

SYLLABUS

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

TIME: 12:00-1:15 TTh, Fall Semester 2013

PLACE: Kuykendall 310, University of Hawai`i @ Manoa

INSTRUCTOR:

Dr. Leslie E. Sponsel
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 <http://www.anthropology.hawaii.edu/People/Faculty/Emeritus/Sponsel/index.html>

“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

Often places in the landscape are not only geological, biological, cultural, geographical, historic, and/or prehistoric, but also religious, spiritual, or mystical. A wide variety of "natural" phenomena are selectively considered to be sacred, including some individual trees, groves, forests, mountains, caves, rocks, springs, waterfalls, rivers, lakes, and so on. Billions of people throughout the world recognize and appreciate the special significance and meaning of various sacred places in their own habitats and elsewhere. Moreover, curiously people from many different ecological, cultural, religious, and national backgrounds may independently consider the same site to be sacred. Many of these sites attract pilgrims and tourists, some annually in the thousands or even millions.

This course explores the fascinating and important phenomena of sacred places (including sites and landscapes) with an emphasis on an anthropological perspective encompassing holism, culture, cross-cultural comparison, and ethnographic fieldwork. In addition, this course explores sacred places in "nature" in particular 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, conflict and violence, and related matters. The instructor will discuss some of his own research and publications, especially from his long-term ongoing fieldwork on sacred places in Thailand including sacred caves. Thus, the first part of the course focuses on related aspects of Buddhism through lectures and documentary films. Next the sacred places of major religions are surveyed followed by a survey of sacred places in relation to natural phenomena. The course ends with a symposium on sacred places of O`ahu. The 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.

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 an open mind, 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, panel discussions, individual reports, and, as available, guest speakers.

During the first few weeks of the semester the instructor will present a succession of PowerPoint lectures as background and to illustrate possibilities for student panel discussions of case studies and the research project for the final symposium. The instructor will discuss his own research and publications on various aspects of this subject, including his continuing long-term fieldwork on the relationships among Buddhism, sacred places, ecology, and biodiversity conservation in Thailand drawing on his forthcoming book *Natural Wisdom: Exploring Buddhist Ecology*. A careful selection of the best available documentary films will be shown in class in order to provide a visual sense of sacred places beyond merely talking and reading about them. Films are especially useful for illustrating the phenomena of sacred places. Note that relevant films not shown in class have not been listed regularly in the syllabus, but many can be found at: <http://spiritualecology.info/supplemental-information/films/>.

Although not required, students are also encouraged 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*. Also, be very careful to follow appropriate protocol when visiting any sacred place (see Appendix E).

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. provide an inventory of key resources on sacred places including books, periodicals, articles, reference works, videos, and internet websites (also see the 2007 syllabus on Laulima); and
4. allow and help each student to penetrate more deeply into aspects of sacred places that are of special personal interest.

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 for anyone, and this can be facilitated best by *everyone cooperating in a friendly and constructive manner*. (See Appendices A and B).

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 nature 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 matters;
- 10% mid-term take-home essay examination (due October 17, see Appendix C);
- 20% final take-home essay examination (due December 17, see Appendix C);
- 20% analytical discussion of a book as a case study on sacred places as part of a well-

coordinated student panel presentation illustrated with PowerPoint and including a one-page summary as a class handout (see Schedule and guidelines in Appendices A and B);

20% second case study as above;

5% research proposal to investigate a particular sacred place on O`ahu through library and/or field research (one single-spaced page submitted by November 7, see Appendices D, E, and F); and

20% final symposium on sacred places on O`ahu in the form of a five-minute PowerPoint presentation summarizing 3-5 main conclusions from an individual research project that reflects the entire course with 10% for the oral presentation and 10% for the written contents (up to five pages single-spaced).

All 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 be 445 and name of exercise.

Student work will be evaluated for:

1. achieving the primary objectives of the course;
2. general knowledge of all of the required readings 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.

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

Attendance will be taken at every class meeting during the first five minutes 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 an 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 three 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 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 formal report to the Dean's office.

Extra credit may be earned by writing a one-page 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 can make the difference for a borderline course grade (e.g., B+ to A-), while ten such papers can elevate 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 journal. However, the specifics have to be approved in advance by the instructor. Thus, in principle, with enough high quality work any student can earn an A in this course.

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

Only a few readings are required for the class as a whole and most of these will be assigned before the mid-term examination and should be covered in it. Beyond that, each student needs to read at least two books of their choice as part of the research for presenting two case studies of a sacred place as part of panel discussions in class. Several recommended books are listed as possibilities to consider under topics in the Schedule. The remainder of reading for this course will be library and internet research for the final research report in the symposium on sacred places on O`ahu. Several websites are listed under each topic as recommended reading as well.

