

SYLLABUS

COURSE: **ANTH/REL 445 Sacred Places (Theory)**

TIME: 1:30-4:00 Wednesdays, Spring Semester 2020

PLACE: Webster 113, University of Hawai`i @ Manoa

INSTRUCTOR:

Dr. Leslie E. Sponsel
Professor Emeritus
Department of Anthropology UHM

Office: Saunders Hall 321
Office hours: 4:00-5:00 Wednesdays
Office phone: 956-3770
Email: sponsel@hawaii.edu

WEBSITES:

<https://anthropology.manoa.hawaii.edu/leslie-sponsel/>

<http://www.socialsciences.hawaii.edu/profile/index.cfm?email=sponsel@hawaii.edu>

<http://spiritualecology.info>

“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” [Vine Deloria, Jr., 1994, *God Is Red: A Native View of Religion*, Golden CO: Fulcrum, p. 282].

“... the universe is a communion of subjects, not a collection of objects” [Thomas Berry, 2006, *Evening Thoughts: Reflecting on Earth as Sacred Community*, San Francisco, CA: Sierra Club Books, p. 17].

ORIENTATION

Sacred places are a cross-cultural universal variously engaging billions of people worldwide, including in national parks and World Heritage Sites. These awesome sites and landscapes can be natural and/or anthropogenic. Individual persons from diverse backgrounds may experience the exact same place as sacred. Sacred places are a concrete manifestation of spirituality. The locus of spirituality may be inherent in the sacred place itself and/or in the individual person. Most humans are in various ways and degrees spiritual, even some atheists.

The subject of sacred places is far too vast to offer any comprehensive survey. Instead, this course focuses on the relatively neglected phenomena of sacred places in nature associated with Buddhist and Indigenous religions, albeit not exclusively. We sample the great diversity of sacred places throughout the world by integrating PowerPoint lectures, films, guests, and readings. Sacred places in Hawai`i are afforded particular attention, and especially Kaho`olawe and Maunakea, the latter through Native Hawaiian guests. The instructor will also discuss his own ongoing long-term field research and publications on Buddhist ecology and sacred places in Thailand encompassing sacred caves.

Ultimately, one of the most significant aspects of sacred places in nature is that, if far more people recognized, appreciated, respected, and engaged them, then there would be fewer environmental and other problems.

This course adheres to the anthropological principle of cultural relativism by suspending judgment on the truth or validity of the many different religious and spiritual phenomena studied. This requires an open mind, the pivotal ideal for any scientist or scholar.

PREREQUISITES

While various courses in Anthropology (152, 415, 422, 443, or 444) and/or Religion (150, 300, 443, or 480) would provide helpful background, by far most important is simply intellectual curiosity and serious scholarly commitment.

FORMAT

The subject matter will be explored through a balanced diversity of venues including PowerPoint lectures, documentary films, class discussions, individual reports, and, as available, guest speakers.

A succession of PowerPoint lectures will be presented as an important and expedient way to cover the course material. Furthermore, the instructor will discuss his own research and publications on various aspects of this subject.

The best available documentary films have been carefully selected to provide a visual sense of sacred places beyond merely reading and talking about them. Films are especially useful for illustrating the phenomena of sacred places. They provide a sample of sacred places throughout the world.

While not required, you are encouraged to visit sacred places of your own choice on O'ahu as part of an individual research project for the final symposium. However, it is best to visit together with other students or friends. Also, tell someone where you are going and when you will return. Take cell phones, a supply of drinking water, and energy bars. *The instructor will not be responsible in any way for any kind of mishaps in the process of such visits.* It is especially important to be very careful to follow appropriate protocol when visiting any sacred place (see Appendix D).

Below the detailed schedule and Appendices F and G cite publications and websites as helpful resources for you to consider in developing your own research. Please report any problem with the internet links. Also, suggestions for additional websites are most welcome. See the questions in Appendix E for possible questions to consider.

Except for your postings for Discussion on the Lualima course website, all other written exercises in this course should be submitted as email attachments instead of printed on paper to save trees. The subject heading in the email should specify 445 and the name of the exercise.

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, political, and ecological contexts and salience;
2. demonstrate the application of alternative anthropological frameworks, theories, methods, and data for studying and understanding sacred places;
3. allow and help each student to penetrate more deeply into aspects of sacred places that are of special personal interest; and
4. provide an inventory of key resources on sacred places, including books, periodicals, articles, reference works, documentary films, and internet websites.

LEARNING OUTCOMES

By the end of the course each student should be able to engage in an informed and detailed discussion of the following topics:

1. the meaning and significance of sacred places;
2. the role of sacred places in
 - a. religion and spirituality,
 - b. society, culture, history, and politics, and
 - c. ecology and biodiversity conservation; and
3. examples of particular sacred places.

GRADE

The final course grade will be calculated as follows:

- 5% regular full class meeting attendance as well as active and meaningful participation in class,

group, and individual discussions of readings, films, and other course matters;

15% mid-term take-home essay examination (due March 4, see Appendix A);

20% final take-home essay examination (due May 11, see Appendix A);

40% weekly posting in the Discussion section of the Laulima course website of a substantial comment of at least one full paragraph on the week's course material;

5% research proposal to investigate a particular sacred place, especially on O`ahu through library and/or field research (one single-spaced page submitted through email by March 11, see Appendices D and E); and

15% final symposium consisting of the conclusions of individual reports on one or more particular sacred places of the student's choice posted in the Discussion section on the Laulima course website followed by open discussion on May 11 from 2:15-4:15.

Because lectures and films consume most of each class period, most discussion will be engaged in weekly postings on the Laulima course website. Postings are especially important. Each Tuesday the instructor will read the available posts and reply with a collective comment that students should read before the next class meeting.

Student work will be evaluated for:

1. achieving the primary objectives of the course;
2. general knowledge of all of the required reading assignments and of all material presented and discussed in class;
3. clear, concise, logical, analytical, and critical thinking; and
4. regular active and meaningful participation in the class discussions and other aspects including faithfully posting weekly comments on the Laulima course website.

Attendance will be taken at every class meeting at the beginning and end of the period. Students are expected to arrive on time to class, stay and remain attentive throughout the entire period, and to come to every single class meeting throughout the entire semester. To be approved any absence requires a convincing excuse, ideally with documentation such as a memo from an appropriate official like a medical doctor. *The final course grade will be reduced by one whole letter grade for every two unapproved absences.*

Any students who wish to sleep or to carry on private conversations should do so outside of the classroom to avoid distracting fellow students and the instructor. In short, like the

instructor, students are expected to take this course most seriously. Anyone who does not is wasting their time and that of other students and the instructor; thus, they should drop the course immediately instead of waiting until the end of the semester to receive a poor or failing grade.

Any plagiarism will result in an automatic failure of the course and a memo reporting to the Dean's office.

