .A85 1987

Wilson, Colin, 1996, *The Atlas of Holy Places and Sacred Sites*, New York, NY: DK Publishing, Inc. (Not available in UH libraries).

SCHEDULE (brief)

- 8/21 Spiritual Ecology- *Encyclopedia of Earth*:
"Religion, Nature and Environmentalism" page 9 in syllabus
- 8/28 Sacred Places- *Encyclopedia of Earth*:
"Sacred Places and Biodiversity Conservation" p. 13
- 9/4 Sacred Places - Course packet Chapters 1-5 p. 14
- 9/11 Sacred Places - Swan text Introduction & Chs. 1-3 p. 15
- 9/18 Sacred Places - Swan Chs. 4-6 p. 17
- 9/25 Sacred Places - Swan Chs. 7-9 p. 18
(Deadline to submit research proposal).
- 10/2 Water - Course packet - Chs. 6-10 p. 20
- 10/9 Trees - CP Chs. 11-16 p. 22
- 10/16 Mountains - CP Chs. 17-19 p. 28
- 10/23 Caves - CP Chs. 20-22 p. 31
- 10/30 Hinduism - Student panel #1 Alley case book p. 35
- 11/6 Buddhism - Student panel #2 Martin case book p. 38
- 11/13 Shintoism - Student panel #3 Nelson case book p. 40
- 11/20 Christianity, Islam, Judaism - Student panel #4
Turner & Turner case book p. 42

- 11/27 Indigenous - Student panel #5 Nabokov case book p. 46
- 12/4 Sacred Places in Hawai`i - Student panel #6 p. 56
(open choice for focus and resources)
- 12/16 Sacred places on O`ahu – Symposium (Final Examination) p. 58

APPENDICES

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| A. Miscellaneous Literature | p. 59 |
| B. Guide for PowerPoint Presentations | p. 63 |
| C. Guide for Panel Presentations | p. 64 |
| D. Guide for Final Research Report | p. 66 |
| E. Course Packet Table of Contents | p. 67 |

SCHEDULE (detailed)

PART I: INTRODUCTION AND BACKGROUND

August 21 Orientation (syllabus)

PowerPoint Lecture: “Spiritual Ecology: Exploring the Relationships Between Religions and Environment”

Required reading:

Sponsel, Leslie E., 2007, “Religion, Nature and Environmentalism,” *Encyclopedia of Earth*
http://www.eoearth.org/article/Religion,_nature_and_environmentalism

Recommended web sites:

American Academy of Religion
<http://www.aarweb.org>

Alliance of Religions and Conservation
<http://www.arcworld.org>

Forum on Religion and Ecology at Harvard University
<http://www.environment.harvard.edu/religion>
<http://www.religionandecology.org>

The Encyclopedia of Religion and Nature
<http://www.religionandnature.com>

Society for the Anthropology of Consciousness
<http://www.sacaaa.org>

Society for the Anthropology of Religion (AAA)
<http://www.aaanet.org>

Recommended readings:

Coningham, Robin, and Nick Lewer, 1999, "Paradise Lost: The Bombing of the Temple of the Tooth- a UNESCO World Heritage site in Sri Lanka," *Antiquity* 73(282):857-866.

Davy, Barbara Jane, 2005, "Nature Religion," ERN 2:1173-1175.

Deloria, Vine, Jr., 2005, "The Sacred and the Modern World," ERN 2:1446-1448.

Dempsey, Corinne, 2000, "The Religions of Anthropology: New Directions for the Ethnographer-Pilgrim," *Culture and Religion* 1(2):189-210.

Faulstich, Paul, 2005, "Sacred Space/Place," ERN 2:1462-1463.

Geertz, Clifford, 1966, "Religion as a Cultural System," *Anthropological Approaches to the Study of Religion*, London, UK: Tavistock, pp. 1-46.

Greider, Thomas, and Lorraine Garkovich, 1994, "Landscapes: The Social Construction of Nature and Environment," *Rural Sociology* 59(1):1-24.

Hayden, Robert M., 2002, "Antagonistic Tolerance: Competitive Sharing of Religious Sites in South Asia and the Balkans," *Current Anthropology* 43(2):205-231.

Hornberg, A., 1994, "Environmentalism, Ethnicity, and Sacred Places: Reflections on Modernity, Discourse, and Power," *Canadian Review of Sociology and Anthropology* 31(3):245-267.

Michaelsen, Robert S., 1986, "Sacred Land in America: What is it? How can it be protected?,"

Religion 16:249-268.

Nadin, Elisabeth, 2004, "Grave Concerns," *Science and Spirit* 15(6):26-27.

Prufer, Keith M., 2006, "Cosmology and Sacred Landscapes," *Encyclopedia of Anthropology*, H. James Bix, editor, Thousand Oaks, CA: Sage Publications 2:573-575.

Sponsel, Leslie E., 2001, "Do Anthropologists Need Religion, and Vice Versa? Adventures and Dangers in Spiritual Ecology," *New Directions in Anthropology and Environment: Intersections*, Carole L. Crumley, ed., Walnut Creek, CA: AltaMira Press, pp. 177-200.

Sponsel, Leslie E., 2005, "Anthropology as a Source of Nature Religion," *ERN* 1:96-98.

Strucken, Marita, 2004, "The Aesthetics of Absence: Rebuilding Ground Zero," *American Ethnologist* 31(3):311-325.

Tucker, Mary Evelyn, 1997, "The Emerging Alliance of Ecology and Religion," *Worldviews: Environment, Culture, Religion* 1(1):3-24.

Wallis, Robert J., and Jenny B. Lain, 2003, "Sites, Sacredness, and Stories: Interactions of Archaeology and Contemporary Paganism," *Folklore* 114(3):307-322.

Weightman, Barbara A., 1996, "Sacred Landscapes and the Phenomenon of Light," *The Geographical Review* 86(1):59-71.

Whittaker, Elvi, 1994, "Public Discourse on Sacredness: The Transfer of Ayres Rock to Aboriginal Ownership," *American Ethnologist* 21(2):310-334.

York, Michael, 2001, "New Age Commodification and Appropriation of Spirituality," *Journal of Contemporary Religion* 16(3):361-372.

Abram, David, 1996, *The Spell of the Sensuous: Perceptions and Language in a More-Than Human World*, New York, NY: Vintage.

Bell, Catherine, 1992, *Ritual Theory, Ritual Practice*, New York, NY: Oxford University Press.

Bell, Catherine, 1997, *Ritual: Perspectives and Dimensions*, New York, NY: Oxford University Press.

Carmody, Denise Lardner, and John Tully Carmody, 1996, *Mysticism: Holiness East and West*, New York, NY: Oxford University Press.

Douglas, Mary, 1970, *Natural Symbols*, London, UK: Barrie and Rockcliff.

Eliade, Mircea, 1957/1987, *The Sacred and the Profane: The Nature of Religion*, New York, NY: Harcourt Brace and CO.

Flood, Gavin, ed., 1999, *Beyond Phenomenology: Rethinking the Study of Religion*, New York, NY: Cassell.

Harvey, Graham, ed., 2003, *Shamanism: A Reader*, New York, NY: Routledge.

Hawkins, David R., 2002, *Power vs. Force: The Hidden Determinants of Human Behavior*, Carlsbad, CA: Hay House, Inc.

Laski, Marghanita, 1961, *Ecstasy: A Study of Some Secular and Religious Experiences*, Bloomington, IN: Indiana University Press.

Lewis, I.M., 1971, *Ecstatic Religion: An Anthropological Study of Spirit Possession and Shamanism*, New York, NY: Penguin Books.

Narby, Jeremy, and Francis Huxley, eds., 2001, *Shamans Through Time: 500 Years on the Path to Knowledge*, New York, NY: Jeremy P. Tarcher/Putnam.

Olupona, Jacob K., ed., 2004, *Beyond Primitivism: Indigenous Religions and Modernity*, New York, NY: Routledge.

Otto, Rudolph, 1950, *The Idea of the Holy*, London, UK: Oxford University Press.

Paden, William E., 1992, *Interpreting the Sacred: Ways of Viewing Religion*, Boston, MA: Beacon Press.

Rappaport, Roy A., 1999, *Ritual and Religion in the Making of Humanity*, New York, NY: Cambridge University Press.

Saint-Laurent, George E., 2000, *Spirituality and World Religions: A Comparative Introduction*, Mountain View, CA: Mayfield Publishing Co.

Smart, Ninian, 1996, *Dimensions of the Sacred: An Anatomy of the World's Beliefs*, Berkeley, CA: University of California Press.

Smith, Huston, 2001, *Why Religion Matters: The Fate of the Human Spirit in an Age of Disbelief*, San Francisco, CA: HarperSanFrancisco.

Turner, Victor, 1969, *The Ritual Process: Structure and Anti-Structure*, Ithaca, NY: Cornell University Press.

Whaling, Frank, ed., 1995, *Theory and Method in Religious Studies: Contemporary Approaches*

to the Study of Religion, New York, NY: Mouton de Gruyter.

Young, David E., and Jean-Guy Goulet, 1994, *Being Changed by Cross-Cultural Encounters: The Anthropology of Extraordinary Experience*, Orchard Park, NY: Broadview Press.

August 28

Video: "Places of Peace and Power" [Martin Gray] (100 min.) [available at Wong AV Sinclair Library, but no call number assigned]

Discussion

Required reading:

Sponsel, Leslie E., 2007, "Sacred Places and Biodiversity Conservation," *Encyclopedia of Earth*
http://www.eoearth.org/articles/Sacred_Places_and_Biodiversity_Conservation

Recommended websites:

Martin Gray's Geomancy Foundation
<http://www.sacredsites.com>

Brad Olsen
<http://www.bradolsen.com>

Sacred Places (Christopher Witcombe, Sweet Briar College)
<http://witcombe.sbc.edu>

Sacred Sites, Contested Rights/Rites Project
<http://www.sacredsites.org.uk>

Sacred Sites International Foundation
<http://www.sacred-sites.org>

UNESCO World Heritage Sites
<http://www.UNESCO.org/whc>

Recommended readings:

Casey, Edward S., 1993, *Getting Back into Place: Toward a Renewed Understanding of the Place-World*, Bloomington, IN: Indiana University Press.

Bender, Barbara, and Margot Winer, eds., 2001, *Contested Landscapes: Movement, Exile and Place*, New York, NY: Berg.

