

Powerful Places as Occasions for an Inner Dialogue

Kaj Noschis

Abstract. The sacred has not disappeared with the lessening of religious practices but has today taken the form of individual experiences of "awe and wonder" in individually significant "powerful places." This means that there is probably a similarity between the sacred places of today and those of our pagan ancestors. The importance of such places seems to constitute a continuity through human history. They are part of man's soul-making. Examples illustrate the inner dialogue that powerful places engender and the manner in which, psychologically, this means a connection with man's own centre.

Key words. Powerful place, sacred, awe and wonder.

Introduction

My interest for this theme of inquiry ("are powerful places an occasion for an inner dialogue?") arose from the conjunction of two separate subjects. On the one hand, I wanted to understand whether there were common elements in what people (that I happened to meet) consider a powerful place. On the other hand I have long been developing the argument (Noschis 1984, 1991) that everyday life contains many occasions for emotionally very intense experiences that might be likened to sacred moments. In this paper I will

attempt to connect powerful places with emotional experiences.

In what follows I will first discuss my exploratory findings on what people consider powerful places for them. I will then try to show how these places and the experiences that are connected with them may be considered close to what the historians of religion name sacred experiences in relation to particular places. A short presentation of different theories of the sacred will serve to enlarge on this point. I will then argue that, although such experiences have been channeled into religious practices throughout the centuries—taking the term 'religion' etymological, as what brings people together and what binds them with something—, this is no longer the case in the Western world. This world has turned highly individualistic and profane in its approach to and description of intense experiences. Yet, there might be a point in re-introducing the term of sacred-for qualifying these individual experiences in individually "important places".

Several researchers on the natural environment and human geographers have adopted a similar perspective. Swan (1991) presents a beautiful series of descriptions of "special places" as experienced by lay people in contact with nature or as recollected by famous people in their

* Dr. Kaj Noschis, Lecturer, Department of Architecture, Swiss Federal Institute of Technology, Case 555, Avenue de l'Eglise-Anglaise 14, CH-1001 Lausanne, SWITZERLAND; and Editor : *Architecture & Behaviour*.

autobiographies. Swan, who has been collecting such "transpersonal experiences" for over ten years, calls for a better understanding of why such "sacred" places have been revered throughout history as "places of power" by shamans. Porteous (1991) talks about a "transcendental experience in wilderness" during "pilgrimages" to parks and preserves and calls this a "postmodernist type of sacred space" (1991 : 99).

My study takes a psychological view on this topic by specifically tying the feelings connected to such occasions with a phenomenological approach of the sacred. Such experiences being highly individual, the variety of powerful places becomes rather large.

Places People Consider Important

There exist a variety of literary examples of individually "important places" in novels and in (auto)biographies. Let us remind how the Swiss depth psychologist, C. G. Jung (1967 : 36), relates his own case:

"I recall from this period (seven to nine) ... that in our garden there was an old wall ... In front of this wall was a slope in which was embedded a stone that jutted out—my stone. Often, when I was alone, I sat down on this stone, and then began an imaginary game that went something like this : 'I am sitting on top of this stone and it is underneath.' But the stone also could say 'I' and think : 'I am lying here on this slope and he is sitting on top of me.' The question then arose : 'Am I the one who is sitting on the stone, or am I the stone on which he is sitting?' This question always perplexed me, and I would stand up, wondering who was what now. The answer remained totally unclear, and my uncertainty was accompanied by a feeling of curious and fascinating darkness. But there was no doubt whatsoever that this stone stood in some secret relationship to me. I could sit on it for hours, fascinated by the puzzle it set me. Thirty years later I again stood on this slope.

I was a married man, had children, a house, a place in the world, and a head full of ideas and plans, and suddenly I was again the child who (...) sat down on a stone without knowing whether it was I or I was it. I thought suddenly about my life in Zurich, and it seemed alien to me, like news from some remote world and time. This was frightening, for the world of my childhood in which I had just become absorbed was eternal, and I had been wrenched away from it and had fallen into a time that continued to roll onwards, moving farther and farther away. The pull of that world was so strong that I had to tear myself violently from the spot in order not to lose hold of my future. I have never forgotten that moment, for it illuminated in a flash of lightening the quality of eternity in my childhood."