For 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. Searches with key words in the books and scholar sections of Google.com 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 there 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. However, most books should be available through Hamilton Library or interlibrary loan. Many books are available free on Google.com books as well, although they may be incomplete. Also, for additional sources see Reference Works at the end of this syllabus

plus on the Laulima website for the 445 syllabus from 2007.

A variety of websites are recommended for exploration. Please inform the instructor of any problems with the links. Search Google.com and other sources for information and images on particular sacred sites, those associated with a particular religion, and/or those in a specific state, country, region, or city.

SCHEDULE (brief)

PART I: OVERVIEW (lectures and films) – August 27

Introduction

Lectures: Survey of Sacred Places I-II

Films: Places of Power and Peace: The Sacred Site Pilgrimage of Martin Gray

Caves of Forgotten Dreams (Chauvet Cave, France)

Lecture: Sacred Caves of the World

PART II: SOUTHEAST ASIA AND BUDDHISM (lectures and films) – September 19

Lecture: Sacred Caves of Thailand

Films: Prajna Earth: Journey into Sacred Nature (Bali, Cambodia, Java)

Walk with the Master: The Story of the Sites of the Buddha (Lumbini, Bodhgaya, Sarnath, Kushinagar, etc.)

Dharma River: Journey of a Thousand Buddhas (Laos, Thailand, Burma)

Lecture: Sacred Sites and Landscapes of Thailand

Film: Sacred Tibet: The Path of Mount Kailash

Lectures: Tibet and Desacralization

Theoretical and Methodological Approaches to Sacred Places

PART III: SURVEY OF RELIGIONS AND SPIRITUALITIES (individual student reports and/or panels) – October 17

Film: In the Light of Reverence (Lakota, Hopi, Wintu)

MID-TERM ESSAY EXAMINATION due October 17

Indigenous Religions and Spiritualities

Asian (Buddhism and Shintoism in Japan, Daoism in China, Hinduism in India)

Abrahamic (Christianity, Islam, Judaism)

Paganism and New Age

Sacred Mountains

Sacred Rocks

Sacred Waters

Sacred Plants

Sacred Animals

Sacred Art and Sound

Sacred Wilderness

Sacred Places and Biodiversity Conservation
Open

PART IV: SYMPOSIUM: SACRED PLACES OF OAHU – December 17, 12:00-2:00
Also final examination due as email attachment.

SCHEDULE (detailed)

PART I: OVERVIEW (lectures and films)

AUGUST

27 T Introduction

Recommended reading:

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

Nature Sacred – “What is a Sacred Place?” <http://naturesacred.org/>.
<http://naturesacred.org/natures-impact/overview/#what>.

Sponsel, L.E., 2013, “Religion, Nature and Environmentalism,” *Encyclopedia of Earth*
http://www.eoearth.org/article/Religion,_nature_and_environmentalism.
<http://www.eoearth.org/view/article/155698/>.

Stoner, Tom, and Carolyn Rapp, 2008, *Open Spaces, Sacred Places: Stories of How Nature Heals and Unifies*, Annapolis, MD: TK F Foundation. <http://www.openspacesacredplaces.org>.

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

29 Th Lecture: Survey of Sacred Places I

Required reading:

Sponsel, L.E., 2008, “Sacred Places and Biodiversity Conservation,” *Encyclopedia of Earth*
<http://www.eoearth.org/view/article/51cbeecf7896bb431f69a6f4/>.

“Sacred Places,” U.S. News & World Report, November 26-December 26, 143(19):36-72.
<http://www.usnews.com/news/sacred-places/features/sacred-places>.

Recommended reading [illustrating the diversity of the subject]:

Ancient Sacred Sites Tours <http://ancientsacredsitetours.com/>.

Christensen Fund <http://www.christensenfund.org/issues/sacred-sites/>.

Discovery “9 Sacred Sites You Won’t Believe Exist”
<http://news.discovery.com/adventure/national-parks/slideshow-unbelievable-sacred-sites.htm>.

Embrace Sacred Places <http://www.embracesacredplaces.org/index.html>.

FOX News “Ten Most Sacred Spots on Earth”
<http://www.foxnews.com/travel/2012/04/08/10-most-sacred-spots-on-earth/>.

Holy Places of the World http://www.adherents.com/misc/adh_holy.html.

