

these spaces established? Few of us believe in their inherent physical existence, (although clearly some show physical distinctiveness) but we can inquire into their construction through human agency, and speculate on issues of consensual or contested ground. Can we construct a helpful categorization of the diverse benefits claimed from such spaces? Is individual sacred space an oxymoron? If not, what are the commonalities between individuals' spaces, those of informal social groupings, and spaces that are larger cultural imperatives? What happens in a pluralistic society when desires for sacred space overlap, conflict, or compete? What is the role of maintenance energy in sustaining sacred space? What are the temporal places of sacred spaces in groups' or individuals' lives, from everyday need through life situations and cycles to the once in a lifetime pilgrimage. As socially responsible designers within a fragmented and materialistic society we yearn for sacred space, but we need to be more rigorous, and skeptical, in our quest. Sacred space, time, pilgrimage, agency, classification. (04-083b)

PILGRIMAGES AND SACRED SPACE: THE LANDSCAPE AROUND SIDDHIVINAYAKA AND KANKESHWAR TEMPLES, INDIA

Godbole, Nandita (Ann Arbor, MI)

Spirituality and sacredness rely on individual interpretations of cultural and religious beliefs, and are translated into tangible links between the spiritual world and the material world through physical elements, icons, rituals and journeys, or pilgrimages. This fusion of the spiritual with spatial experience makes them inseparable, thus completing the circle. The physical space between the pilgrims' point of origin and destination is the shared medium and the tangible part of the journey, making it necessary to explore its role, meanings and subsequent interpretations. The relationship of sacred spaces to the material world is evident in the Southwest Asian (Indian) culture. Two Hindu sanctums, in contrasting geographical regions and in contrasting relationship to their surrounding environments, will be discussed. The cases of Siddhivinayaka Temple, in Bombay, India and Kankeshwar Temple, in the mountain range of rural Konkan region, India will be used to explore the role of landscapes, markers and storytelling in amplifying spiritual experience. A short dialogue on the contrast between the 'objectification' and the 'novelty' of these

sacred spaces along similar lines. Pilgrimage, spatial experience, landscape, markers, India. (04-083c)

PRAY OR PLAY: WHAT IS THE SPIRIT OF THIS PLACE?

Paxson, Lynn (Iowa State University, IA)

This presentation will focus on public spaces that are considered *places of power, sacred, hallowed, or holy* (and often private) by one group and are considered *valued* or *special* recreational venues by another. Examples include Blue Lake in Taos County, the Sandcreek Massacre site, Bear Butte, Devils Tower, and Rainbow Bridge. These spaces raise questions about issues of classification. Can such spaces help us to refine or redefine our use of terms adding important depth to any classification system, or will these spaces make any classification system impossible? Possibly such spaces require a system of categorization that does not rely on unique and mutually exclusive categories. In many cases the ground itself may be considered hollowed (sometimes inherently so) by groups that contest who has the right to own, use, control the story of the space. Often the basis of contestation is the question of whether the specific ground or space is sacred or not. Some of the importance of these spaces is related to their physical distinctiveness, which then also becomes the crux of the contestation. Certain people believe that the spaces are inherently sacred while others acknowledge sacredness as deriving from a cultural or human construction. How do we mark such spaces (or how are they already marked and identified)? Sacred, public, contestation, religion, recreation. (04-083d)

SACRED EATING AND BATHING: THE STORY OF THE PLATT HISTORIC DISTRICT, CHICKASAW NATIONAL RECREATION AREA

Hohmann, Heidi (Iowa State University, IA)

Containing a series of fresh and mineral water springs in an otherwise arid landscape, the area now called The Platt Historic District in the Chickasaw National Recreation Area, near Sulphur, Oklahoma has long been viewed as a healing place, where native peoples have come to bath and drink for thousands of years. In the 1830's the land was included in the allocation to the Chickasaw Nation in Indian Territory. The Chickasaw Nation sold the land back to the federal government in 1902 to keep it from being developed, believing they were ensuring the preservation and free