Extra credit may be earned by typing a one-page single-spaced reaction (not summary) to a film, journal article, book chapter, lecture, or class discussion from any of the material covered in the syllabus or class. Five high quality extra credit papers may make the difference for a borderline course grade (e.g., B+ to A-), while ten such papers may and/ the course grade to the next higher level (e.g., B to A). Other alternatives for more extra credit include writing a review of an extra book, an extra report based on library or field research, or regularly maintaining a personal intellectual journal. However, the specifics of any project beyond the usual course material must be approved in advance by the instructor. Thus, in principle, with enough high quality work any student can earn an A in this course. Extra credit can be submitted any time during the semester.

SPECIAL NEEDS

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 their specific needs. The instructor is quite willing to collaborate with any student and KOKUA about access needs related to a documented disability.

READINGS

Unfortunately, there is no single comprehensive textbook on sacred places which is suitable for this course. There are reference and guide books which are essentially descriptive catalogs of sacred places as well as many surveys for particular religions, regions, countries, states, and cities. There are also case studies of individual sacred places. The instructor is familiar with many of these and can suggest some for anyone who has a specific interest, but this syllabus already offers many possibilities.

Only two textbooks are required for this course:

Swan, James A., 1990, *Sacred Places: How the Living Earth Seeks Our Friendship*, Santa Fe, NM: Bear & Company Publishing. <http://www.jamesswan.com>. [This book is available from Amazon.com, used copies starting around \$3 while new ones at \$15].

Reader, Ian, 2015, *Pilgrimage: A Very Short Introduction*, New York, NY: Oxford University Press. [This book is available from \$5-\$10 from Amazon.com].

This book is recommended for anyone interested in sacred places in Hawai`i:

Crowe, Ellie, and William Crowe, 2008, *Exploring Lost Hawaii: Places of Power, History, Mystery, and Magic*, Aiea, HI: Island Heritage. [This book is available from \$2-\$10 from Amazon.com].

The books by Reader and Crow should be available in the UHM Bookstore.

Although not ordered in the UHM Bookstore, another useful guide to sacred places in Hawai`i is:

Cudney, Sam, 2016, *Illustrated Tour of Sacred Places in Hawai`i*, San Bernardino, CA: Images by Sam.

In addition, various book chapters and journal articles will be required, including several published by the instructor. These will be posted on the Laulima course website for the Anthropology Section and/or sent by email to individual students. However, the reading load for this course is relatively modest, quality in reading is far more important than quantity.

For library research on a particular sacred place or any other subject within anthropology, the Anthropology Index Online and the AAA AnthroSource are readily available through the Hawai`i Voyager Catalog of Hamilton Library. Searches with key words on Google.com, including Google Scholar, and on Amazon.com can also be very useful. Amazon.com usually has a brief description of each book and sometimes the table of contents is available as well. Through Amazon.com it is often possible to order a used copy from some other bookstore for little more than the \$3.99 for shipping and handling. Books more than a decade old are often very inexpensive. However, most books should be available through Hamilton Library or interlibrary loan. For additional sources see Appendix F and G.

SCHEDULE (brief list of main topics)

January 5, 22, 29	Sacred Places Overview
February 5, 12	James A. Swan's book Sacred Places
February 19	Types of Sacred Places – Sacred Landscapes
February 26	Sacred Waters

March 4	Sacred Trees
March 11	Sacred Caves of the World
March 25	Sacred Caves of Thailand
April 1	Ian Reader's book on Pilgrimage
April 8, 15	Sacred Places in Hawai`i
April 22	Maunakea
April 29, May 6	Sacred Places in Buddhism
May 11	Final Examination Symposium

SCHEDULE OF REQUIRED READINGS

Note: Except for the two textbooks by Swan and Reading, these readings can be found on the Laulima course website and may also be sent to you by email, unless links are provided below.

January 15

Sponsel, L.E., 2016, "Sacred Places," Encyclopedia of Psychology and Religion (Second Edition), David A. Leeming, ed., Berlin, Germany: Springer-Verlag.

Turner, Edith B., 1993 (March), "The Reality of Spirits: A Tabooed or Permitted Field of Study," Anthropology of Consciousness 41:9-12.

January 22

Sponsel, L.E., 2014 (April), "Indigenous Sacred Places: Threats and Responses (Review of "Standing on Sacred Ground")," AAA Anthropology News/Society for the Anthropology of Religion Section" Anthropology News 54(3)1-3.

January 29

Sponsel, L.E., 2016, "Spiritual Ecology," Encyclopedia of Psychology and Religion (Second Edition), David A. Leeming, ed., Berlin, Germany: Springer-Verlag.

February 5

Swan, James A., 1990, Sacred Places: How the Living Earth Seeks Our Friendship. Santa Fe, NM: Bear & Company – Foreword, Introduction, Chapters 1-3.

February 12

Swan – Chapters 4-6

February 19

Sponsel, L.E., 2007, "Sacred Places and Biodiversity Conservation," in Encyclopedia of Earth, Cultler J. Cleveland, et al., eds., Washington, D.C.: National Council for Science and the

Environment, Environmental Information Coalition

https://editors.eol.org/eoearth/wiki/Sacred_places_and_biodiversity_conservation

February 26

Alley, Kelly, 2019, "River Goddesses, Personhood and Rights of Nature: Implications for Spiritual Ecology," Religions 10(9):502 <https://doi.org/10.3390/rel10090502>,

<https://www.mdpi.com/2077-1444/10/9/502>

March 4

Sponsel, L.E., 2012, "What's in a Tree?" in Spiritual Ecology: A Quiet Revolution, Santa Barbara: Praeger, pp. 1-5.

Darlington, Susan M., 2019, "Buddhist Integration of Forest and Farm in Northern Thailand," Religions 10(9): 521; <https://doi.org/10.3390/rel10090521>

<https://www.mdpi.com/2077-1444/10/9/521>

March 11

Sponsel, L.E., 2015, "Sacred Caves of the World: Illuminating Darkness," in The Changing World Religions Map, Stan Brunn, and Donna A. Gilbreath, eds., New York, NY: Springer, 1:503-522.

March 25

Sponsel, L.E., and Poranee Natadecha-Sponsel, 2004, "Illuminating Darkness: The Monk-Cave-Bat-Ecosystem Complex in Thailand," in This Sacred Earth: Religion, Nature, Environment, Roger S. Gottlieb, ed., New York, NY: Routledge, pp. 134-144.

April 1

Reader, Ian, 2015, Pilgrimage: A Very Short Introduction, New York, NY: Oxford University Press – Chapters 1-3.

Reader – Chapters 4-6

April 15

Taylor, Bron, 1995, "Resacralizing the Earth: Pagan Environmentalism and the Restoration of Turtle Island," in American Sacred Space, David Chidester and Edward T. Linenthal, eds., Bloomington, IN: Indiana University Press, pp. 97-151 [especially pp. 119-134 on Mt. Graham].

