

RELIGIOUS STUDIES

Emeriti: (Professors) René Girard, Edwin M. Good, Robert C. Gregg,
Van Harvey, David S. Nivison

Chair: Arnold Eisen

Professors: Carl W. Bielefeldt, Arnold M. Eisen, Bernard R. Faure (on leave Winter, Spring), Thomas Sheehan (on leave Autumn), Lee Yearley

Associate Professors: Hester G. Gelber, Brent Sockness

Assistant Professors: Charlotte Fonrobert, Michael Zimmermann

Senior Lecturer: Adriane Leveen

Lecturers: Keila Diehl, Linda Hess, Dayna Kalleres, Naoko Kumada, Ellen McLarney, Noa Ronkin

Acting Associate Professor: Fabrizio Pregadio

Acting Assistant Professor: Barbara Pitkin

Affiliated Staff: Jean-Pierre Dupuy (French and Italian), Maud Gleason (Classics), Jack Kollmann (Russian, East European and Eurasian Studies)

Department Offices: Building 70

Mail Code: 94305-2165

Phone: (650) 723-3322

Web Site: <http://www.stanford.edu/dept/relstud/>

Courses given in Religious Studies have the subject code RELIGST. For a complete list of subject codes, see Appendix.

The purpose of Religious Studies is to understand and interpret the history, literature, thought, and social structures of various religious traditions and cultures. The department offers courses at several levels, described below.

UNDERGRADUATE PROGRAMS

BACHELOR OF ARTS

The goal of the Religious Studies undergraduate curriculum is to give students in-depth exposure to the set of phenomena called religion and to the leading theories and methods by which religion is studied in the modern university. The department's courses are designed both to engage students existentially and to assist students in thinking about the intellectual, ethical, and sociopolitical issues which loom large in the world's religions. No less important, the department faculty seek to provide tools for understanding the complex encounters among religious ideas, practices, and communities, and the past and present cultures which have shaped and been shaped by religion. Courses therefore expose students to leading concepts in the field of religious studies such as god(s), sacrifice, ritual, scripture, prophecy, and priesthood; to approaches developed over the past century, including the anthropological, historical, psychological, philosophical, and phenomenological, that open religion to closer inspection and analysis; and to major questions, themes, developments, features, and figures in the world's religious traditions. The department encourages and supports the acquisition of languages needed for engagement with sacred texts and interpretive traditions.

MAJORS

The curriculum for majors is designed to move students sequentially from foundational courses, through deeper investigations, culminating in integrative research courses. Thus, the introductory sequence is designed to lead to a wide array of courses which build on this foundation, with topics including: particular traditions such as Judaism or Buddhism; comparative studies such as nonviolence in Hinduism and Buddhism, or Muslim and Christian interpretations of scripture; specific topics such as mysticism, gender and religion, or theodicy; and distinctive approaches such as the philosophy of religion or ritual studies. Majors complete their careers with integrative courses which afford opportunity for research and consolidation of the knowledge and skills gained earlier.

A Bachelor of Arts in Religious Studies requires 60 units of course work. At least 44 units are taken in courses numbered above 100. Ten units out of the 60 may be taken for the grade of 'CR/NC.'

1. At least eight of the 60 units must be courses at the introductory level. Students may satisfy this requirement by taking either:
 - a) IHUM 68A,B, Approaching Religion: Tradition, Transformation, and the Challenge of the Present (Winter/Spring sequence), or
 - b) two courses numbered less than 100, one of which must be a designated gateway-to-the-major course. Stanford Introductory Seminars are not gateways to the major; however, one Stanford Introductory Seminar in Religious Studies may be used to fulfill 4 units required in courses numbered under 100.
2. At least 29 units are to be taken in intermediate lecture and seminar courses numbered 100-289. Of these, at least two seminars are required from courses numbered above 200. Language courses relating to students' study of religion within the department (such as Arabic, biblical Hebrew, New Testament Greek, Chinese, or Japanese) may, with departmental approval, be counted among these 29 units.
3. 15 units in integrative courses:
 - a) *Majors' Seminar:* RELIGST 290, Theories of Religion (5 units)
 - b) *Senior Essay or Honors Thesis Research:* RELIGST 297 (3-5 units; up to 10 units over two quarters).
 - c) *Senior Majors' Colloquium:* RELIGST 298 (5 units, Spring Quarter), concluding with public presentations of the results of work on a senior essay or honors thesis.
 - d) completion of either a senior essay or honors thesis. See below concerning the difference between these options.
4. Each student, in consultation with his/her adviser, works out a focus of study centering either on a particular religious tradition or on a theme or problem which cuts across traditions such as ritual, ethics, scripture, or gender.