Mandala Publications, “Sacred Sites Around The World.”
<http://mandala.fpmt.org/archives/mandala-issues-for-2010/april/sacred-sites-around-the-world/>.

Sacred Land Film Project <http://www.sacredland.org/>.

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

Sacred Sites Networks <http://www.gaiafoundation.org/sacred-sites-networks>.

Sacred Voyages <http://www.sacredvoyages.com/>. [check how Hawai`i is described]

Travel and Leisure Magazine “World’s Most-Visited Sacred Sites” [human constructions]
<http://www.travelandleisure.com/articles/worlds-most-visited-sacred-sites/1>.

USA Today, “Ten Great Sacred Places Around The World”
http://travel.usatoday.com/destinations/10great/2010-12-23-sacred-places_N.htm.

Weather Channel “9 Strange Sacred Sites” <http://www.weather.com/travel/strange-sacred-sites-photos-20130712?pageno=1>.

SEPTEMBER

3 T Lecture: Survey of Sacred Places II

Recommended reading:

Partners for Sacred Places <http://www.sacredplaces.org/>.

Sacred Destinations <http://www.sacred-destinations.com/>.

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

Herther, Nancy, 2010, "Sacred Spaces: Anthropological Aspects of Sacred Landscapes and Monuments," University of Minnesota Library
https://www.lib.umn.edu/libdata/page_print.phtml?page_id=2114.

<http://www.Patheos.com>. [search for sacred places]

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

5 Th Film: *Places of Power and Peace: The Sacred Site Pilgrimage of Martin Gray* (DVD 5765, 75 minutes)

Required reading: <http://sacredsites.com/>.

Recommended reading:

Jarow, Rick, 1986, *In Search of the Sacred: A Pilgrimage to Holy Places*, Wheaton, IL: Theosophical Publishing House.

Nelson, Christina, 2001, *New Mexico's Sanctuaries, Retreats, and Sacred Places*, Englewood, CO: Westcliffe Publishers, Inc.

Elis Slots, 2013, World Heritage Site <http://www.worldheritagesite.org/>.

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

10 T Organize student reports and panels

12 Th Film: Caves of Forgotten Dreams (Chauvet Cave, France)(90 minutes).

Required reading: <http://www.culture.gouv.fr/culture/arcnat/chauvet/en/>.

17 T Lecture: Sacred Caves of the World

Required reading:

Sponsel, L.E., 2013, "Sacred Caves of the World: Illuminating Darkness," in *The Changing World Religions Map*, Stan Brunn, ed., New York, NY: Springer. See Laulima.

Recommended reading:

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.

Mackenzie, Vicki, 1998, *Cave in the Snow: A Western Woman's Quest for Enlightenment*, New York, NY: Bloomsbury Publishing.

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

Mayan Sacred Caves <http://exploreycatan.blogspot.com/>.

PART II: SOUTHEAST ASIA AND BUDDHISM (lectures and films)

19 Th Lecture: Sacred Caves of Thailand

Required reading:

L.E. Sponsel, 2004, "Illuminating Darkness: The Monk-Cave-Bat-Ecosystem Complex in Thailand," (with Poranee Natadecha-Sponsel), in *This Sacred Earth: Religion, Nature, Environment*, Roger S. Gottlieb, ed., New York, NY: Routledge, pp. 134-144. (Reprinted from *Socially Engaged Spirituality: Essays in Honor of Sulak Sivaraaksa*, David W. Chappel, ed., 2003, pp. 255-270). See Laulima.

Recommended reading:

Sacred Caves of Northern Thailand

<http://www.soc.hawaii.edu/sponse/Photos/Caves-files/Caves05Notes.pdf>.

Plain of Jars <http://plainofjars.net/caves.htm>.

24 T Film: Prajna Earth: Journey into Sacred Nature (Bali, Cambodia, Java)(85 minutes)

Recommended reading:

Ortner, Jon, 1996, Sacred Places of Asia: Where Every Breath Is A Prayer, New York, NY: Abbeville Publishing Group.

26 Th Film: Walk with the Master: The Story of the Sites of the Buddha (Lumbini, Bodhgaya, Sarnath, Kushinagar, etc.)(47 minutes)

Recommended reading:

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

Dwivedi, Sunita, 2006, Buddhist Heritage Sites of India, New Delhi, India: Rupa & Co.

Majupuria, Trilok Chandra, 1989, Holy Places of Buddhism in Nepal and India, Bangkok, Thailand: Tecpress Service.

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

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

Buddha Net, "Buddhist Pilgrimage"

<http://www.buddhanet.net/e-learning/buddhistworld/pilgrimage.htm>.