April 22

Sponsel, L.E., 2019 (October 3), "Understanding What Sacred Means on Mauna Kea," Honolulu Star Advertiser Island Voices, p. A11.

Required Film (view at home):

Puhipau, et al., 2005, "Mauna Kea: Temple Under Siege" (57 minutes)

<http://oiwi.tv/oiwitv/mauna-kea-temple-under-siege/>

[Also available as streaming video and in DVD 2902 from Sinclair Library].

April 29

Coggins, Chris, 2019, "Sacred Watersheds and the Fate of the Village Body Politic in Tibetan and Han Communities Under China's Ecological Civilization." *Religions* 10(11), 600; <https://doi.org/10.3390/re110110600>, <https://www.mdpi.com/2077-1444/10/11/600>

Xiaoli Shen, et al., 2012, "Tibetan Sacred Sites: Understanding the Traditional Management System and its Role in Modern Conservation," *Ecology and Society* 17(2). Article 13. <http://www.ecologyandsociety.org/vol17/iss2/art13/>

May 6

Sponsel, Leslie E., 2020, "Buddhism and Ecology," Yale University Forum on Religion and Ecology (in press).

SCHEDULE (detailed)

January 15

SACRED PLACES OVERVIEWS

Orientation

Lecture: Sacred Places in Cross-Cultural Perspective

Film: Places of Peace and Power: The Sacred Sites Pilgrimage of Martin Gray

Required Reading:

Sponsel, L.E., 2016, "Sacred Places," *Encyclopedia of Psychology and Religion* (Second Edition), David A. Leeming, ed., Berlin, Germany: Springer-Verlag.

Turner, Edith B., 1993 (March), "The Reality of Spirits: A Tabooed or Permitted Field of Study," *Anthropology of Consciousness* 41):9-12.

Recommended:

Brockman, Norbert C., 1997, *Encyclopedia of Sacred Places*, New York, NY: Oxford University Press.

Carmichael, David L., et al., eds., 1994, *Sacred Sites, Sacred Places*, New York, NY: Routledge.

Eliade, Mircea, 1959, *The Sacred and the Profane: The Nature of Religion*, New York, NY: Harcourt Brace & Company.

Engels, Christoph, 2010, 1000 Sacred Places: The World's Most Extraordinary Spiritual Sites, Potsdam, Germany; H.F. Ullmann.

Gray, Martin, 2007, Sacred Earth: Places of Peace and Power, New York, NY: Sterling Publishing Company, Inc.

Holm, Jean, and John Bowker, eds., 1994, Sacred Place, London, UK: Pinter Publishers.

Joffe, Lawrence, 2019, Abandoned Sacred Places, London, UK: Amber Books.

Martin Gray <http://sacredsites.com/>

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

Christopher L. C. E. Witcombe <http://witcombe.sbc.edu/sacredplaces/sacredplacesintro.html>

Riddick, Iain, et al., 2013, Earth From Space, Arlington, VA: PBS/WGBH NOVA (120 minutes) <http://www.pbs.org/wgbh/nova/earth/earth-from-space.html>

Nature Sacred – “What is a Sacred Place?” <http://naturesacred.org/>

January 22

Lecture: Sacred Places - Part I

Film: Standing on Sacred Ground: Pilgrims and Tourists

Required Reading:

Sponsel, L.E., 2014 (April), “Indigenous Sacred Places: Threats and Responses (Review of “Standing on Sacred Ground”),” AAA Anthropology News/Society for the Anthropology of Religion Section” Anthropology News 54(3)1-3.

Recommended:

Sacred Land Film Project <https://sacredland.org/>

Hubert, Jane, 1994, “Sacred Beliefs and Beliefs in Sacredness,” in Sacred Sites, Sacred Places, David L. Carmichael, et al., eds., New York, NY: Routledge, pp. 1-19.

http://www.columbia.edu/itc/anthropology/schildkrout/6353/client_edit/week9/anth_g6353.pdf

Simmins, Geoffrey, 2008, Sacred Spaces and Sacred Places.

<http://dspace.ucalgary.ca/bitstream/1880/46834/1/Sacred%20Spaces.pdf>

Albrecht, G., G.-M. Sartore, L. Connor, N. Higginbotham, S. Freeman, B. Kelly,

H. Stain, A. Tonna, and G. Pollard, 2007, "Solastalgia: the distress caused by environmental change," *Australasian Psychiatry* 15: S95-S98.

Kelly, Klara B., and Harris Francis, 1994, *Navajo Sacred Places*, Bloomington, IN: Indiana University Press.

McPherson, Robert S., 1992, *Sacred Land Sacred View*, Salt Lake City, UT: Brigham Young University.

Sponsel, L.E., 2018, "Love in/of Nature: Biophilia, Topophilia, and Solastalgia," invited for *Love in the Time of Ethnography: Essays on Connection as a Focus and Basis for Research*, Lucinda Carspecken, ed. Lanham, MD: Lexington, pp. 17-34.

January 29

Lecture: Sacred Places – Part II

Film: Standing on Sacred Ground: Profit and Loss

Required Reading:

Sponsel, L.E., 2016, "Spiritual Ecology," *Encyclopedia of Psychology and Religion* (Second Edition), David A. Leeming, ed., Berlin, Germany: Springer-Verlag.

Recommended:

Forum on Religion and Ecology <http://fore.yale.edu/>

Spiritual Ecology <http://spiritualecology.info/>

Bron Taylor <http://www.brontaylor.com/>

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

UNESCO World Heritage Centre <http://whc.unesco.org>

February 5

Film: Standing on Sacred Ground: Fire and Ice

Required Reading:

Swan, James A., 1990, *Sacred Places: How the Living Earth Seeks Our Friendship*. Santa Fe, NM: Bear & Company – Foreword, Introduction, Chapters 1-3.

Recommended:

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

Gulliford, Andrew, 2000, Sacred Objects and Sacred Places: Preserving Tribal Traditions, Boulder, CO: University Press of Colorado.

Nabokov, Peter, 2006, When Lightening Strikes: The Lives of American Indian Sacred Places, New York, NY: Viking.

National Congress of American Indians, "Religious Freedom and Sacred Places"
<http://www.ncai.org/policy-issues/community-and-culture/rel-freedom-and-sacred-places>

February 12

Films: Standing on Sacred Ground: Islands of Sanctuary, What is a Sacred Place?

Required Reading:

Swan – Chapters 4-6

Recommended:

McGregor, Daviana Pomaika`i, 2006, "Kaho`olawe: Rebirth of the Sacred," in Na Kua`Aina: Living Hawaiian Culture, Honolulu, HI: University of Hawai`i Press, pp. 249-285.