David, Bruno, and Meredith Wilson, eds., 2002, *Inscribed Landscapes: Marking and Making Places*, Honolulu, HI: University of Hawai'i Press.

Hirsch, Eric, and Michael O'Hanlon, eds., 1995, *The Anthropology of Landscape: Perspectives on Place and Space*, Oxford, UK: Clarendon Press.

Low, Setha M., and Denise Lawrence-Zuniga, eds., 2003, *The Anthropology of Space and Place: Locating Culture*, Malden, MA: Blackwell Publishing.

Massey, Doreen, and Pat Jess, eds., 1995, *A Place in the World? Places, Cultures and Globalization*, Oxford, UK: Oxford University Press.

Tuan, Yi-Fu, 1977, *Space and Place: The Perspective of Experience*, Minneapolis, MN: University of Minnesota Press.

Tuan, Yi-Fu, 1990, *Topophilia: A Study of Environmental Perception, Attitudes, and Values*, New York, NY: Columbia University Press.

Recommended videos:

“Dragon Quest” [sacred sites of Britain including Stonehenge and Avebury] (42 min.) VHS 11263

“Geosophy: An Overview of Earth Mysteries” (95 min.) VHS 3666

“Sacred Planet” (47 min.) DVD 4528

September 4

PowerPoint Lecture: “Sacred Places: A Cross-Cultural Exploration”

Required course packet reading:

Chapter 1 - page 1 Bailey, Edward, 1998, “Sacred,” *Encyclopedia of Religion and Society*, William H. Swatos, Jr., ed., Walnut Creek, CA: AltaMira Press, pp. 443-444.

Ch. 2 - p. 3 Mazumdar S., 2004, "Religion and Place Attachment: A Study of Sacred Places," *Journal of Environmental Psychology* 24(3):385-397.

Ch. 3 - p. 16 Bender, Thomas, 1992, "Making Places Sacred," *The Power of Place: Sacred Ground in Natural and Human Environments*, James A. Swan, ed., Wheaton, IL: Quest Books, Ch. 23, pp. 321-333.

Ch. 4 - p. 23 Rodman, Margaret C., 1992, "Empowering Place: Multilocality and Multivocality," *American Anthropologist* 94(3):640-656.

Ch. 5 - p. 33 Turner, Edith, 1993, "The Reality of Spirits: A Tabooed or Permitted Field of Study," *Anthropology of Consciousness* 4(1):9-12.

September 11

Video: "A Sense of Place" (28 min.)

PowerPoint Lecture: "Sacred Sites and Landscapes of Thailand," Discussion

Required textbook reading:

Swan, James A., 2000, *Nature As Teacher and Healer: How to Reawaken Your Connection with Nature*, Lincoln, NE: iUniverse.com, Inc., Introduction and Chapters 1-3 (pp. xi-xxxiv, 1-94)

Recommended web sites:

Foundation for Global Community
<http://www.globalcommunity.org>

James A. Swan
<http://www.jamesswan.com>

Recommended readings:

Demsey, Corinne, 2000, "The Religioning of Anthropology: New Directions for Ethnographer-Pilgrim," *Culture and Religion* 1(2):189-210.

- Geffen, Joel, 2005, "Landscapes," ERN 2:988-990.
- Grabar, Oleg, 1988, "A Sense of the Sacred: The Values Enshrined in Holy Places," *UNESCO Courier* 41:27, 31.
- Hirschfeld, C., 1990, "Sacred Places," *Archaeology* 43(1):42-49.
- Holly, Jr., Donald H., 2003, "Places of the Living, Places of the Dead: Situating a Sacred Geography," *Northeast Anthropology* 66:57-76.
- James, W.C., 1999, "Sacred Places, Sacred Spaces: The Geography of Pilgrimage," *Studies in Religion* 28(4):828-529.
- Park, Chris C., 1994, *Sacred Worlds: An Introduction to Geography and Religion*, New York, NY: Routledge, Chapter 8 "Sacred Places and Pilgrimage" pp. 245-285.
- Norman, Neil L., 2005, "Landscape, Memory, and History: Anthropological Perspectives," *American Anthropologist* 107(1):168-169.
- Oelschlaeger, Max, 2005, "Wilderness Religion," ERN 2:1745-1748.
- Arnold, Philip P., and Ann Grodzins Gold, 2001, *Sacred Landscapes and Cultural Politics*,
- Becker, Nancy and Leonard, eds., 2004, *Sacred Sites International: A Compendium 1990-2003*, Berkeley, CA: Sacred Sites International.
- Barber, Richard, 1991, *Pilgrimages*. Rochester, NY: The Boydell Press.
- Carmichael, David L., et al., eds., 1994, *Sacred Sites, Sacred Places*, New York, NY: Routledge.
- Devereux, Paul, 1992, *Secrets of Ancient and Sacred Places*, London, UK: Blandford.
- Fagan, Brian, 1998, *From Black Land to Fifth Sun: The Science of Sacred Sites*, Reading, MA: Perseus Books.
- Harmon, David, and Allen D. Putney, eds., 2003, *The Full Value of Parks: From Economics to the Intangible*, Lanham, MD: Rowman & Littlefield Publishers, Inc.
- Holm, Jean, and John Bowker, eds., 1994, *Sacred Place*, New York, NY: Pinter Publishers.
- Jarow, Rick, 1986, *In Search of the Sacred: A Pilgrimage to Holy Places*, Wheaton, IL: Theosophical Publishing House/Quest Book.

Joseph, Frank, 1992, *Sacred Sites: A Guidebook to Sacred Centers and Mysterious Places in the United States*, St. Paul, MN: Llewellyn Publications.

Lane, Belden C., 2001, *Landscapes of the Sacred: Geography and Narrative in American Spirituality*. Baltimore, MD: Johns Hopkins University Press.

Matlins, Stuart M., and Arthur J. Magida, eds., 2003, *How to Be a Perfect Stranger: The Essential Religious Etiquette Handbook*, Woodstock, VT: Skylight Paths Publishing.

Morinis, Alan, ed., 1992, *Sacred Journeys: The Anthropology of Pilgrimage*, New York, NY: Greenwood Press.

Palmer, Martin, and Nigel Palmer, 1997, *Sacred Britain: A Guide to the Sacred Sites and Pilgrim Routes of England, Scotland, and Wales*, London, UK: Judy Piatkus Publishers, Ltd.

Sheldrake, Philip, 2001, *Spaces for the Sacred: Place, Memory, and Identity*, Baltimore, MD: Johns Hopkins University Press.

Souden, David, 2001, *Pilgrimage*, Wheaton, IL: Theosophical Publishing House/Quest Books.

Swan, James A., 1990, *Sacred Places: How the Living Earth Seeks Our Friendship*, Santa Fe, NM: Bear & Company.

Swan, James A., ed., 1991, *The Power of Place: Sacred Ground in Natural and Human Environments*, Wheaton, IL: Theosophical Publishing House/Quest Books.

Swan, James A., and Roberta Swan, eds., 1996, *Dialogues with the Living Earth: New Ideas on the Spirit of Place from Designers, Architects, and Innovators*, Wheaton, IL: Theosophical Publishing House/Quest Books.

Westwood, Jennifer, 1997, *Sacred Journeys: An Illustrated Guide to Pilgrimages Around the World*, New York, NY: Henry Holt and Company [includes Guide to Sacred Places].

Recommended video:

“A Sense of Place: Tourism, Development and the Environment” [Lake George, NY] (26 min.)
VHS 7033

September 18

Video: “Ecopsychology: Restoring the Earth, Healing the Self” (26 min.) VHS 14703

Discussion

Required textbook reading:

Swan Chs. 4-6 (pp. 95-254)

Recommended web sites:

Green Earth Foundation – Ralph Metzner
<http://www.rmetzner-greenearth.org>

Recommended readings:

Cohen, Michael J., 1997, *Reconnecting With Nature: Finding Wellness Through Restoring Your Bond With The Earth*, Corvallis, OR: Ecopress.

Macy, Joanna, and Molly Young Brown, 1998, *Coming Back to Life: Practices to Reconnect Our Lives, Our World*, Gabriola Island, British Columbia: New Society Publishers.

Metzner, Ralph, 1999, *Green Psychology: Transforming Our Relationships to the Earth*, Rochester, VT: Park Street Press.

Milton, Kay, 2002, *Loving Nature: Towards an Ecology of Emotion*, New York, NY: Routledge.

Montgomery, Pam, 1997, *Partner Earth: Restoring Our Sacred Relationship with Nature*, Rochester, VT: Destiny Books.

Nollman, Jim, 1990, *Spiritual Ecology: A Guide to Reconnecting with Nature*, New York, NY: Bantam Books.

Skolimowski, Henryk, 1993, *A Sacred Place to Dwell: Living with Reverence upon the Earth*, Rockport, MA: Element Books, Ltd.

Tobias, Michael, and Georgianne Cowan, eds., 1996, *The Soul of Nature: Celebrating the Spirit of the Earth*, New York, NY: Continuum.

September 25

Research proposal due today!

Video: “Andy Goldsworthy: Rivers and Tides, Working with Time” (90 min.) DVD 2320

Discussion

Required textbook readings:

Swan Chs. 7-9 (pp. 255-365)

Recommended web sites

Starhawk

<http://www.starhawk.org>

The Green Museum

<http://greenmuseum.org>

Recommended readings:

Betcher, Sharon V., 2005, “Spirit and Nature,” ERN 2:1590-1592.

Cattell, Maria G., 2005, “Gardening and Nature Spirituality,” ERN 1:687.

Korp, Maureen, 2005, “Art,” ERN 1:107-114.

Magliocco, Sabina, 2005, “Altars and Shrines,” ERN 1:36-37.

Trompf, Garry W., 2005, “Wonder Toward Nature,” ERN 2:1759-1763.

Cruden, Loren, 1995, *The Spirit of Place: A Workbook for Sacred Alignment: Ceremonies and Visualizations for Cultivating Your Relationship with the Earth*, Rochester, VT: Destiny Books.

Korp, Maureen, 1997, *Sacred Art of the Earth: Ancient and Contemporary Earthworks*, New York, NY: Continuum.

Schaper, Donna E., 2001, *The Art of Spiritual Rock Gardening*, Mahwah, NJ: Paulist

Press/Hidden Spring.

Starhawk, 2005, *The Earth Path: Grounding Your Spirit in the Rhythms of Nature*, San Francisco, CA: HarperSanFrancisco.