This is a beautiful example of powerful, yet not particularly impressive place. It is a definite geographical location — in front of Jung's home— where the then young boy can sit, watch the landscape and meditate. The stone is the specific element in the natural setting that Jung develops an inner dialogue with. Jung says that he remembers distinctly how he felt that the stone became part of him (or he part of the stone) and that there was an "eternal" quality to this. In this place time does not exist, Jung is connected with something far behind him. In mentioning another similar experience (in fact connected to the stone, Jung *op. cit.* : 35) he uses the expression "aura of sanctity". As quoted, Jung experiences the situation with the same strength 30 years later, although he is now well adapted to adult life. Later in the same book Jung recollects how this very experience was instrumental in convincing him "that there are archaic psychic components which have entered the individual psyche without any direct line of tradition" (Jung 1967 : 38). This paved the way for Jung's concept of the "collective unconscious" — contents of our psyche that are behind our individual biographies.

When asking people to name "places that are

really powerful for them", I have received answers that in several aspects come close to Jung's description¹. Such places generally relate to biographically significant moments, often back in childhood, that mostly keep their rare qualities ("it is still powerful when I happen to go back there"). I believe that the following categories might be proposed to order such places :

- places in nature associated with beautiful settings (view, sunset-sunrise, wind, wildness, openness, etc.)
- constructed places related to religion (inside a cathedral, close to the pyramids, a temple, etc.)
- beautiful "public places" (the square in Siena, the Champs Elysees in Paris, etc.)
- places associated with secrecy and intimacy but also with nature (Jung's stone, a secret tree, cavern, abandoned house, etc.)

For some it might be difficult to name a definite place; they will mention a path on which they travel (in the mountains, along the water, on the way to somewhere, etc.). However even in these cases natural settings seem to be very present. A literary example may be given by Rousseau describing in his famous autobiography (*Les confessions*, Book four, about 1730-31) a night walk along the river during which he felt in a state of "communion" with nature.

In considering these categories it appears that they all refer to environments with particular qualities². From the comments of the people interviewed, it is also obvious that they are related with important inner experiences.³

In fact the particular qualities of the settings favour such inner experiences. Be it the nature around, that provokes awe and wonder, or the spatial quality if it is a built environment that may inspite meditation or togetherness, all these places share a feeling quality. Then, thanks to the place, the person is in contact with his feelings. To use a Judeo-Christian image, at such times one is in the Garden of Eden, in touch with the Paradise that the

first human beings had to leave but that life on earth might help attain again.

And it is not only in Christian mythology that a Garden is the point of departure or arrival for human existence, a garden that is described as a wonderful natural setting in which existence is god-like. Mythological stories—which, at least at some point in their development, become an emanation of the collective unconscious—are closely connected with environmental settings. Whereas Jung, starting from the experience of the inner dialogue with the stone—in a significant natural setting—grew to the awareness of a collective unconscious, several mythological images illustrate how being in a beautiful garden or setting is an "eternal" condition. In other words these images tell human beings that to "feel in the Garden of Eden" is to be God-like. Thus both the readiness of people to acknowledge that there are places with a particular significance and mythological stories transmitted through generations confirm, on a psychological level, the importance for man of experiences where he feels a strong emotional tie with his surroundings, allowing him to enter an inner dialogue.

Reasons why People Consider these Places Important

In the above quotation, Jung dwells on the reasons that made the stone so important in his life. He tells how the stone was a partner in his meditation. He also describes the terms of this inner dialogue and adds that there was something eternal about his feelings in that situation.