Film: Kaho`olawe Aloha `Aina <https://oiwi.tv/oiwitv/kahoolawe-aloha-aina/>,
<https://vimeo.com/122710949>

Protect Kaho`olawe `Ohana <http://www.protectkahoolaweohana.org/>

Kaho`olawe Island Reserve Commission <http://kahoolawe.hawaii.gov/history.shtml>

February 19

TYPES OF SACRED PLACES

LANDSCAPES

Lecture: Sacred Places and Biodiversity

Film: Mysteries of the Landscape

Required Reading:

Sponsel, L.E., 2007, "Sacred Places and Biodiversity Conservation," in Encyclopedia of Earth, Cullter J. Cleveland, et al., eds., Washington, D.C.: National Council for Science and the Environment, Environmental Information Coalition
https://editors.eol.org/eoearth/wiki/Sacred_places_and_biodiversity_conservation

Recommended:

Dudley, Nigel, et al., 2005, Beyond Belief: Linking Faiths and Protected Areas to Support Biodiversity Conservation, Manchester, UK: Alliance of Religions and Conservation.
<http://www.arcworld.org/downloads/WWF%20Beyond%20Belief.pdf>

IUCN (World Conservation Union) Sacred Natural Sites <http://sacrednaturalsites.org/>

Yronwode, Catherine, "The Sacred Landscape Bibliography"
<http://www.luckymojo.com/bibliocontents.html>

February 26

WATER

Lecture: Sacred Water

Film: Mother Ganga

Required Reading:

Alley, Kelly, 2019, "River Goddesses, Personhood and Rights of Nature: Implications for Spiritual Ecology," Religions 10(9):502 <https://doi.org/10.3390/rel10090502>,
<https://www.mdpi.com/2077-1444/10/9/502>

Recommended:

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

Altman, Nathaniel, 2002, Sacred Water: The Spiritual Source of Life, Mahwah, NJ: HiddenSpring.

Haberman, David L., 2006, River of Love in an Age of Pollution: The Yamuna River of Northern India, Berkeley, CA: University of California Press.

Housten, Roger, 1996, Travels Through Sacred India, San Francisco, CA: Thorsons.

Eck, Diana L., 2012, India: A Sacred Geography, New York, NY: Three Rivers Press.

Varner, Gary R., 2009, Sacred Wells: A Study in the History, Meaning, and Mythology of Holy Wells and Waters, New York, NY: Algora Publishing.

Hindu Temples, Sacred Places and Associations <http://www.hinduwebsite.com/temples.asp>.

Kauai Hindu Monastery <http://www.himalayanacademy.com/>

Freeman, Mara, "Sacred Waters, Holy Wells" <http://www.druidry.org/library/sacred-waters-holy-wells>.

March 4

TREES

Films: Tree Intelligence, A Will for the Woods

Required Reading:

Sponsel, L.E., 2012, "What's in a Tree?" in *Spiritual Ecology: A Quiet Revolution*, Santa Barbara: Praeger, pp. 1-5.

Darlington, Susan M., 2019, "Buddhist Integration of Forest and Farm in Northern Thailand," *Religions* 10(9): 521; <https://doi.org/10.3390/rel10090521>, <https://www.mdpi.com/2077-1444/10/9/521>.

Recommended:

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

Darlington, Susan M., 1998, "The ordination of a Tree: The Buddhist Ecology Movement in Thailand," *Ethnology* 37: 1-15.

Haberman, David L., 1994, *Journey Through the Twelve Forests: An Encounter with Krishna*, New York, NY: Oxford University Press.

Henning, Daniel H., 2001, "Guided Tree Meditation," *Tree Talk and Tree Tales*, pp. 83-86.

Kaza, Stephanie, 1996, *The Attentive Heart: Conversations with Trees*, Boston, MA: Shambhala.

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

Sheridan, Michael J., and Celia Nyamweru, eds., 2008, *African Sacred Groves: Ecological Dynamics and Social Change*, Athens, OH: Ohio University Press.

Wohlleben, Peter, 2015, *The Hidden Life of Trees: What They Feel, How They Communicate*, Vancouver, British Columbia: Greystone Books.

March 11

CAVES

Lecture: Sacred Caves of the World

Film: Cave of Forgotten Dreams [Chauvet, France]

Required Readings:

Sponsel, L.E., 2015, "Sacred Caves of the World: Illuminating Darkness," in *The Changing World Religions Map*, Stan Brunn, and Donna A. Gilbreath, eds., New York, NY: Springer, 1:503-522.

Recommended:

Chauvet Cave <http://archeologie.culture.fr/chauvet/en>

Aldenderfer, Mark, 2005 (Winter), "Caves as Sacred Places on the Tibetan Plateau," *Expedition* 47(3):8-13. <http://www.penn.museum/documents/publications/expedition/pdfs/47-3/aldenderfer.pdf>.

Brady, James E., and Keith M. Prufer, eds., 2005, *In the Maw of the Earth Monster: Mesoamerican Ritual Cave Use*, Austin, TX: University of Texas Press.

Crane, Ralph, and Lisa Fletcher, 2015, *Cave: Nature and Culture*, London, UK: Reaktion Books.

Legaspi, Avelino M., 1974, "Cave Archaeology and Environmental Spirits," *Asian Perspectives* 17(1):25-27.

Moyes, Holley, ed., 2014, *Sacred Darkness: A Global Perspective on the Ritual Use of Caves*, Boulder, CO: University Press of Colorado.

Woodfill, Brent K.S., 2019, *War in the Land of True Peace: The Fight for Mayan Sacred Places*, Norman, OK: University of Oklahoma Press.

National Geographic Society <http://travel.nationalgeographic.com/travel/top-10/sacred-caves/>.

March 18 Spring Recess

March 25

Lecture: Sacred Caves of Thailand

Film: Sacred Journeys I: Lourdes, Japan

Required Reading:

Sponsel, L.E., and Poranee Natadecha-Sponsel, 2004, "Illuminating Darkness: The Monk-Cave-Bat-Ecosystem Complex in Thailand," in *This Sacred Earth: Religion, Nature, Environment*, Roger S. Gottlieb, ed., New York, NY: Routledge, pp. 134-144.

Recommended:

Sacred Sites of Thailand <http://www.kirjon.com/>.

Matsui, Keisuke, 2014, *Geography of Religion in Japan: Religious Space, Landscape, and Behavior*, New York, NY: Springer.

Reader, Ian, 2005, *Making Pilgrimages: Meaning and Practice in Shikoku*, Honolulu, HI: University of Hawai'i Press.

Vogt, Nils B., 2013, *Temple Caves and Grottoes in Thailand*, Bangkok, Thailand: BooksMango.

Sacred Places in Japan <http://people.brandeis.edu/~eschatt/ImmortalWishes/places.html>.

April 1

Film: Sacred Journeys II: Mecca, Nigeria

Required Reading:

Reader, Ian, 2015, *Pilgrimage: A Very Short Introduction*, New York, NY: Oxford University Press – Chapters 1-3.