Winter, J., 1995, *Sites of Memory, Sites of Mourning*, New York, NY: Cambridge University Press.

Recommended videos:

“Meditation Crystallized” (Tibetan Art) (15 min.) VHS 7023

“I.M. Pei” [includes Miho Museum in Japan] (133 min.) DVD 0025 Honolulu CC

PART II: TYPES OF SACRED PLACES

October 2 WATER

Videos:

“Thoreau at Walden Pond” (21 min.) VHS 21767

“Water: Sacred and Profaned” (27 min.)

“Water Crystals in Motion: Messages from Water” (38 min.)

Discussion

Required course packet reading:

Ch. 6 - p. 37 Gould, Rebecca Kneale, 2005, “Thoreau, Henry David (1917-1862),” *The Encyclopedia of Religion and Nature*, Bron R. Taylor, Editor-in-Chief, New York, NY: Thoemmes Continuum 2:1634-1636.

Ch. 7 - p. 40 Gatta, John, 2004, “Rare and Delectable Places”: Thoreau’s Imagination of Sacred Space at Walden,” *Making Nature Sacred: Literature, Religion, and Environment in America from the Puritans to the Present*, New York, NY: Oxford University Press, Ch. 6, pp. 127-142.

Ch. 8 - p. 50 Bodine, John J., 1988, "The Taos Blue Lake Ceremony," *American Indian Quarterly* XII(2):91-105.

Ch. 9 - p. 58 Kawanabe, Hiroya, 2003. "Cultural Associations in an Ancient Lake: Gods of Water in Lake Biwa and the River Yodo Basin, Japan," *Hydrobiologia* 500(1-3):213-217.

Ch. 10 - p. 62 Hening, Glenn, and Bron Taylor, 2005, "Surfing," ERN 2:1607-1612.

Recommended websites:

Foundation for Global Community
<http://www.globalcommunity.org>

Institute on Religion in an Age of Science, Inc.
<http://www.iras.org>

Masaru Emoto [research on water crystals]
<http://www.masaru-emoto.net>

Metanexus Institute
<http://www.metanexus.org>

Science and Spirit
<http://www.science-spirit.org>

What the Bleep DO We Know?
<http://www.whatthebleep.com>

Recommended Reading:

Dearborn, David S.P., Matthew T. Seddon, and Brian Bauer, 1998, "The Sactuary of Titicaca: Where the Sun Returns to Earth," *Latin American Antiquity* 9(3):240-258.

Foltz, Richard C., 2005, "Water in Islam," ERN 2:1714-1716.
Geffen, Joel, 2005, "Trees as Religious Architecture," ERN 2:1656-1659.

Jell-Bahlsen, Sabine, 2005, "Divine Waters of the Oru-Igbo (Southern Nigeria)," ERN 1:494-497.

Magowan, Fiona, 2005, "Yolngu Waters of Being" [Australia], ERN 2:1787-1788.

St. John, Graham, 2005, "Keepers of Lake Eyre" [South Australia], ERN 2:956-957.

Altman, Nathaniel, 2002, *Sacred Water: The Spiritual Source of Life*, Mahwah, NJ: Paulist Press/Hidden Spring.

Bosco, Ronald A., et. Al., 2002, *The Illuminated Walden: In the Footsteps of Thoreau*, New York, NY: Barnes & Noble.

Strang, Veronica, and Andrew Gardner, eds., 2006, "Special Issue: Fluidscapes," *Worldviews: Environment, Culture, Religion* 10(2):147-293.

Recommended videos:

"Children of the 7 Headed Snake" [Tonle Sap river and lake as well as Angkor Wat in Cambodia] (52 min.) VHS 20873

October 9 TREES

Video: "Trees" (20 min.), "Butterfly" [Julia "Butterfly" Hill in Luna redwood tree] (80 min.) VHS 18644

Discussion

Required course packet readings:

Ch. 11 - p. 68 Sponsel, Leslie E., 2005, "Sacred Trees," ERN 2:1661-1663.

Ch. 12 - p. 70 Darlington, Susan M., 2005, "Thai Buddhist Monks," ERN 2:1629-1630.

Ch. 13 - p. 72 Visalo, Phra Paisal, 2005, "Siam's Forest Monasteries," ERN 2:1543.

Ch. 14 - p. 73 Darlington, Susan M., 1998, "The Ordination of a Tree: The Buddhist Ecology Movement in Thailand," *Ethnology* 37(1):1-15.

Ch. 15 - p. 88 Sponsel, Leslie E., and Poranee Natadecha-Sponsel, 2001, "Why a Tree is More Than a Tree: Reflections on the Spiritual Ecology of Sacred Trees in Thailand," *Santi Pracha Dhamma: Essays in Honour of the Late Puey Ungphakorn*, Sulak Sivaraksa, et al., eds., Bangkok, Thailand: Santi Pracha Dhamma Institute, pp. 364-373. (Reprinted in Roger S. Gottlieb, ed., 2004, *This Sacred Earth: Religion, Nature, Environment*, New York, NY: Routledge, pp. 134-144).

Ch. 16 - p. 99 Henning, Daniel H., 2001, "Guided Tree Meditation," *Tree Talk and Tales*, Bloomington, IN: 1stBooks, pp. 83-86.

Recommended web sites:

Circle of Life Foundation

<http://www.circleoflifefoundation.org>

Trees Foundation

<http://www.treesfoundation.org>

Recommended readings:

Apffel-Marglin, Frederique, and Pramod Parajuli, 2000, "Sacred Grove and Ecology: Ritual and Science," *Hinduism and Ecology: The Intersections of Earth, Sky, and Water*, Christopher Key Chapple and Mary Evelyn Tucker, eds., Cambridge, MA: Harvard University Press, pp. 291-316.

Beek, Walter, E.A. van, and Pieteke M. Banga, 1992, "The Dogon and Their Trees," *Bush Base: Forest Farm: Culture, Environment and Development*, Elisabeth Croll and David Parkin, eds., New York, NY: Routledge, pp. 57-75.

Boomgaard, Peter, 1995, "Sacred Trees and Haunted Forests in Indonesia," *Asian Perceptions of Nature*, Ole Bruun and Arne Kalland, eds., Richmond, UK: Curzon Press, pp. 47-62.

Casanave, Suki, 1997 (August), "Tree Houses Take a Bough," *Smithsonian* 28(5):94-103.

Chandran, Subash, and J. Donald Hughes, 1997, "The Sacred Groves of South India: Ecology, Traditional Communities and Religious Change," *Social Compass* 44(3):413-428.

Chanrakanth, M.G., et al., 1990, "Temple Forests in India's Forest Development," *Agroforestry* 11(3):199-211.

Chavis, Melody Ermachild, 1996, "Street Trees," *This Sacred Earth: Religion, Nature, Environment*, Roger S. Gottlieb, ed., New York, NY: Routledge, pp. 607-610.

Darlington, Susan M., 2003, "The Spirit(s) of Conservation in Buddhist Thailand," *Nature Across Cultures: Views of Nature and Environment in Non-Western Cultures*, Helaine Selin, ed., Boston, MA: Kluwer Academic Publisher, pp. 129-145.

Dwyer, John F., Herbert W. Schroeder, and Paul H. Gobster, 1991 (October), "The Significance of Urban Trees and Forests: Toward a Deeper Understanding of Values," *Journal of Arboriculture* 17(10):276-284.

Gold, Ann Grodzins, 2002, "Children and Trees in North India," *Worldviews: Environment, Culture, Religion* 6(III):276-299.

Gudmarsdottir, Sigridur, 2005, "Trees (Northern and Middle Europe)" ERN 2:1660-1661.

Fields, Rick, 1992 (Winter), "The Buddha Got Enlightened Under a Tree," *Tricycle: The Buddhist Review* 11(2):52-54.

Ford, Brian J., 1999, "Plants Have Senses," *Sensitive Souls: Senses and Communication in Plants, Animals and Microbes*, London, UK: Little, Brown, and Company, pp. 185-241.

Frazer, Sir James George, 1936, "The Worship of Trees," *Aftermath: A Supplement to The Golden Bough*, New York, NY: St. Martin's Press, Chapter VI, pp. 126-149. (Also see chapters VII and XXVIII).

Freeman, Mara, 1999, "The Celtic Tree of Life," *Parabola* 24(1):58-64.

Gold, Ann Grodzins, 1998, "Sin and Rain: Moral Ecology in Rural North India," *Purifying the Earthly Body of God: Religion and Ecology in Hindu India*, Lance E. Nelson, ed., Albany, NY: State University of New York Press, pp. 165-195.

Gold, Ann Grodzins, 2002, "Children and Trees in Northern India," *Worldviews: Environment, Culture, Religion* 6(III):276-299.

Grosnick, William, 1994. "The Buddhahood of the Grasses and the Trees: Ecological Sensitivity or Scriptural Misunderstanding?," *An Ecology of the Spirit*, Michael Barnes, ed., Lanham, NY: University of America Press, pp. 197-208.

Gruzalski, Bart, 1993, "The Chipko Movement: A Gandhian Approach to Ecological Sustainability and Liberation from Economic Colonization," *Ethical and Political Dilemmas of Modern India*, Ninian Smart and Shivesh Thakur, eds., New York, NY: St. Martin's Press, pp. 100-125.

Guha, Gita, 1995 (January-February), "A Culture of Trees," *Resurgence* 168:31-35.