When, in my interviews, I asked why people found the places they mentioned important, I was given answers that partly follow such lines. I have attempted to put them into categories :

- "it's a place that gives me a feeling of belonging" (belonging to a community, belonging to a country or a region);
- "it's a place with a spiritual significance for

me" (to feel connected with superior forces, the Beauty of Nature, God (s), ancestors);

- "it's a place that makes me feel good" (qualifications might be : calm, harmonious, balanced, meditative).

It might not be appropriate for all the above categories to refer to meditation; but, in any case, they seem to share the attribute of the person "being connected" with him—or herself and eventually with something else (the setting, a community, etc.). Feeling in this way makes it an occasion where "time is suspended", or, if it is a place that one is back to after an absence, there is a feeling that "I feel again what I used to feel in this place".

In what follows I will attempt to connect these individual, biographically important but in no other way crucial events, with the academic context in which spirituality is discussed. Specifically, the anthropology of religions has been interested in studying what has been considered sacred throughout history and cultures.

Let us return to the Judeo-Christian tradition and to the Bible. On his way from Beersheba to Haran Jacob stops to rest for the night. There he takes a stone and puts it under his pillow. He falls asleep and in his dream he sees a ladder connecting Heaven to Earth. Angels are climbing up and down the ladder. God is at its top and speaks to Jacob. When he wakes up Jacob says : "Surely the Lord is in this place, and I knew it not". And he adds: "How dreadful is this place, this is none other but the house of God and this is the gate of heaven"(Genesis 28, 16 & 17, the authorized version). Jacob renames the town, next to the place where he slept and it is now called Beth-el, the house of the Lord. This description of Jacob's experience seems to fall into all the categories mentioned above : after the dream Jacob feels that he belongs to that place (in the dream God gives it to Jacob); that it is a spiritual location (Jacob even says in the text that, specifically, the stone will become the house of the Lord); and that he feels good there (the remaining of the place).

We may have a look at this sacred text in a psychological key—as the description of a man's (Jacob's) striking inner experience. Psychologically, a dream is a message from the unconscious, so we are very close to the description that Jung gave of his own inner dialogue with a stone. There is also a connection between 'dreadful' and God or, as we may say, an experience of awe and wonder. This qualifies the description as spiritual—according to the views that are developed in the following section—besides the obvious element of the presence of God and Angels. From then on, the place where Jacob found the stone becomes a place for being in contact with the Lord — it is now His house. Psychologically speaking, we are close to what Jung qualified as eternal—a contact with something that is "outside time".

Depending on the perspective that we apply to the Judeo-Christian Holy text, this passage from Genesis might be considered as structuring deep emotional experiences in specific locations, qualifying them from then on (about 2000 BCE) as spiritual for the Western culture. Or, in a more immanent key, we may consider it a very ancient description of an experience that is still current today—close, for instance, to the one that is described by Jung. In any case the reference to a holy presence tied to the specific location where Jacob slept is explicit.

Sacred Places

The reference to Jacob is frequent in the Western literature on sacred places. It is also referred to by Otto in his famous essay. *The idea of the Holy* (1923, originally in German, 1917). Otto says that this passage in the Bible may be understood as a *numen loci*, an experience of something emotionally very strong and God-like (*numen*) tied to a place (*loci*). In fact Otto's essay — which is a milestone in the literature on theology — makes the numinosum central to all religious experience. It is a feeling of something supernatural that is at the basis of religion. This might be defined as a feeling of awe (*tremendum*) and fascination (*fascinans*)—frightening for man