SENIOR ESSAY

A 25-30 page essay on a topic chosen by the student and approved by the adviser upon receipt of a student's proposal by the end of the fourth quarter prior to expected graduation. The character and content of the essay, which is meant to allow the student to call into play knowledge and skills learned in the course of the major, may take several forms. For example, a student may return to a subject studied earlier but now pursued with more questions or from a new perspective, or research a recent or new topic of interest in the field, or offer a carefully framed critical assessment of what has been learned in the major based on review of influential sources, theories, and methods of studying religion. The senior essay is read and graded by the student's adviser and one other member of the Religious Studies faculty.

HONORS THESIS

A 40-80 page research paper on a topic chosen by the student and approved by the adviser upon receipt of a proposal in the fourth quarter prior to expected graduation. The paper, supported by mastery of primary and secondary scholarship, advances a well-reasoned, supportable thesis. Writers of honors theses must have a grade point average (GPA) of 3.5 in Religious Studies courses, and at least 3.2 overall, and are expected to have already demonstrated success in writing research papers. The honors thesis is read and graded by the student's adviser and one other member of the Religious Studies faculty. Theses earning a grade of A- or above receive honors.

MINORS

A minor in Religious Studies requires a minimum of 7 courses (30-36 units of graded work). Students must declare the minor no later than the last day of the quarter, two quarters before degree conferral.

Requirements for the minor include:

1. Two introductory courses. To satisfy this requirement, students take either:
 - a) IHUM 68A,B, Approaching Religion: Tradition, Transformation, and the Challenge of the Present (Winter/Spring sequence), or
 - b) two courses numbered less than 100, one of which must be a designated gateway-to-the-major course. Stanford Introductory Seminars are not gateways to the major; however, one Stanford Introductory Seminar in Religious Studies may be used to fulfill 4 units required in courses numbered under 100.

2. Five intermediate lecture and seminar courses, 100-289.
3. One course in directed reading (RELIGST 199) may count towards the minor.
4. Students may petition for other Stanford courses to fulfill minor requirements, but they must take courses from at least two Religious Studies faculty members.
5. Students are strongly encouraged to focus their program of study either in a religious tradition or in a theme which cuts across traditions. In consultation with their advisers, students may design the minor in Religious Studies to complement their major.

MAJOR IN RELIGIOUS STUDIES AND PHILOSOPHY

The departments of Religious Studies and Philosophy jointly nominate for the B.A. students who have completed a major in the two disciplines. See a description of this joint major under the "Philosophy" section of this bulletin, or in the guidelines available from the undergraduate director of either department.

GRADUATE PROGRAMS MASTER OF ARTS

University regulations pertaining to the M.A. are listed in the "Graduate Degrees" section of this bulletin. The following requirements are in addition to the University's basic requirements.

The student completes at least 45 units of graduate work at Stanford beyond the B.A. degree, including a required graduate seminar (304A or B). Residence may be completed by three quarters of full-time work or the equivalent.

The student's plan of courses is subject to approval by the Graduate Director. No field of specialization is expected, but students may focus work in particular areas. Advanced and graduate courses in other departments may be taken. No thesis is required; a thesis, if elected, may count for as many as 9 units.

Each student demonstrates reading knowledge of at least one foreign language.

DOCTOR OF PHILOSOPHY

University regulations regarding the Ph.D. are found in the "Graduate Degrees" section of this bulletin. The following requirements are in addition to the University's basic requirements.

Residence—Each student completes three years (nine quarters) of full-time study, or the equivalent, in graduate work beyond the B.A. degree, and a minimum of 135 units of graduate course work (excluding the dissertation).