- Hughes, J. Donald, 1983. "The Plant People," *American Indian Ecology*, El Paso, TX: Texas Western Press, pp. 48-57.
- Kaza, Stephanie, 1993, "Conversations with Trees: Toward an Ecologically Engaged Spirituality," *ReVision* 15(3):128-136.
- Jackson, John B., 1980. "The Sacred Grove in America," *The Necessity for Ruins*, Amherst, MA: University of Massachusetts Press, pp. 77-88.
- Johnson, Norris Brock, 1991, "Garden as Sacred Space: Transformation of Consciousness at Tenryu Temple," *The Power of Place and Human Environments*, James A. Swan, ed., Wheaton, IL: Quest Books, pp. 167-187.
- Kohak, Erazim, 1992, "Speaking to Trees," *Critical Review* 6(203):371-388.
- LaFluer, William, 2000, "Enlightenment for Plants and Trees," *Dharma Rain: Sources of Buddhist Environmentalism*, Stephanie Kaza and Kenneth Kraft, Boston, MA: Shambhala Publications, Inc., pp. 109-116.
- Lyons, Dana, 2005, "Tree Music," ERN 2:1656.
- McCann, Sharon, 2000 (April/May). "Root Cause" (Julia Butterfly Hill), *Ms* 10(3):36-39.
- Nyamweru, Celia, 2005, "Sacred Groves of Africa," ERN 2:1451-1456.
- Narayanan, Vasudha, 1997. "'One Tree Is Equal to Ten Sons': Hindu Responses to the Problems of Ecology, Population, and Consumption," *Journal of the American Academy of Religion* 65(2):291-332.
- Nyanasobhano, Bhikkhu, 1998. "Contemplation of a Once-Tree," *Landscapes of Wonder: Discovering Buddhist Dhamma in the World Around Us*, Boston, MA: Wisdom Publications, pp. 25-30.
- Parajuli, P., 1998. "How Can Four Trees Make a Jungle?," *Terra Nova* 3(3):15-31.
- Porter, Samuel C., 1999 (April). "The Pacific Northwest Forest Debate: Bringing Religion Back In?," *Worldviews: Environment, Culture, Religion* 3(1):3-32.
- Prime, Ranchor, 1992. "Hugging the Trees," *Hinduism and Ecology: Seeds of Truth*, London, UK: Cassell Publishers, Ltd., pp. 90-98.
- Pruess, James B., 1979, "Merit and Misconduct: Venerating the Bo Tree at a Buddhist Shrine," *American Ethnologist* 6(2):261-273.

Rey, Terry, 2005, "Trees in Haitian Voodoo," ERN 2:1658-1659.

Rival, Laura, 1999, "Trees and the Symbolism of Life in Indigenous Cosmologies," *Cultural and Spiritual Values of Biodiversity*, Darrell Addison Posey, et al., eds., London, UK: Intermediate Technology Publications/UNEP, pp. 358-362.

Roskos, Nicole, 2005, "Cathedral Forests and the Felling of Sacred Groves," ERN 1:273-274.

Shiva, Vandana, and J. Bandyopadhyay, 1988, "The Chipko Movement," *Deforestation: Social Dynamics in Watersheds and Mountain Ecosystems*, J. Ives and D. Pitt, eds., London, UK: Routledge, pp. 224-241.

Smith, Mick, 1999 (Winter). "To Speak of Trees: Social Constructivism, Environmental Values, and the Future of Deep Ecology," *Environmental Ethics* 21(4):359-376.

Sponsel, Leslie E., 2005, "Biodiversity," ERN 1:179-182.

Steinberg, Naomi, 2005, "Redwood Rabbis," ERN 2:1352-1354.

Sullivan, Bruce M., 1998, "Theology and Ecology at the Birthplace of Krsna," *Purifying the Earthly Body of God: Religion and Ecology in Hindu India*, Lance E. Nelson, ed., Albany, NY: State University of New York Press, pp. 247-267.

Thomas, Keith, 1983. "The Worship of Trees," *Man and the Natural World: A Natural History of the Modern Sensibility*, New York, NY: Pantheon Books, pp. 212-223.

Travers, P.L., 1999, "In Search of the World Tree," *Parabola* 24(3):18-22.

Altman, Nathaniel, 1994, *Sacred Trees*, San Francisco, CA: Sierra Club Books.

Boyer, Marie-France, 1996, *Tree-Talk: Memories, Myths and Timeless Customs*, New York, NY: Thames and Hudson.

Caldecott, Moyra, 1993, *Myths of the Sacred Tree*, Rochester, VT: Destiny Books.

Chetan, Anand, et al., 1995, *The Sacred Yew*, New York, NY: Penguin.

Durbin, Kathie, 1998, *Tree Huggers: Victory, Defeat, and Renewal of the Northwest Ancient Forest Campaign*, New York, NY: Mountaineers Books.

Gold, Ann Grodzins, 2002, *In the Time of Trees and Sorrows: Nature, Power and Memory in Rajasthan*, Durham, NC: Duke University Press.

- Gupta, Sankar Sen, 1980, *Sacred Trees Across Cultures and Nations*, Calcutta, India: Indian Publications.
- Hageneder, Fred, 2001, *The Spirit of Trees: Science, Symbiosis, and Inspiration*, New York, NY: Continuum.
- Hill, Julia Butterfly, 2000, *The Legacy of Luna: The Story of a Tree, A Woman, and the Struggle to Save the Redwoods*, San Francisco, CA: HarperCollins Publishers.
- James, E.O., 1966, *The Tree of Life: An Archaeological Study*, Leiden, The Netherlands: E.J. Brill.
- Jones, Owain, and Paul Cloke, 2002, *Tree Culture: The Place of Trees and Trees in Their Place*, New York, NY: Berg.
- Kaza, Stephanie, 1996, *The Attentive Heart: Conversations with Trees*, Boston, MA: Shambhala Press.
- Lewington, Anna, and Edward Parker, 1999, *Ancient Trees: Trees That Live for a Thousand Years*, London, UK: Collins & Brown, Ltd.
- Perlman, Michael, 1994, *The Power of Trees: The Reforesting of Soul*, Dallas, TX: Spring Publications.
- Philpot, J.J., 1897/2004, *The Sacred Tree in Religion and Myth*, Mineola, NY: Dover Publications, Inc.
- Ramakrishnan, P.S., K.G. Saxena, and U.M. Chandrashekhara, eds., 1998, *Conserving the Sacred for Biodiversity Management*, Enfield, NH: Science Publishers, Inc.
- Randhawa, W.S., 1964, *The Cult of Trees and Tree-Worship in Buddhist-Hindu Scripture*, New Delhi, India: All India Fine Arts and Crafts Society.
- Rival, Laura, ed., 1998, *The Social Life of Trees: Anthropological Perspectives on Tree Symbolism*, New York, NY: Berg.
- Seeland, Klaus, ed., 1997, *Nature is Culture: Indigenous Knowledge and Socio-Cultural Aspects of Trees and Forests in non-European Cultures*, London, UK: Intermediate Technology Publications.
- Sinha, Binod Chandra, 1979, *Tree Worship in Ancient India*, New Delhi, India: Books Today.
- Stone, Christopher D., 1974, *Should Trees Have Standing? Toward Legal Rights for Natural Objects*, Los Altos, CA: William Kaufmann, Inc.

Suzuki, David, and Wayne Grady, 2004, *Tree: A Life Story*, Vancouver, BC, Canada: Douglas & McIntyre Publishing Group/Greystone Books.

Recommended video:

- “Ancient Forests: Rage Over Trees” (21 min.) VHS 4410 DVD 17008
 - “Backyard Treasures” [Big Island, first segment on Waipi`o tree house] VHS 11168
 - “Battle for the Trees” (57 min.) VHS 12144
 - “Can the Tropical Rainforest be Saved?” (120 min.) VHS 13177
 - “Coastal Giants: The Greatest Living Things On Earth” (47 min.)
 - “Earth First!: Saving Australia's Rainforests” (58 min.) VHS 2635
 - “Gertrude Blom: Guardian of the Forest” (57 min.) VHS 6611
 - “Jungle Under Glass” (58 min.) VHS 13152
 - “Listen to the Forest” (55 min.) VHS 9093
 - “Silent Witnesses: America’s Historic Trees” (57 min.)
 - “Tree-sit: The Art of Resistance” (120 min.) VHS 21695
-

October 16 MOUNTAINS

Video: “In Light of Reverence: Protecting America’s Sacred Lands” (73 min.) VHS 18873

Discussion

Required course packet readings:

Ch. 17 - p. 101 Johnson, Greg, 2005, “Rock Climbing,” ERN 2:1398-1400.

Ch. 18 - p. 103 Freedman, Eric, 2007, “Protecting Sacred Sites on Public Land: Religion and Alliances in the Mato Tipila-Devils Litigation,” *American Indian Quarterly* 31(1):1-22.

Ch. 19 - p. 115 Hanson, Jeffrey R., and David Moore, 1999, “Applied Anthropology at Devils Tower National Monument,” *Plains Anthropologist* 44(170):53-60.

Recommended web site:

Christians for the Mountains

<http://www.ChristiansForTheMountains.org>

Earth Island Institute

<http://www.earthisland.org>

<http://www.sacredland.org>

Indigenous Environmental Network

<http://www.ienearth.org>

Labriola Center Bibliography on Repatriation/Arizona State U

<http://www.asu.edu/lib/subject/RepatriationBib.htm>

The Repatriation Foundation

<http://www.repatriationfoundation.org>

Sacred Land Film Project/Earth Island Institute

<http://www.sacredland.org>

<http://www.earthisland.org>

Sacred Mountains Project, Mountain Institute

<http://www.mountain.org>

Recommended readings:

Baker, Don, 2005, "Korean Mountains," ERN 2:968-969.

Berditschevsky, Micelle, and Charles M. Miller, 1996, "The World Needs This Mountain," *Dialogues with the Living Earth: New Ideas on the Spirit of Place from Designers, Architects, & Innovators*, James Swan and Roberta Swan, eds., Wheaton, IL: Theosophical Publishing House/Quest Books, Ch. 21, pp. 326-349.

Bernbaum, Edwin, 2005, "Sacred Mountains," ERN 2:1456-1460.

Burton, Lloyd, and David Ruppert, 2002, "Rising to Heaven or Risen from Hell? Culture, Consensus, and Conflict at Devils Tower National Monument," *Worship and Wilderness: Culture, Religion, and Law in Public Lands Management*, Madison, WI: The University of Wisconsin Press, Ch. 6, pp. 123-144.

De Beer, F.C., 1999, "Mountains as Cultural Resources: Values and Management Issues," *South African Journal of Ethnology* 22(1):20-25.

Dustin, Daniel L., et al., 2000, "Cross-Cultural Claims on Devils Tower National Monument: A Case Study," *Leisure Sciences* 24(1):79-89.

Glass, Matthew, 2005, "Devil's Tower, Mato Tipi, or Bear's Lodge (Wyoming)," ERN 1:477-479.

Glass, Matthew, 2005, "Law, Religion, and Native American Lands," ERN 2:990-1000.

Gulliford, Andrew, 2000, "Devils Tower National Monument, Wyoming," *Sacred Objects and Sacred Places: Preserving Tribal Traditions*, Boulder, CO: University Press of Colorado, pp. 162-167.