Recommended:

Bauer, Brian S., and Charles Stanish, 2001, *Ritual and Pilgrimage in the Ancient Andes: The Islands of the Sun and Moon*, Austin, TX: University of Texas Press.

Bratton, Susan Power. (2012). *The spirit of the Appalachian Trail: Community, environment, and belief on a long-distance hiking path*. Knoxville, TN: University of Tennessee Press.

Carr-Gomm, Philip, 2009, *Sacred Places: Sites of Spiritual Pilgrimage from Stonehenge to Santiago de Compostela*, London, UK: Quercus Book Publishers.

Olsen, Daniel H., and Maximiliano E. Korstanje, eds., 2019, *Dark Tourism and Pilgrimage*, Egham, Surrey, UK: CABI.

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.

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

Stoddard, Robert H., and E. Alan Morinis, eds., 1997, *Sacred Places, Sacred Spaces: The Geography of Pilgrimage*, Baton Rouge, LA: Louisiana State University Press.

Dyas, Dee, et al., 2013, "Pilgrims and Pilgrimage: Social Anthropology"
http://www.york.ac.uk/projects/pilgrimage/content/soc_anth.html.

Celtic Spirit Journeys <http://www.celticspiritjourneys.com/>.

European Green Pilgrimage Network <https://www.greenpilgrimageeurope.net/>

April 8

HAWAII

Lecture: Sacred Mountains

Film: Sacred Sites of Hawai`i: I

Required Reading: Reader – Chapters 4-6

Recommended:

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

Cooper, Adrian, 1997, *Sacred Mountains: Ancient Wisdom and Modern Meanings*, Edinburgh, Scotland: Floris Books.

Layton, R., 1989, *Uluru: An Aboriginal History of Ayres Rock*, Canberra, Australia: Aboriginal Studies Press.

Makley, Michael J., 2010, *Cave Rock: Climbers, and a Washoe Indian Sacred Place*, Reno, NV: University of Nevada Press.

Minerbi, Luciano, 1994, "Sanctuaries, Places of Refuge, and Indigenous Knowledge in Hawai`i," in *Science of Pacific Island Peoples: Land Use and Agriculture*, Volume 2, John Morrison, et al., eds., Honolulu, HI: Institute of Pacific Studies, pp. 89-129.

The Mountain Institute <http://www.mountain.org/>.

Alternative Hawaii <http://www.alternative-hawaii.com/hacul/sites.htm>.

Hawaiian Sacred Sites and Power Spots <http://www.sergeking.com/Hsites/>.

Hawaiian Tradition Tours, "Sacred Places" <http://hawaiiantraditionstours.com/sacred-tours/sacred-tours.html>.

Lonely Planet "Religious, Spiritual Sites in Hawai`i"
<http://www.lonelyplanet.com/usa/hawaii/sights/religious-spiritual>.

Sponsel, L.E., 2001, "Is Indigenous Spiritual Ecology a New Fad?: Reflections from the Historical and Spiritual Ecology of Hawai`i," in *Indigenous Traditions and Ecology: The Interbeing of Cosmology and Community*, John Grim, ed. Cambridge, MA: Harvard University Center for the Study of World Religions, pp. 159-174.

April 15

Film: Sacred Sites of Hawai`i: II

Required Reading:

Taylor, Bron, 1995, "Resacralizing the Earth: Pagan Environmentalism and the Restoration of Turtle Island," in *American Sacred Space*, David Chidester and Edward T. Linenthal, eds., Bloomington, IN: Indiana University Press, pp. 97-151 [especially pp. 119-134 on Mt. Graham].

Recommended:

Ball, Martin W., 2002 (Summer), "People Speaking Silently to Themselves": An Examination of Keith Basso's Philosophical Speculations on "Sense of Place" in Apache Cultures," *American Indian Quarterly* 26(3):460-478.

Brandt, Elizabeth A., 1996 (Winter), "The Fight for Dził Nchaa Sí'an, Mt. Graham: Apaches and Astrophysical Development in Arizona," *Cultural Survival Quarterly* 1996: 50-57.

Helfrich, Joel T., 2014 (Fall), "Cultural Survival in Action: Ola Cassadore Davis and the Struggle for dził nchaa sí'an (Mount Graham)," *Native American and Indigenous Studies* 1(2):151-175.

Mount Graham Coalition <http://www.mountgraham.org>

Mount Graham International Observatory <https://mgio.arizona.edu/>

Welch, John R., 1997, "White Eyes' Lies and the Battle for Dził Nchaa Sí'an," *American Indian Quarterly* 21:75-109.

Christians for the Mountains <http://www.ChristiansForTheMountains.org>

April 22

Mauna Kea guest panel (to be announced)

Required Reading:

Brown, Marie Alohalani, 2016, "Mauna Kea: Ho`omana Hawai`I and Protecting the Sacred," *Journal for the Study of Religion, Nature and Culture* 10(2):150-169.

Sponsel, L.E., 2019 (October 3), "Understanding What Sacred Means on Mauna Kea," *Honolulu Star Advertiser Island Voices*, p. A11.

Required Film (view at home):

Puhipau, et al., 2005, "Mauna Kea: Temple Under Siege" (57 minutes)

<http://oiwi.tv/oiwitv/mauna-kea-temple-under-siege/>

[Also available as streaming video from Hamilton Library and in DVD 2902 from Sinclair Library].

Recommended:

Insights, 2015 (April 30), Honolulu, HI: PBS Hawaii Television/Insights [a remarkable debate among four Native Hawaiians about the pros and cons of the controversial Thirty Meter Telescope construction on the sacred mountain of Mauna Kea].
<http://video.pbshawaii.org/video/2365481734/?start=1200>

Sacred Mauna Kea - Ka Makahiapo Kapu Na Wākea
<https://sacredmaunakea.wordpress.com/about/>

Coriell, Bruce, 2019, “Indigenous Religious Traditions: Mauna Kea,”
<https://sites.coloradocollege.edu/indigenoustraditions/sacred-lands/sacred-lands-mauna-kea/>

Hill, Christine, 2019 (August 5), “The Sacred History of Maunakea,” Honolulu Magazine
<http://www.honolulumagazine.com/Honolulu-Magazine/August-2019/The-Sacred-History-of-Mauna-Kea/>

McLeod, Christopher, 2014, “Mauna Kea,” Sacred Lands Film Project, Oakland, CA
<http://www.sacredland.org/mauna-kea/>

Mauna Kea Anaina Hou - Office of Maunakea Management <http://www.malamamaunakea.org>

Thirty Meter Telescope <http://www.tmt.org/>

TMT <http://www.maunakeaandtmt.org/>

Institute for Astronomy, University of Hawai‘i <https://www.ifa.hawaii.edu/mko/>

Note: Also, see Appendix G.