Tour Company for Buddhist Pilgrimage <http://www.buddhist-pilgrimage.com/>.

OCTOBER

1 T Film: Dharma River: Journey of a Thousand Buddhas (Laos, Thailand, Burma)(81 minutes)

Recommended reading:

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

3 Th Lecture: Sacred Sites and Landscapes of Thailand

Recommended reading:

Holt, John Clifford, 2009, *Spirits of the Place: Buddhism and Lao Religious Culture*, Honolulu, HI: University of Hawai'i Press.

Stratton, Carol, 2010, *What's What in a Wat: Thai Buddhist Temples*, Chiang 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.

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

8 T Film: Sacred Tibet: The Path of Mount Kailash (86 minutes)

Recommended reading:

Baker, Ian, 2006, *The Heart of the World: A Journey to Tibet's Lost Paradise*, New York, NY: Penguin.

Bellezza, John Vincent, 2005, *Spirit-mediums, Sacred Mountains and Related Bon Textual Traditions in Upper Tibet: Calling Down the Gods*, New York, NY: Brill.

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

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.

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

10 Th Lecture: Tibet and Desacralization

Required reading:

Sponsel, L.E., 2012, "Secularization of the Sacred, His Holiness the 14th Dalai Lama of Tibet," in *Spiritual Ecology: A Quiet Revolution*, Santa Barbara, CA: Praeger, Ch. 21, pp. 161-168. See Laulima.

Recommended reading:

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/>.

15 T Lecture: Theoretical and Methodological Approaches to Sacred Places

Required reading:

Key Points and Questions on Sacred Places

http://www.google.com/webhp?hl=en&tab=iw#hl=en&scient=psy-ab&q=christianity+sacred+places&oq=christianity+sacred+places&gs_l=hp.12..0l2j0i22i30l2.5103.14370.0.17088.49.27.11.6.7.1.299.3382.0j13j6.19.0....0.0..1c.1.20.psy-ab.kxgp2CCRGa&pbx=1&bav=on.2,or.r.qf.&bvm=bv.50165853%2Cd.cGE%2Cpv.xjs.s.en_U

S.seW1cfrvSKg.O%2Cpv.xjs.s.en_US.seW1cfrvSKg.O&fp=5be9cd79fac0fec9&biw=1366&bih=643.

Recommended reading:

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

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

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

Otto, Rudolf, 1958, *The Idea of the Holy*, New York, NY: Oxford University Press.

Shepard, Paul, 2002, *Man in the Landscape: A Historic View of Esthetics of Nature*, Athens, GA: University of Georgia Press.

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

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

Turner, Victor, 1969, *The Ritual Process: Structure and Anti-Structure*, New York, NY: Aldine de Gruyter.

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

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.

Jonuks, Tonno, "Hiis Sites in the Research History of Estonian Sacred Places," *Folklore*, pp. 23-44. <http://www.folklore.ee/folklore/vol42/jonuks.pdf>.

Levi, Daniel, and Sara Kocher, "Cross-Cultural Perspectives Toward Historic Sacred Places"
<http://digitalcommons.calpoly.edu/cgi/viewcontent.cgi?article=1183&context=focus&sei-redir=1&referer=http%3A%2F%2Fwww.google.com%2Furl%3Fsa%3Dt%26rct%3Dj%26q%3Dsacred%2520places%26source%3Dweb%26cd%3D89%26ved%3D0CHQQFjAIOFA%26url%3Dhttp%253A%252F%252Fdigitalcommons.calpoly.edu%252Fcgi%252Fviewcontent.cgi%253>

[Farticle%253D1183%2526context%253Dfocus%26ei%3DSCT4UcKXKe_DiwK9_4GQDg%26usg%3DAFQjCNHzU1dvADNcqvupQSM8-qIq6O_8Zw#search=%22sacred%20places%22.](http://dspace.ucalgary.ca/bitstream/1880/46834/1/Sacred%20Spaces.pdf)

Simmins, Geoffrey, 2008, Sacred Spaces and Sacred Places.
<http://dspace.ucalgary.ca/bitstream/1880/46834/1/Sacred%20Spaces.pdf>.

PART III: SURVEY OF RELIGIONS AND SPIRITUALITIES (individual student reports and/or panels)

17 Th Film: In the Light of Reverence ((Lakota, Hopi, Wintu)(73 min., VHS 18873)

Required reading: Sacred Land Film Project <http://www.sacredland.org/>.