La Duke, Winona, 2005, "Holy Land in Native North America," ERN 1:785-789.

McCarthy, Helen, 2004, "Assaulting California's Sacred Mountains: Shamans vs. New Age Merchants of Nirvana," *Beyond Primitivism: Indigenous Religious Traditions and Modernity*, Jacob K. Olupona, ed., New York, NY: Routledge, Ch. 12, pp. 172-178.

Porterfield, Amanda, 2005, "Native American Spirituality," *Encyclopedia of Religion and Nature*, Bron Taylor, Editor-in-Chief, New York, NY: Continuum Press, 2:1162-1163.

Price, M.F., "Why Mountain Forests Are Important," *Forestry Chronicle* 79(2):219-222.

Sun, Min, 2005, "Mankind, Stop Before the Sacred Mountain of Kawagarbo!," *China's Ethnic Groups* 3(1):8-23.

Walker, Deward, 2005, "Sacred Geography in Native North America," ERN 2:1448-1451.

York, Michael, 2001, "New Age Commodification and Appropriation of Spirituality," *Journal of Contemporary Religion* 16(3):361-372.

Bernbaum, Edwin, 1990, *Sacred Mountains of the World*, San Francisco, CA: Sierra Club Books.

Einarsen, John, ed., 1995, *The Sacred Mountains of Asia*, Boston, MA: Shambhala Publications, Inc.

Gutschow, N., A. Michaels, C. Ramble, and E. Steinkeller, eds., 2003, *Sacred Landscapes of the Himalayas*, Vienna, Austria: Austrian Academy of Sciences Press.

Reichel-Dolmatoff, Gerardo, 1990, *The Sacred Mountain of Colombia's Kogi Indians*, New York, NY: E.J. Brill.

Recommended video”

“Mount Shasta: Cathedral of Wilderness” (29 min.)

October 23 CAVES

PowerPoint Lecture: “Sacred Caves of Thailand: Ecological Explorations”

Video segment: “Bats” (10 min.)

Required course packet reading:

Ch. 20 - p. 123 Heyden, Doris, 2005, “Caves,” *Encyclopedia of Religion*, Lindsay Jones, Editor-in-Chief, New York, NY: Macmillan 3:1468-1473.

Ch. 21 - p. 129 Aldenderfer, Mark, 2005, “Caves as Sacred Places on the Tibetan Plateau,” *Expedition* 47(3):8-13.

Ch. 22 - p. 135 Sponsel, Leslie E., and Poranee Natadecha-Sponsel, 2004, “Illuminating Darkness: The Monk-Cave-Bat-Ecosystem Complex in Thailand,” reprinted in *This Sacred Earth: Religion, Nature, Environment* (Second Edition), Roger S. Gottlieb, ed., New York, NY: Routledge, pp. 134-144.

Recommended web sites:

Bat Conservation International
<http://www.batcon.org>

Recommended readings:

Aldenderfer, Mark, et al., 2005 (Winter), “Special Issue: Caves,” *Expedition* 47(3):8-48.
 Barker, Graeme, 2005, “The Neolithic Cemeteries of Niah Cave, Sarawak,” *Expedition* 47(3):14-19.

- Barker, G., and D. Gilbertson, eds., 2005, "The Human Use of Caves in Peninsular and Island Southeast Asia," *Asian Perspectives*.
- Bradley, James E., 1997, "Settlement Configuration and Cosmology: The Role of Caves at Dos Pilas," *American Anthropologist* 99(3):602-618.
- Caswell, James O., 2000, "Cave Temples and Monasteries in India and China," *Encyclopedia of Monasticism*, William M. Johnston, ed., Chicago, IL: Fitzroy Dearborn Publishers 1:255-263.
- Coningham, Robin A.E., 1995, "Monks, Caves and Kings: A Reassessment of the Nature of Early Buddhism in Sri Lanka," *World Archaeology* 27(2):222-242.
- Conkey, Margaret W., 1981, "A Century of Palaeolithic Cave Art," *Archaeology* 34(4):20-28.
- Fagan, Brian, 1998, "'Dark Caves, Obscure Visions,'" *From Black Land to Fifth Sun: The Science of Sacred Sites*, Reading, MA: Perseus Books, Ch. 2, pp. 23-50.
- Ferguson, John P., and Christina B. Johannsen, 1976, "Modern Buddhist Murals in Northern Thailand: A Study of Religious Symbols and Meaning," *American Ethnologist* 3(4):645-669.
- Heyden, Doris, 1975, "An Interpretation of the Cave Underneath the Pyramid of the Sun in Teotihuacan, Mexico," *American Antiquity* 40:131-147.
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Ferguson, J., and J. Burgess, 1880/1969, *The Cave Temples of India*, Delhi, India: Oriental Book Reprint Corporation.

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Munier, Christophe, 1998, *Sacred Rocks and Buddhist Caves in Thailand*, Bangkok, Thailand: White Lotus Press.

Sidisunthorn, Pindar, Simon Gardner, and Dean Smart, 2006, *Caves of Northern Thailand*, Bangkok, Thailand: River Books Co., Ltd.

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Stone, Andrea, 1995, *Images from the Underworld: Naj Tunich and the Tradition of Maya Cave Painting*, Austin, TX: University of Texas Press.

Swearer, Donald K., Sommai Premchit, and Phaithoon Dokbuakaew, 2004, *Sacred Mountains of Northern Thailand and Their Legends*, Chiang Mai, Thailand: Silkworm Books.

Tiyavanich, Kamala, 1997, *Forest Recollections: Wandering Monks in Twentieth-Century Thailand*, Honolulu, HI: University of Hawaii Press.

Tiyavanich, Kamala, 2003, *The Buddha in the Jungle*, Seattle, WA: University of Washington Press and Chiang Mai, Thailand: Silkworm Books.

Whitfield, Roderick, Susan Whitfield, and Neville Agnew, 2000, *Cave Temples of Mogao: Art and History on the Silk Road*, Los Angeles, CA: The Getty Conservation Institute.

Williams, David Lewis, 2002, *The Mind in the Cave: Consciousness and the Origins of Art*, New York, NY: Thames and Hudson.

Recommended videos:

“Natural Meditation” (Lama Surya Das) (34 minutes)

PART III: RELIGIONS AND SACRED PLACES (Student Panels)

October 30 HINDUISM

Student Panel Presentation #1

Recommended book for panel:

Alley, Kelly D., 2002, *On the Banks of the Ganga: When Wastewater Meets a Sacred River*, Ann Arbor, MI: The University of Michigan Press. GF 662 .G36 A45 2002

Recommended readings:

Alley, Kelly D., 1998, “Images of Waste and Purification on the Banks of the Ganga,” *City and Society* 167-182.

- Alley, Kelly D., 1998, "Idioms of Degeneracy: Assessing Ganga's Purity and Pollution," *Purifying the Earthly Body of God: Religion and Ecology in Hindu India*, Lance E. Nelson, ed., Albany, NY: State University of New York Press, pp. 297-330.
- Eck, Diana L., 1998, "The Imagined Landscape: Patterns in the Construction of Hindu Sacred Geography," *Contributions to Indian Sociology* n.s. 32(2):165-188.
- Gaenzle, Martin, 2002, "Nepali Kings and Kasi: On the Changing Significance of a Sacred Centre," *Studies in Nepali History and Society* 7(1):1-33.
- Hancock, Mary E., 2002, "Modernities Remade: Hindu Temples and Their Public in Southern India," *City and Society* 14(1):5-35.
- Jain, Alka, et al., 2004, "Folklores of Sacred Khecheopalri Lake in the Sikkim Himalaya of India," *Asian Folklore Studies* 63(2):291-302.
- Jest, C., 1979, "The Holy Places of Upper Nepal," *UNESCO Courier* 32(11):9-20.
- Mack, Alexandra, 2004, "One Landscape, Many Experiences: Differing Perspectives of the Temple Districts of Vijayanagara," *Journal of Archaeological Method and Theory* 11(1):59-81.
- Nanda, Vivek, 1999/2000, "Kumbakonam: The Ritual Topography of a Royal City of South India," *Archaeology International* pp. 43-48.
- Owens, Bruce McCoy, 2002, "Monumentality, Identity, and the State: Local Practice, World Heritage, and Heterotopia at Swayambhu, Nepal," *Anthropological Quarterly* 75(2):269-317.
- Saheb, S.A.A., 2000, "Study of Nagore-e-Sharief: A Sacred Complex in Chennai," *Journal of the Anthropological Survey of India* 49(2):41-54.
- Singh, Rana P.B., 1996, "The Ganga River and the Spirit of Sustainability in Hinduism: A Study of Banaras (Varanasi)," *Dialogues with the Living Earth: New Ideas on the Spirit of Place from Designers, Architects, & Innovators*, James Swan and Roberta Swan, eds., Wheaton, IL: Theosophical Publishing House, Quest Books, Ch. 6, pp. 86-107.
- Turnbull, Colin M., 1981, "Holy Places and People of India," *Natural History* 90(9):76-81.
- Alter, Stephen, 2001, *Sacred Waters: A Pilgrimage up the Ganges River to the Source of Hindu Culture*, New York, NY: Harcourt.
- Bakker, H., 1990, *The History of Sacred Places in India as Reflected in Traditional Literature*, New York, NY: E.J. Brill.

- Bubriski, Kevin, 1995, *Power Places of Kathmandu: Hindu and Buddhist Holy Sites in the Sacred Valley of Nepal*, London, UK: Thames and Hudson.
- Dubey, D.P., 1995, *Pilgrimage Studies: Sacred Places, Sacred Traditions*, Allahabad, India: Society of Pilgrimage Studies.
- Eck, Diana L., 1999, *Banaras: City of Light*, New York, NY: Columbia University Press.
- Edensor, Tim, 1998, *Tourists at the Taj: Performance and Meaning at a Symbolic Site*, New York, NY: Routledge.
- Freeman, Michael, 2000, *The Spirit of Asia: Journeys to the Sacred Places of the East*, New York, NY: Thames and Hudson.
- Granoff, Phillis, and Koichi Sinohara, eds., 2003, *Pilgrims, Patrons, and Place: Localizing Sanctity in Asian Religions*, Vancouver, British Columbia, Canada: University of British Columbia Press.
- Houdsen, Roger, 1996, *Travels Through Sacred India*, San Francisco, CA: Thorsons.
- Lodrick, Deryck O., 1981, *Sacred Cows, Sacred Places: Origins and Survivals of Animal Houses in India*, Berkeley, CA: University of California Press.
- Majupuria, Trilok Chandra, 1989, *Holy Places of Buddhism in Nepal and India*, Bangkok, Thailand: Tecpress Service.
- Mitchell, George, 1999, *Eternal Kaveri: Historical Sites Along South India's Greatest Rivers*, Mumbai, India: J.J. Bhabha.
- Morinis, Alan, 1984, *Pilgrimage in the Hindu Tradition*, New York, NY: Oxford University Press.
- Pandey, D.P., 2000, *Pilgrimage Studies: The Power of Sacred Places*, Allahabad, India: Society of Pilgrimage Studies.
- Rajesh, M.N., 1998, *The Buddhist Monastery*, New Delhi, India: Lustre Press [Ladakh, Nepal, Tibet].
- Shearer, Alistair, 1983, *The Traveler's Key to Northern India: A Guide to the Sacred Places*, New York, NY: Knopf.
- Sinha, Amita, 2006, *Landscapes of India: Forms and Meanings*, Boulder, CO: University of Colorado Press.