Field of Study—The Ph.D. signifies special knowledge of a field of study and potential mastery of an area of specialization within it. The faculty of the department have established certain fields of study in which the department's strengths and those of other Stanford departments cohere. They are: East Asian religions, Christianity, Judaism, religious ethics, and modern Western religious thought. Students who wish to specialize in other fields must obtain early approval by the faculty.

Stages of Advancement—

1. In the first two years, the student refines an area of specialization within the chosen field of study in preparation for candidacy.
2. After attaining candidacy, the student concentrates on the area of specialization in preparation for the qualifying examination.
3. The student writes a dissertation and defends it in the University oral examination.

Languages—Each student demonstrates a reading knowledge of two foreign languages, including French or German. Each student also demonstrates reading knowledge of other ancient or modern languages necessary for the field of study, area of specialization, and dissertation topic.

Courses—Each student satisfactorily completes the two graduate seminars (304A,B), two quarters of the pedagogy seminar (391), and one reading seminar before the candidacy decision. Other courses are taken with the approval of a faculty adviser in consideration of the student's field of study.

Candidacy—At the end of each academic year, the department's faculty recommend second-year students for candidacy on the basis of all relevant information, and especially on the student's candidacy dossier which includes the approved declaration of an area of specialization, certification for one foreign language, and two substantial papers written for courses during the previous two years.

Paper-in-Field—During the third year, under the supervision of their adviser, students prepare a paper suitable for submission to an academic journal in their field. The paper is read and approved by at least two faculty members in the department.

Teaching Internship—At least one teaching internship under the supervision of faculty members is undertaken at a time negotiated with the Graduate Director. Students receive academic credit for the required internship, which is a project of academic training and not of employment.

Qualifying Examination—To qualify for writing a dissertation, the student must successfully pass a comprehensive examination in the chosen field and the area of specialization. The student must complete the second language requirement before taking qualifying examinations.

Dissertation—The dissertation contributes to the humanistic study of religion and is written under the direction of the candidate's dissertation adviser and at least two other members of the Academic Council. The University oral examination is a defense of the completed dissertation.

PH.D. MINOR IN RELIGIOUS STUDIES

Candidates for the Ph.D. in other departments may select a Ph.D. minor in Religious Studies. The minor requires at least 24 units in Religious Studies at the 200 level or above. Four of the 24 units should be in "Theories and Methods."

JOINT PH.D. IN RELIGIOUS STUDIES AND HUMANITIES

Religious Studies participates in the Graduate Program in Humanities leading to the joint Ph.D. in Religious Studies and Humanities, described in the "Interdisciplinary Studies in Humanities" section of this bulletin.

INTRODUCTION TO THE HUMANITIES (IHUM)

The following Introduction to the Humanities courses are taught by Religious Studies department faculty members. IHUM courses are typically available only to freshmen seeking to fulfill GER:1 requirements; see the "Introduction to the Humanities" section of this bulletin for further information. Prospective majors in Religious Studies are advised to consider satisfying their GER:1b,c requirements by registering for the following IHUM courses.

IHUM 68A,B. Approaching Religion: Tradition, Transformation, and the Challenge of the Present—Two quarter sequence. Challenges facing the world's religions in responding to issues such as globalization, feminism, science, pluralism, and individualism. How Judaism, Buddhism, and Islam changed or resisted change in their founding moments. Encounters between these religious traditions and the forces of contemporary social change. GER:IHUM-2,3

IHUM 68A,B. 5 units, Win (Fonrobert, Zimermann)

IHUM 68A,B. 5 units, Spr (Eisen)

INTRODUCTORY

RELIGST 2N. Prophecy and Politics in America: The Thought of Abraham Joshua Heschel and Martin Luther King, Jr.—Stanford Introductory Seminar. Preference to freshmen. The religious beliefs and political activities of these pre-eminent religious figures in 20th-century America, each a hero in his own religious community and beyond who took the mandate of the biblical prophets, convinced that God demanded action, to transform the social order. GER:DB-Hum, EC-AmerCul

3 units, Spr (Eisen)