April 29

BUDDHISM

Lecture: Sacred Places of Thailand

Film: Sacred Tibet: The Path to Mount Kailash

Required Reading:

Coggins, Chris, 2019, “Sacred Watersheds and the Fate of the Village Body Politic in Tibetan and Han Communities Under China’s Ecological Civilization.” Religions 10(11), 600;
<https://doi.org/10.3390/rel10110600>, <https://www.mdpi.com/2077-1444/10/11/600>

Xiaoli Shen, et al., 2012, "Tibetan Sacred Sites: Understanding the Traditional Management System and its Role in Modern Conservation," *Ecology and Society* 17(2). Article 13.
<http://www.ecologyandsociety.org/vol17/iss2/art13/>.

Recommended:

Buddha Net, "Buddhist Pilgrimage" <http://www.buddhanet.net/e-learning/buddhistworld/pilgrimage.htm>

Sacred Sites in Thailand <http://www.kirjon.com/>

Ajahn Sumano, Bhikkhu, 1999, *Questions from the City, Answers from the Forest: Simple Lessons You Can Use from a Western Buddhist Monk*, Wheaton, IL: The Theosophical Publishing House.

Fisher, Charles S., 2013, *Meditation in the Wild: Buddhism's Origin in the Heart of Nature*, Winchester, UK: Changemakers Books.

Hakkenberg, Christopher, 2008, "Biodiversity and Sacred Sites" Vernacular Conservation Practices in Northwestern Yunnan, China," *Worldviews* 12:74-90.

Keown, Damien, 1996, *Buddhism: A Very Short Introduction*, New York, NY: Oxford University Press.

Stratton, Carol, 2010, *What's What in a Wat: Thai Buddhist Temples*, Chicang Mai, Thailand: Silkworm Books.

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

Warren, William, 2005, *Spirit Abodes of Thailand*, Singapore: Times Edition Marshall Cavendish.

Kapstein, Matthew T., 2014, *Tibetan Buddhism: A Very Short Introduction*, New York, NY: Oxford University Press.

Johnson, Russell, and Kerry Moran, 1999, *Tibet's Sacred Mountain: The Extraordinary Pilgrimage to Mount Kailas*, Rochester, VT: Park Street Press, 1999.

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

Thubron, Colin, 2011, *To a Mountain in Tibet*, New York, NY: Harper.

Thurman, Robert, and Tad Wise, 2000, *Circling the Sacred Mountain: A Spiritual Adventure Through the Himalayas*, New York, NY: Bantam.

May 6

Films: Seven Wonders of the Buddhist World, Dharma River: Journeys of a Thousand Buddhas (Laos, Thailand, Burma)

Required Reading:

Sponsel, Leslie E., 2020, "Buddhism and Ecology," Yale University Forum on Religion and Ecology (in press).

Recommended:

Bandarage, Asoka, 2016 (Summer), "Visiting the Four Sacred Sites," *Tricycle: The Buddhist Review* <https://tricycle.org/magazine/visiting-the-four-sacred-sites/>

Chan Khoon San, 2002, *Buddhist Pilgrimage*, Selangor Darul Ehsan, Malaysia: Subang Jaya Buddhist Association
https://web.archive.org/web/20150325023108/http://www.buddhanet.net/pdf_file/buddhistpilgrimage.pdf

Goldberg, Kory, and Michelle Decary, 2013, *Along the Buddhist Path: The Meditator's Compendium to the Sacred Sites of India and Nepal*, Onalaska, WA: Pariyatti Press.

McAra, Sally, 2007, *Land of Beautiful Vision: Making a Buddhist Sacred Place in New Zealand*, Honolulu, HI: University of Hawai'i Press.

Ortner, Jon, 2001, *Sacred Places of Asia: Where Every Breath is a Prayer*, Manhattan, NY: Abbeville Press.

Palmer, Martin, 1996, *Travels Through Sacred China*, San Francisco, CA: Thorsons.

Baxter, Sarah, 2018, *Spiritual Places (Inspired Traveller's Guide)*, London, UK: Aurum Press.

Morley, Julie J., 2019, *Future Sacred: The Connected Creativity of Nature*, Rochester, VT: Park Street Press.

Northcott, Michael S., 2015, *Place, Ecology and the Sacred: The Moral Geography of Sustainable Communities*, New York, NY: Bloomsbury Academic.

Reason, Peter, 2017, In Search of Grace: An Ecological Pilgrimage, Alresford, Hants, UK: Earth Books.

May 11, Monday, 2:15-4:15

Final Examination – Individual Reports on Sacred Places

APPENDICES

- A. Examinations
- B. Final Research Report
- C. PowerPoint Presentation
- D. Visiting Sacred Places
- E. Researching Sacred Places
- F. Reference Works
- G. Sacred Places of Hawai`i

APPENDIX A - EXAMINATIONS

One or more letter grades will be subtracted from the examination grade for failure to carefully adhere to the following guidelines.

The mid-term essay examination is due on March 4 as an email attachment sent to the instructor at sponse1@hawaii.edu. It is supposed to cover course material including lectures, films, and required readings as specified in the Schedule. It should be considered as a preliminary draft of the final essay examination, thus it should follow those guidelines as much as possible.

Your final essay examination develops the mid-term draft further and should reflect on the entire course based on your experience in class including lectures, class discussions including on the course website, any discussions, films, class notes, readings, and other material. The primary matter to consider is the meaning and significance of sacred places.

In both the mid-term and final essays be sure to comment on each of the following:

1. the meaning and significance of sacred places;
2. the role of sacred places in
 - a. religion and spirituality,
 - b. society, culture, history, and politics, and
 - c. ecology and biodiversity conservation; and
3. examples of particular sacred places

Your essay should be clear and concise but substantial and penetrating. Go beyond generalizations to specifics, including particular examples. Your essay should be limited to 2-3 pages typed single-spaced. Include introductory and concluding paragraphs. Instead of quotes use paraphrases, don't waste space. Use the spelling and grammar check on your computer to try to catch any errors in your essay, although the grade will be based solely on the quality and relevance of the content.

Ultimately your essay must be the product of your own individual scholarship and creativity. Any plagiarism will be rewarded with an automatic F for the final course grade and reported to the office of the Dean. However, you are most welcome to consult with any individual as well as any print and internet resources, although covering the required readings for the course is by far the most important. Just be careful to properly acknowledge any source for specific information, ideas, and the like. Also, be sure to include your own insights, comments, reactions, questions, and criticisms.

Be careful to cite readings, lectures, films, case studies, websites, class discussions, and handouts. In each reading citation include the author and page (e.g., Author's Last Name, p. 60, or pp. 565-570). Other kinds of sources can be documented as follows: (lecture April 1), (class discussion April 15), (film title), or (personal communication with full name and date). It is not necessary to append a bibliography with the full citation of sources if they are already in the course syllabus or on the Laulima website.

