

### Scenario for Unit 3a

Rakeesha is one of the most enthusiastic participants in HSDPH City Repair's youth programs. As a result of her trip to Mount Shasta and her ongoing participation in the nature immersion program, she has come to realize the value of both time for reflection and a community of people with whom to reflect. Now she is feeling drawn to connect more deeply to one of the communities of religious people in her family and neighborhood, to develop habits of reflection that strengthen her community ties.

Rakeesha met you at the first session of the nature immersion program and heard that you have studied Asian forms of religious reflection that strengthen community. Now she approaches you to ask for advice about three American options she is considering (see links in online schedule):

1. A friend of Rakeesha who is part of the Church of the Later Day Saints (LDS) has invited her to go on a **road trip** to visit **Canyon de Chelly**, an important Native American site of the Southwest, and the great **LDS temples** of Utah & surrounding states. She won't be allowed inside of the temples unless she converts, which she's not sure about yet, but is interested in seeing these sites anyway. ( | | Borobudur pilgrimage)
2. Rakeesha's brother attends a weekly **Muslim prayer group** that involves extended **chanting** of the many **names of God** found **in the Qur'an**, inspired by the daily prostrations of worship. She has heard him talk about how much peace and compassion he experiences from this practice, especially during the all day fasts during the month of Ramadan. She is not ready for the fasting part, but she is very much interested in trying out the movements and chants of the ritual.  
( | | study & repetition of Avalokiteshvara mantra)
3. A friend of hers from high school has been going to a local synagogue to **study Midrash**, the detailed explanations of ancient Jewish sages regarding the many fascinating **stories found in the Hebrew Bible** (aka "The Old Testament"). Rakeesha doesn't know if she wants to, or if she even can, convert to being Jewish, but she has many questions about the Bible stories her grandmother tells. ( | | Theravada sermons)

When you mention that the rituals and symbols associated with these activities share certain features with Southeast Asian & Tibetan Buddhist practices, Rakeesha asks for your **advice about how to approach each of these activities effectively**. Remember that her GOAL is to connect more deeply to one of these religious communities (though she doesn't use the term "social web," by now you think of it as such) by developing habits of reflection that over time would strengthen her ties with people in that community.

(—> see "Homework for Deep Reading Exercises" on back )

## Homework for Deep Reading Exercises

Using either annotation of three boxed passages from different thirds (as in Units 1 & 2a), or concept mapping of three terms EACH for reflection & social web (as in Units 1 & 2b), gather evidence from each assigned historical record for this unit.

This evidence should help you evaluate the way(s) and extent to which **reflection motivated & focused** participants in each **practice**, thus **weaving &/or reinforcing** their **social web**.

- Remember to identify specific **actions, objects, spaces/locales & people** involved in the practices; **words & images** on which those people reflect; and **roles & relationships** in each social web associated with the historical sources. **\*\*MAKE SURE TO MARK PAGES FOR EACH EXAMPLE\*\***
- When you are finished, **add notes to the relevant reading guide pages** and bring them with you.
- Since you will eventually be asked to apply what you learned to contemporary activities 1-3 proposed above, **look for ways that the historical Southeast Asian practices are similar to those activities.**