MID-TERM ESSAY EXAMINATION due as email attachment to sponsel@hawaii.edu

22 T Indigenous Religions and Spiritualities

Recommended reading:

Basso, Keith H., 1996, *Wisdom Sits in Places: Landscape and Language among the Western Apache*, Albuquerque, NM: University of New Mexico Press.

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.

Brown, Brian Edward, 1999, *Religion, Law, and the Land: Native Americans and the Judicial Interpretation of Sacred Land*, Westport, CT: Greenwood Press.

Burton, Lloyd, 2002, *Worship and Wilderness: Culture, Religion, and Law in Public Lands Management*, Madison, WI: University of Wisconsin Press.

Ferguson, T.J., et al., 1995 (Winter), "Managing Hopi Sacred Sites to Protect Religious Freedom," *Cultural Survival Quarterly* 19(4).
<http://www.culturalsurvival.org/publications/cultural-survival-quarterly/united-states/managing-hopi-sacred-sites-protect-religious->

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NOVEMBER

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World Wildlife Fund, 2013 (January) , *New Scientist* "Visions of heaven on Earth: Sacred sites in danger" <http://www.newscientist.com/gallery/sacred-sites/1>.

12 Th Open

17 Th noon-2:00 Symposium: "Sacred Places on O`ahu"

Final essay examination also due as email attachment.

Recommended readings:

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

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<http://www.sereneconneeley.com/html/minibooks/hawaii.html>.

Hawai`i Sacred Sites and Sounds Journey

<http://www.secretland.co.nz/events/hawaii-sacred-sites-sounds-journey/>.

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Hawaiian Tradition Tours, "Sacred Places"

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

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

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

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

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

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

APPENDICES

- A. PowerPoint Presentations
 - B. Panel Presentations
 - C. Examinations
 - D. Final Research Report
 - E. Visiting Sacred Places
 - F. Researching Sacred Places
 - G. Reference Works
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APPENDIX A - 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 especially 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.

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 easiest 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 the 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. Images can be found on Google.com, Yahoo.com, and Bing.com among other sources.

Video segments, such as from YouTube, may be useful if you have time and if they can be accessed easily, quickly, and reliably. However, usually it is most convenient to simply use a VHS tape or better a DVD 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 or DVD machine is available in the meeting room.

4. USB

You should bring your PowerPoint file on a USB or Flash Drive 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 well in advance of your presentation in order to avoid any frustration for you and for your audience with technical problems.

APPENDIX B – PANEL PRESENTATIONS

1. PANEL SIZE AND COORDINATION

The optimum size for a student panel is around three or four individuals, a smaller or larger number can be awkward. One member of the panel should volunteer or be elected to serve as 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. Every panel member needs to do their fair share of the work and presentation. If someone doesn't do this then that should be reported to the instructor.

2. TWO MEETINGS

Each panel should meet outside of class at least twice, the second time for 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

Ideally a meeting of the panel or a representative 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 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 prepare and organize the presentation including the collective PowerPoint. Each panelist is required to do a different book. In this presentation panel members should engage together in a conversation about their collective and individual conclusions on the subject. Avoid each panelist simply summarizing successive chapters of a book. The book as a whole should be discussed by the panelist and toward the end briefly among the panelists. (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 each 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.

6. ASSESSMENT

The instructor will grade the panel as a whole and each individual member.

For more guidelines please explore the nine steps for effective oral communication at:

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

APPENDIX C - EXAMINATIONS

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

The mid-term essay examination is due on October 17 as an email attachment sent to the instructor at sponcel@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, panel 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 nature 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 four 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, especially for the mid-term examination. 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. 65-70). Other kinds of sources can be documented as follows: (lecture Oct. 17), (class discussion Sept. 26), (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 December 17. Please send it as an email attachment to the instructor with the subject identified as 444 Final Exam to sponcel@hawaii.edu.

APPENDIX D - FINAL RESEARCH REPORT

1. TIME AND PLACE

The final symposium for this course will be held on December 17 from noon-2:00 in our regular classroom. (Depending on class size, the symposium may have to start one or two class meetings before December 17). Each student will have only about 5 minutes, thus only the main 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 only listing your main conclusions. 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 be very helpful.

2. CONTENTS

Your presentation will be graded on both contents and on oral communication skills. In the case of contents, your report should focus on presenting only the main 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 throughout the semester. Be sure that your report directly and explicitly addresses the course subject.

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>.

APPENDIX E - 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 F – 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.

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

APPENDIX G - REFERENCE WORKS

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

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Wilson, Colin, 1996, The Atlas of Holy Places and Sacred Sites, New York, NY: DK Publishing, Inc. Maui CC BL 580 .W55 1996