but at the same time something that he is attracted by. When man is in a situation where he feels totally overwhelmed by what is "happening to him", then we might talk about him being in contact with the Holy—the experience becomes sacred. Here, a major point is that the experience is individual and probably usually is—as with Jacob—tied to a specific place. This description applies, according to Otto, to all religions as, under all circumstances such feelings are their irrational basis. Eliade, who wrote many essays on the history of religions, may be considered a follower of the phenomenological⁴ approach of Otto, although he is less dialectical in his definition of the experiential nature of the religious feeling. In his essay, *The Sacred and the Profane* (Eliade 1965) Eliade is more concerned by the tremendous, the awe that primitive men felt in front of the unknown natural forces that they were exposed to.⁵ Sacred are the manifestations of the Gods' power (*hierophany*) that man feels in those moments of awe. These are felt to come from "outside" man. Religion is the attempt to establish a relation with these forces — eventually to get in touch with these forces—and this makes for ritually sacred moments in one's own life. In order to establish this contact a relation to place is important. According to Eliade the manifestation of the sacred is the ontological foundation of the world. The hierophany becomes an absolute point in existence, a reference in space, the centre of the world. In order to live in the world man has to give it a foundation and this is not possible in the "homogeneity and relativity of profane space. The discovery or the projection of a point fixates the centre and is equivalent to the creation of the world." (Eliade 1965 : 22 — our translation). This brings Eliade to a discussion of the spatial characteristics of such a site. It has to be a gate towards heaven, so that Gods might descend on earth and man might reach heaven. The temple is symbolically and spatially this opening towards heaven and makes this contact possible. Eliade's views are consonant with what we know about most religious sites. Such places seem to have particular environmental characteristics (orientation

with respect to the sun and geotellurical forces, dominant sites, etc.). In other words they are places where some kind of power, or could one venture to say "vertical connection", has been felt throughout the centuries. It is well known that many Christian churches, monasteries and chapels have been built on places where pagan ancestors already used to practice their rites. These cult places were taken over by Christians although it meant an implicit recognition of the pagan choice of the place as hierophanic. This is also true for water sources that keep their beneficial qualities despite the change of religious references (e.g., instead of being tied to a pagan god, the powers of the water are connected with the Virgin Mary).

In many religions sacred places are not only tied to historical events of that religion but also to hierophanies experienced by common mortals. Psychologically these places might all be called "the centre of the world" and somehow also be related to the quest for one's own centre. Caillois (1939) discusses the theme mentioned in relation to Eliade by saying that the centre is pure and that the more we are distanced from the centre, the more we are in impurity, darkness and in the unknown. Thus it is important, if not to be in the centre, at least to feel connected with it. There must be an umbilical cord connecting us with the centre so that when we are lost or in the unknown, we know that somehow we can get back to the light.

It is probably also for this reason that, for a devotee person, it may be very important to travel to places considered holy by his or her religion. Here he or she might eventually—but obviously not by necessity — experience the awe and wonder that, according to the argument developed previously, is historically at the root of their sacrality. In India the vision (*darsana*) of something (or of a being) in which the divine has manifested itself is in itself sanctifying for Hindus. This avoids the problem of experientially feeling the sacrality of the place. Thus long travelling will be undertaken to reach natural environments where there are supposedly traces of Gods (such as stones, "lingas" the sign of Shiva) or to visit places where

divinities have lived. With respect to the image of the centre, one's presence in these places may be said to be 'sanctifying' in the sense of affirming the connection of the devotee with the (his or her) centre.

Such travelling—pilgrimage—exists in many countries and is common to most great religions (Banaras, Jerusalem, Lourdes, Mecca). In describing pilgrimage to Banaras, Singh (1991) summarizes the relation that is thus created with the environment with the term "faithscape":

"It develops by the human quest for a divine connection between man and the environment" (1991 : 94).

It should be noted that, in these cases, the sites and even the journeys there have become institutionalized practices and that the individual experiential aspect is no longer an absolutely essential component. In fact, even if such sacred places still attract huge crowds of devotees, today the search for significant places has become even more popular in the form of profane touristic travelling. Yet, even in these cases people will go to great trouble and make important financial sacrifices (!) to reach far away places that they have just heard about. They will dwell on their experiences and consider them worthy if they come close to complying with our categories concerning powerful places and reasons for these to be so. Thus it seems to me possible to trace a parallel with religious practices as related to sacred places and individual practices as related to places experienced as powerful. I would even suggest that such individually important places may be felt as more sacred (with respect to Otto's definition) than religiously consecrated ones. This would be so because the experiential feeling component is necessary for an individually "powerful place" to become so.