Srinivas, Smriti, 2003, *Landscapes of Urban Memory: The Sacred and the Civic in India's High-Tech City*, Minneapolis, MN: University of Minnesota Press.

van der Veer, Peter, 1988, *Gods on Earth: The Management of Religious Experience and Identity in a North Indian Pilgrimage Center*, Atlantic Highlands, NJ: Athlone Press.

Recommended videos:

“Prajna Earth: Journey into Sacred Nature” [Angkor Wat in Cambodia] ((85 min.) DVD 4704
 “Short Cut to Nirvana Kumbha Meta” [Hindu festival in Allahabad, India, January 2001, attended by 70 million people] (85 min.) DVD 5101

November 6 BUDDHISM

Student Panel Presentation #2

Recommended book for panel:

Palmer, Martin, 1996, *Travels Through Sacred China*, San Francisco, CA: HarperCollins Publishers/Thorsons. ASIA BL 1802 .P35 1996

Recommended web sites:

Abhayagiri Buddhist Monastery (California)
<http://www.abhayagiri.org>

Leslie E. Sponsel's homepage (section on Buddhism, links to web sites and other information)
<http://www.soc.hawaii.edu/Sponsel/>

Recommended readings:

Baldeck, Andrea, 2004, “Sacred Places of Southeast Asia,” *Expedition* 46(2):36-43.

Field, Stephen L., 2005, "Fengshui," ERN 1:649-650.

Fleming, Jane, 1983, "Sacred Peak of Tai Shan," *The Geographical Magazine* 55:534-537.

Hou, Wuhui, 1997, "Reflections on Chinese Traditional Ideas of Nature," *Environmental History* 2(4):482-493.

Lai, Whalen, 1990, "Looking for Mr. Ho Po: Unmasking the River God of Ancient China," *History of Religions* 29(4):335-350.

Paper, Jordan, "Chinese Traditional Concepts of Nature," ERN 1:294-299.

Sponsel, Leslie E., 2005, "Southeast Asia," ERN 2:1582-1585.

York, Michael, 2005, "Geomancy," ERN 1:692-693.

Berthier, Francois, and Graham Parkes, 2000, *Reading Zen in the Rocks: The Japanese Dry Landscape Garden*, Chicago, IL: University of Chicago Press.

Dharma Publishing, 1994, *Holy Places of the Buddha*, Berkeley, CA: Dharma Publishing.

Ekachai, Sanitsuda, 2001, *Keeping the Faith: Thai Buddhism at the Crossroads*, Bangkok, Thailand: Post Books.

Freeman, Michael, 1991, *Temples of Thailand: Their Form and Function*, Bangkok, Thailand: Asia Books.

Henning, Daniel H., 2002, *Buddhism and Deep Ecology*, Bloomington, IN: 1st Books.

Hoskin, John, and Mark Standen, 1998, *Buddha in the Landscape: A Sacred Expression of Thailand*, Bangkok, Thailand: Mark Standen Publishing Company Ltd.

Huber, Toni, 1999, *Sacred Spaces and Powerful Places in Tibetan Culture*, Dharamsala, India: Library of Tibetan Works and Archives.

Jangpanichkul, Tossapol, 2003, *Buddha Images: Thailand's Precious Heritage*, Bangkok, Thailand: Comma Design & Print Co., Ltd.

Kabilsingh, Chatsumarn, 1998, *Buddhism and Nature Conservation*, Bangkok, Thailand: Thammasat University Press.

Kupfer, Carl Frederick, 1911, *Sacred Places in China*, Cincinnati, OH: Press of the Western Methodist Book Concern.

Naquin, Susan, and Chun-fang Yu, 1992, *Pilgrimage and Sacred Sites in China*, Berkeley, CA: University of California Press.

Nhat Hanh, Thich, 2004, *Touching the Earth: Intimate Conversations with the Buddha*, Berkeley, CA: Parallax Press.

Nyanasobhano, Bhikkhu, 1998, *Landscapes of Wonder: Discovering Buddhist Dharma in the World Around Us*, Boston, MA: Wisdom Publications.

Ortner, Jon, 2002, *Angkor Celestial Temple of the Khmer Empire*, New York, NY: Abbeville Press Publishers.

Snelling, John, 1990, *Sacred Mountains: Travelers and Pilgrims at Mount Kailas*, The Hague, The Netherlands: East West Publications.

Tankha, Brij, 1997, *Buddhist Pilgrimage*, Torrance, CA: Heian International, Inc.

Wurlitzer, Rudolph, 1995, *Hard Travel to Sacred Places*, Boston, MA: Shambhala Publications, Inc.

Zangpo, Ngawang, 2001, *Sacred Ground: Jamgon Kongtrul on "Pilgrimage and Sacred Geography"*, Ithaca, NY: Snow Lion Publications.

Recommended videos:

"Buddhism: Man & Nature: A Reflection on Our Oneness with Nature" (14 min.) VHS 1371

"Buddha: The Path to Enlightenment" (43 min.) VHS 19441

"Dharma River: Journey of a Thousand Buddhas" [Laos, Thailand, Burma] (81 min.) DVD 4784

"Fearless Mountain" (Theravada Monastery in California) (61 min.)

"Life of the Buddha: The True Story of the Man Who Changed the World" (140 min.)

"Mountains and Rivers: Mystical Realism of Zen Master Dogen" (45 minutes)

"Prajna Earth: Journey into Sacred Nature" (85 minutes) DVD 4704

"Spirit of Pagan" (Burma) (46 min.) VHS 18785

"Vajra Sky Over Tibet" (88 min.) DVD 5054

"Wonders of the Himalayas [Tibet] (49 min.) VHS 14700

[Also see videos listed on Shintoism for Japan].

November 13 SHINTOISM

Student Panel Presentation #3

Recommended book for panel:

Nelson, John K., 1996, *A Year in the Life of a Shinto Shrine*, Seattle, WA: University of Washington Press. BL 2225 .N2552 S883 1996

Recommended readings:

Barnhill, David Landis, 2005, "Japanese Gardens," ERN 1:895-897.

Deegalle, Mahinda, 2005, "Mt. Hiei [Japan]," ERN 2:1123-1124.

Fumiko, M., and D. Williams, 2001, "The Intersection of the Local and the Translocal at a Sacred Site: The Case of Osorezan in Tokugawa Japan," *Japanese Journal of Religious Studies* 28.

Hori, Ichiro, 1966, "Mountains and Their Importance for the Idea of the Other World in Japanese Folk Religion," *History of Religions* 6(1):1-23.

Ives, Christopher, 2005, "Japanese Love of Nature," ERN 1:899-900.

Kondo, M., 1991, "The Formation of Sacred Places as a Factor of the Environmental Preservation: The Case of Setonaikai (inland sea), Japan," *Marine Pollution Bulletin* 23:649-652.

Lishka, D., 2005, "Mountain and Rivers Sutra by Japanese Soto Zen Master Dogen Kigen," ERN 2:1120-1123.

Omura, H., 2004, "Trees, Forests and Religion in Japan," *Mountain Research and Development* 24(2):179-182.

Roberts, John M., Saburo Morita, and L. Keith Brown, 1996, "Personal Categories for Japanese Sacred Places and Gods: Views Elicited from a Conjugal Pair," *American Anthropologist*:807-824.

Schattschneider, Ellen, 2000, "My Mother's Garden: Transitional Phenomena on a Japanese Sacred Mountain," *Ethos* 28(2):147-173.

Swanson, P.L., 1981, "Shugendo and the Yoshino-Kumano Pilgrimage: AN Example of Mountain Pilgrimage," *Monumenta Nipponica* 36:55-84.

Sered, Susan, 1999, *Women of the Sacred Groves: Divine Priestesses of Okinawa*, New York, NY: Oxford University Press.

Statler, Oliver, 1983, *Japanese Pilgrimage*, New York, NY: Morrow.

Recommended videos:

“Between Two Worlds: A Japanese Pilgrimage to the Eighty-eight Places of Shikoku”
(Japan)(30 min.) VHS 11698

“I.M. Pei” [includes Miho Museum design and construction] (min.) Honolulu CC DVD 0025

“Kumano and Koita: In the Heart of Japan” (28 min.) VHS 1085

“The Marathon Monks of Mount Hiei” (57 min). DVD 3366

“The Museum on the Mountain” [Miho, Japan] (52 min.)

November 20 ABRAHAMIC RELIGIONS (CHRISTIANITY, ISLAM, JUDAISM)

Student Panel Presentation #4

Recommended book for panel:

Turner, Victor and Edith L.B. Turner, 1978, *Image and Pilgrimage in Christian Culture*, New York, NY: Columbia University Press. BX 2323 .T87

Recommended web sites:

Abbey of Gethsemani (Kentucky)

<http://www.monks.org>

Christians for the Mountains

<http://www.christiansforthemountains.org>

Recommended readings:

Callewaert, D., 2004, "Sacred Places: Jerusalem, Lourdes, and Shopping Malls," *Volkskunde* 105(1):101-103.

Clarke, Richard, 2000, "Self-presentation in a Contested City: Palestinian and Israeli Political Tourism in Hebron," *Anthropology Today* 16(5):12-18.

Delaney, Carol, 1990, "The "hajj": Sacred and Secular," *American Ethnologist* 17(3):513-530.