The purpose of the mid-term and final essays is to: (1) convincingly demonstrate your familiarity with the course material; (2) present a critical analysis of it; and (3) discuss your own reactions to it. Your grade will be based on this purpose plus satisfying the above guidelines, grading criteria, course objectives, and learning outcomes listed earlier in the syllabus.

The final examination is due May 11. Please send it as an email attachment to the instructor with the subject identified as 445 Final Exam to sponcel@hawaii.edu.

APPENDIX B - FINAL RESEARCH REPORT

1. TIME AND PLACE

The final symposium for this course will be held on May 11 from 2:30-4:30 in our regular classroom. Each student will have only about 5 minutes, thus only the main conclusions of the research can be presented. Repeatedly rehearse your presentation to be sure that it can be comfortably delivered within the time limit of 5 minutes. Rehearsing in front of a few of your acquaintances and getting their constructive feedback should be very helpful.

2. CONTENTS

Your presentation will be graded only on the contents. Your oral report should focus on presenting only 3-5 main conclusions of your research project this semester. 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 throughout the semester. Be sure that your report directly and explicitly addresses the course subject. A written report is optional, but could be submitted for extra credit.

3. ORAL COMMUNICATION

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. For more details see:

<http://www.hawaii.edu/gened/oc/oc.htm#teaching>.

For resources see Appendices F and G.

APPENDIX C – POWERPOINT PRESENTATIONS

The use of a PowerPoint for the Final Examination Symposium is optional. However, here are some useful guidelines, including for other presentations beyond this course.

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 10 frames or less if you have only 5 minutes for your presentation. When you start developing your PowerPoint presentation, carefully 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 either a light or dark color 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 as well as informative.

Limit the text on each frame of the PowerPoint to a few key words or phrases avoiding too much detail. The text is simply a guide to help your memory as the 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. Careful selection of images that are most relevant and of the highest quality will greatly enhance your PowerPoint. Pictures and other illustrations may be found at Google Images.

Sometimes special effects or gimmicks with the PowerPoint such as animation can enhance a presentation, but if they are not handled very carefully, then they can be distracting for the audience. Your primary goal is to inform your audience, rather than dazzle them with your technical skills and in the process sacrifice your message.

Video segments from YouTube and/or another source may be useful, but only if you have time and if they can be accessed easily and quickly.

You should bring your PowerPoint file on a USB, flash drive, or other external storage device that can be installed easily and quickly in the computer provided in the classroom, rather than wasting time installing your laptop, trying to download the PowerPoint from your email, or some other venue. Install this device well ahead of the time for your panel presentation for efficiency. Your PowerPoint file can be inserted on the desktop of the classroom computer, then extract and keep your USB to avoid forgetting and losing it. Be sure to test and rehearse with any equipment in advance in order to avoid any frustration with technical problems for you and your audience.

APPENDIX D - VISITING SACRED PLACES*

1. Get permission from the proper people before visiting a sacred place. This might be a caretaker, holy person, elder, or the governing agency affiliated with the site. Be aware that even after attaining permission from a governing agency you may be offending indigenous people who may not have jurisdiction over their own sacred sites.
2. Learn about and respect traditions associated with a sacred site. For example, there may be special attire required; sometimes only holy people are allowed in certain areas; women may not be allowed when they are in their moon time.
3. Do not assume that it is acceptable to perform personal rituals at a sacred site. Most sites have holy people who are specially trained to perform sacred rituals associated with the site.
4. Ask about participating in rituals being performed at a sacred site. Sometimes outsiders may not have the proper instruction or preparation required for participation.
5. Do not assume that it is always correct to leave offerings. It may be welcomed but first ask about what is customary. Sometimes offerings need to be blessed or cleansed before they are left at a site.
6. Always ask permission before taking photographs. Photography may be forbidden at many sacred sites or at sites where sacred rituals are being performed.
7. Keep to marked paths at sacred sites, especially at ancient shrines and temples which are often very fragile.
8. Never alter, move, or remove anything from any sacred site, including natural sites like mountains, rivers, springs, or trees.

*Developed by Sacred Sites International, a non-profit organization dedicated to the preservation of sacred sites, their associated cultures, and surrounding environments.

<http://www.sacred-sites.org/tours/guidelines.html>

[Also see “Epilogue: Visiting a Place of Power,” in James A. Swan, 1990, *Sacred Places: How the Living Earth Seeks Our Friendship*, Santa Fe, NM: Bear & Company, pp. 219-224; and Stuart M. Matlins and Arthur J. Magida, eds., 2003, *How to Be a Perfect Stranger: The Essential Religious Etiquette Handbook*, Woodstock, VT: Skylight Paths Publishing].

APPENDIX E – RESEARCHING SACRED PLACES: QUESTIONS AND PROCEDURES*

1. Does any individual or group own this place?
2. Is access open or restricted in any way?
3. Is any special protocol necessary in visiting this place?
4. What is the location of the site in terms of physical, cultural, economic, historical, political, and religious geography?
5. How is the site positioned in relation to geographical coordinates including compass directions, sunrise and sunset, and so on?
6. How can the ecology of the place be described?
7. Are there any species of plants or animals associated with the place?
8. Is this place related to any other sacred places in the area or region?
9. Are some places more sacred than others, that is, are their different degrees of sacredness?
10. Who recognizes this place as sacred?
11. What are the religious, cultural, national, and other affiliations of individuals and groups who recognize this place as sacred?
12. How do people recognize or identify this place as sacred?
13. What criteria and explanations do they give for its sacredness?
14. Do different cultures, religions, social or interest groups view, interpret, and/or treat this place differently?
15. How do people define the sacred and related concepts?
16. What are the characteristics of this place?
17. What are the components of this place?
18. Are some components more sacred than others?
19. How are the living and dead related to this place?
20. What texts, myths, legends, beliefs, values, attitudes, activities, behaviors, rituals, ceremonies, symbols, and objects or artifacts are associated with this place?
21. What rules, regulations, prohibitions, and/or proscriptions are associated with this place?
22. How old is this place?
23. How has this place changed through time?
24. Has this place ever been controversial or contested in any way?
25. Is this place protected physically, legally, ritually, or otherwise?
26. What individual or group maintains this place?
27. What other things can be observed and/or said about this place?
28. What is the observer's overall impression of the place?

*Permission may be needed to visit a place. Permission may also be needed to record any observations and conduct interviews there. Initial interviews should be just informal conversations. Subsequent follow up interviews can be more formal and structured following a

list of themes or even specific questions. They may be conducted on an individual basis or involve focus groups. Permission may also be required to take any photos or film.

Wind, James P., 1997, *Places of Worship: Exploring Their History*, Walnut Creek, CA: AltaMira Press, pp. 39-43.