Experiencing the Sacred in Connection with History

This brings out to another issue that is important for our discussion. Is Otto's

'phenomenological' or 'experiential' definition to be understood within a specific historical development? Otto writes that the ideas of God, soul and freedom are necessary in the sense that they necessarily appear to human consciousness. These ideas are negative by their origin in that they awaken in us as a reaction to what we experience. Time makes us conscious of our immortality; universal determinism makes us realize our freedom and the relativity of things that surrounds us, makes us believe in an absolute. These are the mysteries (the irrational basis) that initiate religion and, as such, they are necessarily recognized by reason. Religion is precisely the decision to maintain these mysteries in their entirety and thus to enact them symbolically. This view on religion makes it possible to keep a place for the sacred even outside religion. Religion then becomes the collective elaboration of mysteries confronted by individuals as feelings and emotions. As long as we define as sacred what is experienced as numinosum or even as suggested by Eliade, if we accept as a hierophany the feeling of awe that we might be confronted with as individuals "lost in the world"⁶, then religion is only the collective corollary of such individual feelings. This, according to the argument developed herein, implies that Eliade's definition also includes the individual sacred experience for a non explicitly religious person.

Yet, to answer our question, in the Western world, historically this view has grown from early 19th Century Romanticism. This is historically the time when individual feelings and emotions move (back) to the foreground. For instance, the famous German Romantic painter Friederich (1774-1840) does no longer paint nature as such — as did his historical predecessors — but as it appears to his heart. For Friederich the only real source of art is "our heart" and never the motive as such, despite the fact that practically all his paintings are beautiful and extremely expressive — although rather cold and often dark — landscapes. Friederich tells us to close our "physical eye" so that we can first view what we are going to paint "with the eye of our soul" (Börsch-Supan 1989).

Romanticism also brought a close relation with nature to the fore. Poets and painters would begin travelling just for the sake of finding beautiful natural settings to contemplate. Carus, a central figure in German romanticism, says: "Man in contemplating the magnificent unity of a natural setting, becomes conscious of his own smallness and feeling that everything is in God, he loses himself in this infinity, by somehow giving up his own individual existence ... To fall like this is not to lose oneself, it's a gain; what under habitual circumstances can only be viewed by the spirit becomes accessible, almost, to the physical eye; thus grows the conviction about the unity of infinite nature" (Carus quoted in Béguin 1949 : 54, our translation).

This priority given to feeling and to the importance of experiencing the union with nature paves the way for the individualism that has today become the most evident characteristic of Western life. In fact, strong experiences as described by Romanticists are not anymore tied to community life or shared religious rituals out to "communion with nature", precisely awe and wonder that can be individually felt in particularly impressive surroundings. We would like to suggest that this attitude has widely spread during the last century and a half in the Western world, so that today — with the concomitant lessening of the religious attitude — it is probably the most common form of spiritual life and experience. As it is not explicitly tied with religious practices, it entails that the term 'sacred' will often not be used in describing such emotional experiences, although — as we have tried to argue — it would be an appropriate way of defining such experiences. There are, however, at least two good reasons for qualifying such experiences as sacred if this is applicable. First, this makes a connection between such experiences today and those felt by our (pagan) ancestors which stresses their importance for man throughout history. Second, it might stress the psychological value of what is today called the "ecological" concern with the preservation of our environment.

To preserve the environment is also to preserve occasions for having access to "powerful places". As Tuan (1974) reminds us, the most intense aesthetic experiences are likely to catch one by surprise. "Beauty is felt as the sudden contact with an aspect of reality that one has not known before it is the antithesis of the acquired taste for certain landscapes or the warm feeling for places that one knows well. The journals of explorers are rich in these sudden revelations of natural beauty. Today occasions for physical contact with one's natural environment is increasingly indirect and limited to special occasions" (Tuan 1974 : 94). Yet this feeling of contact with nature "*topophilia*" as Tuan says following Bachelard, is crucial for man.

