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
Director, Ecological Anthropology Program

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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
"...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:


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:


SCHEDULE (brief)


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
APPENDICES

A. Miscellaneous Literature p. 59
B. Guide for PowerPoint Presentations p. 63
C. Guide for Panel Presentations p. 64
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:

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:


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:

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:


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


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**September 4**

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

Required course packet reading:


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**September 11**

Video: “A Sense of Place” (28 min.)

PowerPoint Lecture: “Sacred Sites and Landscapes of Thailand,” Discussion

Required textbook reading:


Recommended web sites:

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

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

Recommended readings:


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:


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:


Press/Hidden Spring.


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:


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:


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


Recommended videos:

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

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October 9  TREES

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

Discussion

Required course packet readings:


Recommended web sites:

Circle of Life Foundation
http://www.circleoflifefoundation.org

Trees Foundation
http://www.treesfoundation.org

Recommended readings:


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


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:


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:


Recommended video”

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

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October 23 CAVES

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

Video segment: “Bats” (10 min.)

Required course packet reading:


Recommended web sites:

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

Recommended readings:


Tacon, Paul S.C., 2005, “The World of Ancient Ancestors – Australian Aboriginal Caves and
Other Realms within Rock,” *Expedition* 47(3):37-42.


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:


Recommended readings:


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:


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:


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


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:


Recommended readings:


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.)

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**November 20  ABRAHAMIC RELIGIONS (CHRISTIANITY, ISLAM, JUDAISM)**

Student Panel Presentation #4

**Recommended book for panel:**


**Recommended web sites:**

Abbey of Gethsemani (Kentucky)
[http://www.monks.org](http://www.monks.org)

Christians for the Mountains
[http://www.christiansforthemountains.org](http://www.christiansforthemountains.org)
Recommended readings:


Murphy, J.J., 2003, “Sacred Places along Willa Cather's Route to Avignon,” *Religion and
Literature 35(2-3):29-47.


Recommended videos:

“Inside Mecca” (Islam) (60 min.) Kapiolani CC KDVD3
“Jerusalem” (150 min.) VHS 14858
“Mecca: The Forbidden City” (Islam) ((50 min.) VHS 4397
“Mountain Mourning” [Appalanchia] (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:

Recommended readings:


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 HAWAI`I

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:


Recommended readings:

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


Taylor, Paul W., 1995, “Myths, Legends and Volcanic Activity: An Example from Northern


Recommended web sites:

The Hawaiian-Environmental Alliance  
[http://www.kahea.org](http://www.kahea.org)

Mount Graham Coalition  
[http://www.mountgraham.org](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

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December 11  FINAL EXAMINATION
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).

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A. Miscellaneous Literature p. 59
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APPENDIX A. MISCELLANEOUS LITERATURE


DeBoer, Warren R., 1997, “Ceremonial Centres from the Cayapas (Esmeraldas, Ecuador) to
Chillicothe (Ohio, USA),” *Cambridge Archaeological Journal* 7(2):225-253.


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.

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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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II. WATER


III. TREES


IV. MOUNTAINS (Mato Tipila, Bear’s Lodge, or Devils Tower)


V. CAVES