Eordegian, Marlen, 2003, "British and Israeli Maintenance of the Status Quo in the Holy Places of Christendom," *International Journal of Middle East Studies* 35(2):307-328.

Feldman, Jackie, 2007, "Constructing a Shared Bible Land: Jewish Israeli Guiding Performances for Protestant Pilgrims," *American Ethnologist* 34(2):351-374.

Frembgen, J.W., 2004, "Pilgrimage Sites along the periphery of Syria: An Ethnological Study on Cognitive Construction of Sacred Places and Their Practical Relevance," *Anthropos* 99(2):621-622.

Friedland, R., and R. Hecht, 1998, "The Symbol and the Stone: Jerusalem at the Millennium," *Annals of the American Academy of Political and Social Science* 558:144-162.

Gath, Alex, 2000, "Division and Demolition at the Tomb of a Beloved Saint: The Evolving Character of an Orthodox Christian Pilgrim Centre in India," *Culture and Religion* 1(2):171-187.

Gilliat-Ray, Sophie, 2005, "'Sacralizing' Sacred Space in Public Institutions: A Case Study of the Prayer Space at the Millennium Dome," *Journal of Contemporary Religion* 20(3):357-372.

Gothoni, Rene, 1998, "How Mount Athos Becomes the Holy Mountain of Athos: The Experiences of Athos pilgrims," *Temenos* 34:33-40.

Hayes, D.M., 1999, "Mundane Uses of Sacred Places in the central and later Middle Ages, with a focus on Chartres Cathedral," *Comitatus: A Journal of Medieval and Renaissance Studies* 30:11-36.

Lizak, Wieslaw, 2005, "Legal and Political Disputes about the Statue of Jerusalem as a Holy Site of the Main Monotheistic Religions," *Asia and Pacific Studies* 2:23-46.

Lymer, Kenneth, 2004, "Rags and Rock Art: The Landscapes of Holy Site Pilgrimage in the Republic of Kazakhstan," *World Archaeology* 36(1):158-172.

Murphy, J.J., 2003, "Sacred Places along Willa Cather's Route to Avignon," *Religion and*

Literature 35(2-3):29-47.

Ristic, Ljubodrag, 1998, "Serbian Holy Places and Miraculous Events: Based on 19th Century Travel Books," *Balkanica* 29:65-81.

Seng-Guan, Yeoh, 2006, "Religious Pluralism, Kinship and Gender in a Pilgrimage Shrine: The Roman Catholic Feast of St. Anne in Bukit Mertajam, Malaysia," *Material Religion* 4:103-111.

Stark-Arola, Laura, 1998, "Sacred Centers and Preconceived Journeys: Insights into the Cultural Construction of Religious Experience in Orthodox Karelia," *Acta Ethnographica Hungarica* 43(1/2):81-107.

Subtelny, Maria Eva E., 1989, "The Cult of Holy Places: Religious Practices among Soviet Muslims," *Middle East Journal* 43:593-604.

Taragan, Hana, 2004, "The Tomb of Sayyidna `Ali in Arsuf: The Story of a Holy Place," *Journal of the Royal Asiatic Society Series 3*, 14(2):83-102.

Tweed, Thomas A., 2000, "John Wesley Slept Here: American Shrines and American Methodists," *Numen* 47(1):41-68.

Westcoat, Jr., James L., 2005, "Gardens in Islam," *ERN* 1:688-689.

Barrie, Thomas, 1996, *Spiritual Path, Sacred Place: Myth, Ritual, and Meaning in Architecture*, Boston, MA: Shambhala Publications, Inc.

Behringer, Charlotte, et al., 1998, *Cathedrals: A Hundred Jewels of European Architecture*, Munich, Germany: I.P. Verlagsgesellschaft.

Bernhard, Marianne, 1998, *Monasteries: A Hundred Jewels of European Architecture*, Munich, Germany: I.P. Verlagsgesellschaft.

Eade, John, and Michael J. Sallnow, eds., 1990, *Contesting the Sacred: The Anthropology of Christian Pilgrimage*, New York, NY: Routledge.

Guiun, David E., 2006, *Protecting Jerusalem's Holy Sites: A Strategy for Negotiating Sacred Peace*, New York, NY: Cambridge University Press.

Flamm, Roy, 1986, *Sacred Places of San Francisco*, San Francisco, CA: Presidio Press.

Hales, Mick, 2000, *Monastic Gardens*, New York, NY: Stewart, Tabori, & Chang.

Hamma, Robert M., 1999, *Landscapes of the Soul: A Spirituality of Place*, Notre Dame, IN: Ave

Maria Press.

Hamma, Robert M., 2002, *Earth's Echo: Sacred Encounters With Nature*, Notre Dame, IN: Sorin Books.

Hiebert, Theodore, 1996, *The Yahwist's Landscape: Nature and Religion in Early Israel*, New York, NY: Oxford University Press.

Kedar, Benjamin Z., and R.J. Werblowsky, eds., 1998, *Sacred Space: Shrine, City, Land*, Washington, D.C.: New York University Press.

Kunin, Seth D., 1998, *God's Place in the World: Sacred Space and Sacred Place in Judaism*, New York, NY: Cassell.

Lane, Belden C., 1998, *The Solace of Fierce Landscapes: Desert and Mountain Spirituality*, New York, NY: Oxford University Press.

Lewis, Steven, 2005, *Landscape as Sacred Space: Metaphors for the Spiritual Journey*, Eugene, OR: Cascade Books.

McNally, Jr., Dennis, 1985, *Sacred Space: An Aesthetic for the Liturgical Environment*, Bristol, IN: Wyndham Hall Press.

Nolan, Mary L., and Sidney Nolan, 1989, *Christian Pilgrimage in Modern Western Europe*, Chapel Hill, NC: University of North Carolina Press.

Patterson, Webster T., 2004, *Sacred Sites: Christian Perspectives on the Holy Land*, New York, NY: Paulist Press.

Peters, F.E., 1994, *The Hajj: The Muslim Pilgrimage to Mecca and the Holy Places*, Princeton, NJ: Princeton University Press.

Robinson, Martin, 1997, *Sacred Places, Pilgrim Paths: An Anthology of Pilgrimage*, London, UK: HarperCollins Publishers.

Rosenberg, Stuart E., 1971, *Great Religions of the Holy Land: An Historical Guide to Sacred Places and Sites*, Toronto, Ontario, Canada: McClelland Stewart.

Scott, J., and Housley P. Simpson, eds., 1991, *Sacred Places and Profane Spaces: Essays in the Geographics of Judaism, Christianity, and Islam*, New York, NY: Greenwood Press.

Sheldrake, Philip, 2001, *Spaces for the Sacred: Place, Memory, and Identity*, Baltimore, MD: Johns Hopkins University Press.

Subotic, Gojko, 1997, *Art of Kosovo: The Sacred Land*, New York, NY: Monacelli Press.

Swan, James A., 1990, *Sacred Places: How the Living Earth Seeks Our Friendship*, Santa Fe, NM: Bear & Company.

Taylor, Richard, 2003, *How to Read a Church: A Guide to Symbols and Images in Churches and Cathedrals*, Mahwah, NJ: HiddenSpring.

Tweed, T., 1997, *Our Lady of the Exile: Diasporic Religion at a Cuban Catholic Shrine in Miami*, New York, NY: Oxford University Press.

West, John Anthony, 1985, *The Traveler's Key to Ancient Egypt: A Guide to the Sacred Places*, New York, NY: Knopf.

Wind, James P., 1997, *Places of Worship: Exploring their History*, Walnut Creek, CA: AltaMira Press.

Recommended videos:

“Egypt: Land of the Gods” (180 min.) Kapiolani CC KDVD 76 vols. 1-2

“Inside Mecca” (Islam) (60 min.) Kapiolani CC KDVD3

“Jerusalem” (150 min.) VHS 14858

“Mecca: The Forbidden City” (Islam) ((50 min.) VHS 4397

“Mountain Mourning” [Appalachia] (30 min.).

“Spiritual Wonders of Europe” [Iona, Croagh Patrick, Lourdes, Fatima] (110 min.)

“The Poetry of a Soul: A Monk's Story: The Spiritual Journey of Fr. Matthew Kelty” (40 min.)

“The Shrine” (El Sanctuario de Chimayo, NM) (46 min.)

“The World's Mysterious Places: Sacred Sites of Europe” [Aachen, Chartres, Santiago de Compostela] (60 min.)

November 27 INDIGENOUS RELIGIONS

Student Panel Presentation #5

Recommended book for panel:

Nabokov, Peter, 2006, *Where the Lightning Strikes: The Lives of American Indian Sacred Places*, New York, NY: Penguin Group. E98 .R3 N33 2006

Recommended readings:

Aldred, Lisa, 2000, "Changing Woman and Her Children: The Enmeshment of Navajo Religion in Their Homelands," *European Review of Native American Studies* 14(1):23-30.

Ambruster, Carol, and Tony Hull, 2001, "Chaco Navajo Ceremonial Rock Art and Anasazi Symbols," *American Indian Rock Art* 27:25-34.

Ball, Martin, 2000, "Sacred Mountains, Religious Paradigms, and Identity among the Mescalero Apache," *Worldviews: Environment, Culture, Religion* 4(III):264-282.

Bauer, Brian S., and Wilton Barrionuevo-Orosco, 1998, "Reconstructing Andean Shrine Systems: A Test Case from the Xaquixaguana (Anta) region of Cusco, Peru," *Andean Past* 5:73-87.

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Recommended videos:

- “Bones of Contention: Native American Archaeology (49 min.) VHS 16163
 - “To Find Our Life: Peyote Hunt of the Huichol Indians of Mexico” (55 min.) VHS 7524
 - “Mount Shasta: Cathedral of Wilderness, Our Sacred Land” (Lakota Sioux, Black Hills) (28 min.) VHS 8373
 - “Our Sacred Land” [Lakota Sioux and Black Hills] (28 min.) VHS 8373
 - “Peyote Road: Ancient Religion in Contemporary Crisis” (59 min.) VHS 10429
 - “Science or Sacrilege: Native Americans, Archaeology, and the Law” (57 min.) VHS 13489
 - “The Shaman’s Journey” [Inca Shaman in Andes] (90 min.) VHS 3783
 - “Uluru” (Ayres Rock) in Australia (15 min.)
 - “Voices of the Land” [Ute, Hawaiian, etc.] (21 min.) VHS 6548
-

PART IV: SACRED PLACES IN HAWAII

December 4 Hawai`i

Student Panel Presentation #6

Video:

“Mauna Kea: Temple Under Siege” (57 min.) DVD 2902, (69 min.) VHS 21514, Student panel presentation #6

Recommended book for panel:

Crowe, Ellie, and William Crowe, 2001, *Exploring Lost Hawai`i: Places of Power, History, Mystery & Magic*, Aiea, HI: Island Heritage.