A Personal Geography of Sacred Places

If we accept that "our important places" and the experiences related to them fall within the categories that have been suggested above then these might all be considered as occasions for an inner dialogue that might as well be called sacred. Now, the number of such places becomes rapidly very large as powerful emotional experiences related to specific places may be numerous during a lifetime; furthermore they differ from individual to individual. We could in fact build geographical maps of personal sacred places.

What could be the purpose of establishing an individual's map of sacred places? Is there any interest other than the curiosity to foster research in an area that stands between inner and outer geography and that seems to be "a strictly individual affair"? I will attempt to answer these questions within a psychological perspective. The American depth-psychologist and iconoclast Hillman (1985) goes as far as advocating the actuality of a polytheistic approach for describing and coming to terms with the Western (and perhaps we could add post-Christian) psyche. He suggests that we should revive Greek mythology and its diversity of Gods "caring" for different aspects of our lives.

"By offering shelter and altar, the Gods can order and make intelligible the entire phenomenal world of nature and human consciousness. All phenomena are 'saved' by the act of placing them which at once gives them value. We discover what belongs where by means of likeness, the analogy of events with mythical configurations. (...) It was this question of placing that was addressed to the Greek oracles: "To what Gods or hero must I pray or sacrifice to achieve such and such a purpose?" If one knows where an event belongs, to whom it can be related, then one is able to proceed"

(Hillman 1985 : 36-37).

In this perspective a geography of individual sacred places becomes extremely significant: It is the expression of man's search for soul today. Powerful places nourish specific aspects of man's soul: by knowing such places in the outside world man is also in contact with them inside himself. In fact acknowledging the opportunity of such a map would be all but futile. It would enable us to trace and to follow geographically the spiritual quest of Western man today. It would also enable us to build a bridge across ages and between different individual and cultural orientations. It would further underline the importance of the urgent ecological concerns in the West: without opportunities for an inner dialogue in individually "powerful places" man cannot experience something essential for him, the connection with his own centre.

Conclusion

The more general argument developed in this paper is to suggest that the sacred has not disappeared with the lessening of religious practices, but that we experience it today in a way that is probably not too far from how our pagan ancestors did experience it. Later in history, institutionalized religions took over "the management of the sacred" but today, in the

Western world, with the lessening of influence of the Christian Churches the factual priority of individual spiritual experiences is pre-eminent. In other words we feel strong emotions of awe and wonder on occasions that are more individually than collectively ordered. One could venture the hypothesis that a geography of sacred places would today show a dispersion that it has not had in the Western world since pre-Christian times. Thus it might be claimed that although many of the places that were sacred for our ancestors are still considered places for religious practices today — churches have very often been built on places of pagan cult —, it is now outside official cult places that sacred experiences take place. This also implies a continuity between us and our pagan ancestors.

It may be worth extending studies of sacred environments to an examination of how more everyday surroundings are experienced. It is often thought by planners and authorities that environments with no specific function or historical heritage may be transformed or affected to new purposes without further ado. However, this may touch upon many individually sacred places, with sometimes unforeseen consequences for the inhabitants or visitors of the place. More concern with personally important places is certainly a way of fostering a more respectful attitude towards the environment in general, in line with an "ecological awareness". To understand how the natural and built environment provides us with occasions for nourishing our interior centre and feeling a connection with forces far beyond ourselves seems a crucial task. According to the argument that we have developed herein, a necessary corollary of taking this attitude seriously is to accept the spiritual dimension of this relation. Surroundings matter for human feelings. We need places for our soul. And, in connecting us with our own centre, soul is also the condition for a relationship with others.