APPENDIX F - REFERENCE WORKS

Bellows, Keith, et al., eds., 2008, *Sacred Places of a Lifetime: 500 of the World's Most Peaceful and Powerful Destinations*, Washington, D.C.: National Geographic Society. Windward CC BL 580 .S235 2008

Brockman, Norbert C., ed., 1997, *Encyclopedia of Sacred Places*, Santa Barbara, CA: ABC-CLIO, Inc. Ref. BL580.B76 1997 Also at Leeward CC and UH West Oahu. [second edition published].

Cooper, Adrian, 1997, *Sacred Mountains: Ancient Wisdom and Modern Meanings*, Edinburg, Scotland: Floris Books.

Crowe, Ellie, and William Crowe, 2001, *Exploring Lost Hawai'i: Places of Power, History, Mystery & Magic*, Aiea, HI: Island Heritage. Hawaiian Collection DU 623 .25 .C76 2008, also at Kapiolani CC.

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

Devereux, Paul, 2000, *The Sacred Place: The Ancient Origin of Holy and Mystical Sites*, London, UK: Cassell & Company. Maui CC BL 580.D47 2000

Engels, Christoph, 2010, *1000 Sacred Places*, Potsdam, Germany: H.F. Hullmann.

Gray, Martin, 2010, *Sacred Earth: Places of Peace and Power*, New York, NY: Sterling Publishing Company, Inc.

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 CC

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
- Mann, A.T., 2010, *Sacred Landscapes: The Threshold Between Worlds*, New York, NY: Sterling Publishing Co., Inc.
- Milne, Courtney, 1995, *Sacred Places in North America*, New York, NY: Stewart, Tabori, and Chang.
- 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).
- Ondaatje, Michael, et al., 100 Journeys for the Spirit, New York, NY: Watkins. G465.O54 2010
- 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
- Page, Jake, 2001, *Sacred Lands of Indian America*, New York, NY: Harry N. Abrams, Inc., Publishers.
- 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.
- Souden, David, 2001, *Pilgrimage*, Wheaton, IL: Quest Books. Kauai CC BL 619.P5.S68 2001
- Taylor, Bron, Editor-in-Chief, 2005, *The Encyclopedia of Religion and Nature [ERN]*, New York, NY: Continuum Press. 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. Maui CC BL 580.W55 1996
-

APPENDIX G – SACRED PLACES IN HAWAII: BOOKS AND WEBSITES

Becket, Jan, and Joseph Singer, 1999, *Pana O`ahu: Sacred Stones, Sacred Land*, Honolulu, HI: University of Hawai`i Press.

Conneeley, Serene, 2011, *Sacred Sites Hawai`i (Second Edition)*, Kindle only.

Clark, John R.K., 2007, *Guardians of the Sea: Jizo in Hawai`i*, Honolulu, HI: University of Hawai`i Press.

Crowe, Ellie, and William Crowe, 2001, *Exploring Lost Hawai`i: Places of Power, History, Mystery & Magic*, Aiea, HI: Island Heritage. Hawaiian Collection DU 623 .25 .C76 2008, also at Kapiolani CC.

Crowe, Ellie, and William Crowe, 2012, *Exploring Lost Oahu Places of Power, History, and Mystery*, Kindle only.

Cudley, Robert, 2014, *Illustrated Tour of Sacred Places in Hawai`i*, CreateSpace Independent Publishing Platform.

Cunningham, Scott, 1994, *Hawaiian Religion and Magic*, St. Paul, MN: Llewellyn Publications.

Engledow, Jill, 2012, *Haleakala: A History of the Maui Mountains*, Lahaina, HI: Maui Island Press.

Frutos, Robert, 2014, *Hawai`i: Sacred Sites of the Big Island*.

Hamasaki, Mark, and Kapulani Landgraf, 2015, *E Luku Wale E [devastation of sacred sites by construction of H3]*

Hamasaki, Mark, and Kapulani Landgraf, 2015, *Devastation Upon Devastation: E Luku Walee*, Honolulu, HI: Ai Pohaku Press/Native Books/Na Mea Hawaii [H-3].

Kirch, Patrick Vinton, and Clive Ruggles, 2019, *Heiau, ‘Āina, Lani: The Hawaiian Temple System in Ancient Kahikinui and Kaupō*, Maui, Honolulu, HI: University of Hawai`i Press.

Klieger, P. Christiaan, 1998, *Moku`ula: Maui's Sacred Island*, Honolulu, HI: Bishop Museum.

Kupihea, Moke, 2001, *Kahuna of Light: The World of Hawaiian Spirituality*, Rochester, VT: Inner Traditions.

Lang, Leslie, and David A. Byrne, 2005, *Mauna Kea: A Guide to Hawai`i's Sacred Mountain*, Honolulu, HI: Westmark Publishing.

McGregor, Daviana Pomaika`i, 2006, "Kaho`olawe: Rebirth of the Sacred," in Na Kua`Aina: Living Hawaiian Culture, Honolulu, HI: University of Hawai`i Press.

Morrell, Rima A., 2005, The Sacred Power of Huna: Spirituality and Shamanism in Hawai`i, Rochester, VT: Inner Traditions.

Oliveira, Katrina-Ann R. Kapa'anaokalaokoela Nakoia, 2014, Ancestral Places: Understanding Kanaka Geographies, Corvallis, OR: Oregon State University Press.

Tanabe, George, and Willa Jane Tanabe, 2012, Japanese Buddhist Temples in Hawai`i: An Illustrated Guide, Honolulu, HI: University of Hawai`i Press.

Thompson, Vivian L., 1988, Hawaiian Myths of Earth, Sea, and Sky, Honolulu, HI: University of Hawaii Press.

Van, James, 2010, Ancient Sites of Oahu: A Guide to Archaeological Places of Interest, Honolulu, HI: Bishop Museum.

Alternative Hawaii

<http://www.alternative-hawaii.com/hacul/sites.htm>.

Hawaiian Sacred Sites and Power Spots <http://www.sergeking.com/Hsites/>.

Hawaiian Tradition Tours, "Sacred Places"

<http://hawaiiantraditiontours.com/sacred-tours/sacred-tours.html>.

Kaho`olawe Aloha `Aina <https://oiwi.tv/oiwitv/kahoolawe-aloha-aina/>,

<https://vimeo.com/122710949>

Protect Kaho`olawe `Ohana <http://www.protectkahoolaweohana.org/>

Kaho`olawe Island Reserve Commission <http://kahoolawe.hawaii.gov/history.shtml>

Kauai Hindu Monastery <http://www.himalayanacademy.com/>.

Lonely Planet "Religious, Spiritual Sites in Hawai`i"

<http://www.lonelyplanet.com/usa/hawaii/sights/religious-spiritual>.

Sacred Mauna Kea <https://sacredmaunakea.wordpress.com/>

Smithsonian Magazine, "Six Sacred Sites of Hawai`i,"

<http://www.smithsonianmag.com/travel/Six-Sacred-Sites-of-Hawaii.html>.