Recommended readings:

Bacchilega, Cristina, 2001, “Hawai`i’s Storied Places: Anne Kapulani Landgraf’s Re-Vision of

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Recommended web sites:

The Hawaiian-Environmental Alliance

<http://www.kahea.org>

Mount Graham Coalition

<http://www.mountgraham.org>

Recommended videos:

“Ho`oku`ikahi: To Unify as One” (47 min.) VHS 15693

“Listen to the Forest” (55 min.) VHS 9093

“Makua Valley” (66 min.) VHS 17416

“Malama Halawa: The Caretaking of a Valley” [O`ahu and H3 Highway] (35 min.) VHS 17411

“Maoli No: Truly Native” (60 min.) DVD 2834

“The Caretakers of Ka Lae” [South Point] (49 min.) VHS 20302

December 11 FINAL EXAMINATION

2:15 - 4:15 p.m. Saunders 345

Symposium: “Sacred Places on O`ahu”

(Individual student PowerPoint presentations limited to five minutes each of three to five main conclusions from semester long research project. Include a printed copy of PowerPoint outline).

APPENDICES

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APPENDIX A. MISCELLANEOUS LITERATURE

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APPENDIX B. GUIDELINES FOR POWERPOINT PRESENTATIONS

1. CONTENTS

Any report should incorporate substantial contents. However, the report also needs to be clear and concise. Drafting an outline first will help. Identify three to five main points near the beginning of your report and repeat them again near the end in order to reinforce your message. Keep the presentation focused on these main points. Package your information and ideas in a way that will attract and maintain the attention of your audience. Your opening statement is most important in this regard. A personal story or anecdote can be useful to set the stage.

2. ORAL COMMUNICATION

The most interesting and important ideas will not be effectively communicated to your audience unless they are delivered skillfully. The main skills in oral communication are to attract and hold the attention of your audience from the outset; vary your voice to avoid a monotone; maintain eye contact with the entire audience during your talk; stand up and judiciously use appropriate body language such as facial expressions and hand gestures; and identify and emphasize your main message(s) near the start and again at the close of your presentation. You need to repeatedly rehearse your presentation to be sure that you can confidently and comfortably deliver it within the time period available. Repeatedly rehearsing in front of a few of your acquaintances and getting their constructive feedback can help a lot. (A handout is available with more detail on oral communication skills).

3. POWERPOINT

Limit the number of frames in your PowerPoint to about one frame for every one to two minutes according to the time available. For example, use about a dozen frames if you have only 15 minutes for your presentation, or about two dozen frames if you have a half of an hour. When you start developing your PowerPoint presentation, select a frame design and color combination that best reflect your subject matter. Be sure to use a strong contrast in the colors of the text and background. For instance, it is easy for your audience to read something like a yellow text on a dark blue background, or vice versa. Avoid using light colors for both text and background. Use a bold font in the largest size that will fit on the frame.

The goal is to design the PowerPoint so that it can be easily read by the audience without straining. It should also be aesthetically pleasing. Use a font size as large as will fit on the frame and use a bold font. Limit the text on each frame of the PowerPoint to a few key words or phrases. Avoid too much detail. The text is simply a guide to help your memory as speaker and an outline for the audience to help them follow the main points of your talk. Do not read the text

on each frame to your audience; they are literate and will be more actively engaged in your presentation if they read the text on each frame for themselves. Instead, explain the key words and phrases on each frame to elaborate on the main points outlined. If you use a quote, then ask the audience to read it for themselves in order to involve them more actively in the presentation.

Use a few striking but relevant illustrations or images for most frames, but not necessarily on every one of them. Carefully selecting images that are the most relevant and of the highest quality greatly enhances your PowerPoint. Sometimes special effects or gimmicks with PowerPoint such as animation can enhance a presentation, but if they are not handled carefully then they may be distracting for the audience, especially in a short presentation. Your primary goal is to inform your audience rather than dazzle them with your technological skills and in the process sacrifice your message.

Video segments may be useful if you have time and if they can be accessed easily and quickly. However, usually it is most convenient to simply use a video tape set beforehand at the appropriate place to begin the segment you wish to show, instead of inserting the video clip in your PowerPoint beforehand and then during your talk waiting for the download when you wish to show it. Of course, this assumes that a video recorder and screen are available in the meeting room.

4. CD

You should bring your PowerPoint file on a CD that can be installed easily and quickly in the computer provided in the meeting room, rather than wasting time installing your laptop, trying to download the PowerPoint from your email, or some other venue. Be sure to test and practice with any equipment beforehand in order to avoid any frustration for you and for your audience with technical problems.

APPENDIX C. GUIDELINES FOR PANEL PRESENTATIONS

1. PANEL SIZE AND COORDINATION

The optimum size for a student panel is around three to four individuals, a smaller or larger number is awkward. One member of the panel should volunteer or be elected to serve as its coordinator. The coordinator should make a list of the names and email addresses of all members of the panel to set up a group email to facilitate effective communication and coordination of the panel as a whole.

2. THREE MEETINGS

Each panel should meet outside of class at least three times, the third time as a rehearsal. It is important for the panel to rehearse the presentation before it is given in class in order to work out any problems, gauge time (one hour), and make it run as smoothly as possible. In effect, panel meetings outside of class should be like a small seminar on the subject under consideration as part of the active and collaborative learning style emphasized in this course.

3. INSTRUCTOR FEEDBACK

The second meeting of the panel should be held with the instructor in order to report on the panel's plans for the contents and delivery of its presentation. Ideally this meeting should be scheduled during the instructor's office hours (Thursday afternoons) and involve as many of the members of the panel as possible.

4. WHOLE BOOK

The members of each panel should dialog among themselves in person and by email to identify the book author's argument (thesis) and three to five main points to explore in their class discussion. In this presentation panel members should engage together in a conversation about their collective and individual conclusions regarding the book, perhaps focusing on each of the three to five main points in turn. Avoid each panelist simply summarizing successive chapters in turn. The book as a whole should be discussed among the panelists. Thus, every panelist should read the entire book, not just one chapter to summarize. (The author of an academic book usually identifies the argument and main points in a preface, introduction, and/or conclusion).

5. IDEAS AND DELIVERY

The panel should keep its presentation simple, just focus on discussing the argument and three to five main points identified for the book as a whole. Try to accomplish this in a manner that attracts and holds the attention of the class. In other words, both the ideas and their delivery are important for an effective presentation. Because of the Oral Communication focus of this course, individual panel members and the panel as a whole should carefully consider this aspect of the presentation (performance) as well as its contents (ideas). See the Peer Evaluation Form and special handout on Oral Communication for points to consider.

6. ASSESSMENT

The panel presentation as a whole will be assessed by all other members of the class using the Peer Evaluation Form. Comments may also be made on the oral communication performance of individual panelists. Through email the instructor will summarize these class evaluations for the panel as a whole and also provide a confidential personal evaluation for each panelist as appropriate. The evaluation forms will be shown to the panel after the names of other classmates have been removed. (The first slide of the PowerPoint should list the topic or book title and then the name of each of the panelists in order of presentation).

APPENDIX D. GUIDELINES FOR FINAL RESEARCH REPORT

1. TIME AND PLACE

The final examination for this course will be held on December 13, 2007, Tuesday, from 2:15-4:15 p.m. in our regular classroom Saunders Hall 345. Each student will have only about 5 minutes, thus only the conclusions of the research can be presented. Because of the limited amount of time available for each report, your PowerPoint presentation should be limited to a maximum of 5 minutes. Repeatedly rehearse your presentation to be sure that it can be comfortably delivered within that time limit. Rehearsing in front of a few of your acquaintances and getting their constructive feedback should help.

2. CONTENTS

The final examination will be graded on both contents and on oral communication skills. In the case of contents, your report should focus on presenting only the conclusions of your research project this semester (3-5 main findings). Do not attempt to describe the entire research project, there simply isn't time. However, the contents should also reflect in a general way your understanding of the course as a whole from the material covered this semester in the class. Your research report should not simply duplicate your panel presentation, although it may develop further some aspect of it. Be sure that your report directly and explicitly addresses the course subject.

3. ORAL COMMUNICATION

Review carefully the last few pages of the handout distributed at the beginning of the semester on oral communication skills. Keep the main points about oral communication skills in mind while you are developing and rehearsing your presentation. The main points are to attract and hold the attention of the audience from the outset, vary your voice to avoid a monotone, maintain eye contact with the entire audience during your talk, stand up and use appropriate body language such as facial expressions and hand gestures, and identify and emphasize your main message(s) near the start and again at the close of your presentation.

4. POWERPOINT

The PowerPoint must be limited to around a dozen frames. Be sure to use a strong contrast in the colors of the background and the font. For example, something like a yellow font on a dark blue background, or vice versa, is easy to read. Use a font size as large as will fit on

the frame and use a bold font. The goal is to design the PowerPoint so that it can be easily read by the audience without straining. The text on each frame of the PowerPoint should be limited to key words or phrases. Avoid detail or clutter. The text is simply a memory guide for the speaker and an outline for the audience to help them follow and reinforce the main points of your talk. Do not read the text on each frame. The audience is literate. Instead explain and elaborate about the key words and phrases on each frame. If you use a quote, then ask the audience to read it for themselves in order to involve them more actively in the presentation. Use a few striking but relevant images for most frames, but not necessarily on all of them. Sometimes special effects or gimmicks like animation with PowerPoint can enhance a presentation, but if not handled carefully then instead they may be distracting for the audience, especially in a short presentation. The time is too limited for any video segments.

5. CD

Be sure to bring your PowerPoint file on a CD which is quick to install, rather than wasting time installing your laptop, trying to download it from your email, etc.

APPENDIX E. COURSE PACKET TABLE OF CONTENTS

SANCTUARIES OF NATURE, CULTURE, AND SPIRIT

Reader Compiled by Leslie E. Sponsel

**Anth/Rel 445 Sacred Places
University of Hawai'i at Manoa
Fall Semester 2007**

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