Footnotes

1. My questioning has been quite informal among about 30 people that I have recently run into and had the occasion to interview on this topic. My study is thus exploratory and has no pretension to scientific validity. However my hope is that my findings might serve further psychological enquiries on the subject.
2. Some people mentioned places related to dramatic events in their biographies : "Where I lost my friend, where I had an accident, where I first made love", etc. In such cases environmental attributes were unimportant.
3. Werner (1992, in Swedish), in a very thoughtful study, gives several examples of individually experienced "important places" in Stockholm described at length by inhabitants who were interviewed. These are urban spots where inhabitants stress the positive feelings whereby the city strengthens their identity as related to their biographical background. Yet, here natural elements (light, trees, parks and water) also play an important role.
4. I use phenomenological to stress its opposition to the sociological approach of Otto's "opponent" Wundt. The sociological approach would say that myth is created by collective imagination and that religion follows from myth. According to Otto, prior to myth is an intimate feeling and myth is essentially an expression of this intimate source.
5. Although Eliade himself presents his approach as mainly an contrast between sacred and profane and affirms that he is not concerned about the irrational basis of the sacred, we think that he endorses Otto's view as a premise for his own argument.
6. This feeling being precisely what makes that particular place "the centre of the world" and thus engenders the feeling that becomes the opposite of being lost.

References

- Béguin, A. (Ed.) 1949. *Le romantisme allemand. Les Cahiers du Sud*.
- Börsch-Supan, H. 1989. *Caspar David Friedrich*. Adan-Biro, Paris.
- Caillois, R. 1939. *L'homme et le sacré*. Paris.
- Eliade, M. 1965. *Le sacré et le profane*. Gallimard, Paris.
- Hillman, 1985. *Archetypal Psychology. A Brief Account*. Spring Publications, Dallas, Texas.
- Jung, C.G. 1967. *Memories, Dreams, Reflections*. Collins, London.
- Noschis, K. 1984. *Signification affective du quartier*. Librairie des Méridiens, Paris.
- 1991. The Affective Meaning of Neighbourhood. *The National Geographical Journal of India*, 37 (1-2) : 17-27.
- Otto, R. 1917. *Das Heilige*. Breslau.
- Porteous, J. D. 1991. Transcendental Experience in Wilderness Sacred Space. *The National Geographical Journal of India*, 37 (1-2) : 99-107.
- Singh, Rana P.B. 1991. Panchakroshi Yatra, Varanasi : Sacred Journey, Ecology of Place and Faithscape. *The National Geographical Journal of India*, 37 (1-2) : 49-98.

- Swan, J. 1991. Sacred Places in Nature and Transpersonal Experiences. *The National Geographical Journal of India*, 37 (1-2) : 40-47.
- Werner, K. 1991. *The City as Living Space. Stockholmers on the City* (Byggeforskningsradet, Stockholm).
- Yi-Fu Tuan, 1974. *Topophilia. A Study of Environmental Perception, Attitudes, and Values*. Prentice-Hall, Englewood Cliffs, New Jersey.

Architecture & Behaviour Architecture & Comportement

A & B is devoted to the various areas of investigation of the relationship between human beings and built environment. The *Journal* covers various disciplines in as much as they relate to architectural research. Typical subject areas covered by the *A & B* are :

History, behaviour and habitat	Behavioural ecology
Space and communication	Community participation
Environmental decision making	Epistemology of space
Personality and environment	Spatial behaviour
Environmental cognition	Environmental aesthetics
Symbolic interaction	Spirit of place

A & B will publish full papers neither published nor submitted for publication elsewhere. The *Journal* will also carry review papers on specific disciplines or periods, and critical book reviews. The *Opinions* and *Travel Writing* columns are open to spontaneous submissions expressing the authors' personal viewpoint.

A & B is a quarterly, and publishes four issues in a year. The contributions will be published in French or English, with summaries in both languages.

Subscription rates. Institutional : SFr 150.-
Personal : SFr 70.-

Contact : Dr. Kaj NOSCHIS, Editor : Arch. & Beh.

Department of Architecture
Swiss Federal Institute of Technology
Case 555, Avenue de l'Eglise-Anglaise 14
CH - 1001 Lausanne. SWITZERLAND