RELIGST 3N. Chinese Religious Classics—Stanford Introductory Seminar. Preference to freshmen. Classics of Chinese religious literature, in prose and poetry from the early Confucian and Daoist traditions and their later interactions with the Buddhist tradition. Perspectives on what

makes the best types of human life. GER:DB-Hum, EC-GlobalCom
4 units, Win (Yearley)

RELIGST 5N. Three Sacred Stories of Judaism, Christianity, and Islam—Stanford Introductory Seminar. Preference to freshmen. Interpretations of the scriptural narratives of Sarah and Hagar/Hajar, Jonah/Yunus and the great fish, and Mary/Maryam, the mother of Jesus/'Isa, by the rabbis, the first Christian theologians, and early commentators on the Qur'an, and by artists in the three traditions. GER:DB-Hum, EC-GlobalCom

3 units, Aut (Gregg)

RELIGST 6N. The Life of the Buddha—Stanford Introductory Seminar. Preference to freshmen. Who was the historical Buddha Gautama and what is known about him, and his time and society? The oldest texts attributed to him and what they reveal about him, and his ideas and spirituality. Sources include Indian literary works in translation, Buddhist art, and contemporary films about the Buddha's life. GER:DB-Hum, EC-GlobalCom

4 units, Spr (Zimmermann)

RELIGST 11. Religious Classics of Asia: India's Ramayana Epic—The *Ramayana* as one of the most important religious and cultural texts of India. Its heroes, Rama and Sita, as incarnations of the supreme God and Goddess and models for ideal manhood and womanhood. Textual and performative versions including Valmiki's 2,000-year-old Sanskrit poem, medieval vernacular versions, rural women's folk songs, and the TV serial of 1988-89. *Ramayana* traditions through the lenses of religion, literature, performance, popular culture, gender, and politics. GER:DB-Hum, EC-GlobalCom

3 units (Hess) not given 2005-06

RELIGST 12. Introduction to Hinduism—Historical study from earliest period to the present, including religious poetry, narrative, performance, concepts of self and liberation, yoga, ritual, God and gods, views of religion through history, region, class, caste, and gender. GER:DB-Hum, EC-GlobalCom

4 units, Spr (Hess)

RELIGST 14. Introduction to Buddhism—Basic tenets of Buddhism with focus on its origin, intellectual developments, ethical foundations, and meditative practices. Translations of Buddhist texts from different periods and cultures. The spread of Buddhism throughout Asia and, since the last century, the West. GER:DB-Hum, EC-GlobalCom

4 units (Zimmermann) not given 2005-06

RELIGST 15. Introduction to the World of the Hebrew Bible—Cultural and religious context including its interactions with Sumerian and Phoenician epic. Recent archeological discoveries that shed light on Israelite religion. Theories of authorship and analysis of priestly and prophetic texts. GER:DB-Hum

4 units, Aut (Leveen)

RELIGST 16. Introduction to South Asian Buddhism—Focus is on Buddhist intellectual developments from the time of its founder, the historical Buddha Shakyamuni, to contemporary forms in Nepal and Sri Lanka. Basic aspects of Buddhist ethics, ritual, and art. GER:DB-Hum, EC-GlobalCom

4 units (Zimmermann) not given 2005-06

RELIGST 18. Zen Buddhism—Classical Zen thought in China, and its background, origins, and development. GER:DB-Hum, EC-GlobalCom
4 units, Spr (Bielefeldt)

RELIGST 23. Introduction to Judaism—The historical development of Jewish religious thought and practice, from the biblical period to the present. Scriptural, liturgical, midrashic, legal, historical, and philosophical texts reflecting that development. The Sabbath, and annual festivals and sacred days. GER:DB-Hum

4 units, Win (Leveen)

RELIGST 24. Introduction to Christianity—The historical development of Christian religious thought and practice from Jesus to the present.

Emphasis is on the formation of Christianity's major teachings and their transformation and diverse expressions in the medieval, reformation, and modern periods. Readings focus on primary texts. GER:DB-Hum
4 units, Aut (Pitkin)

RELIGST 32. The Problem of God—Gateway course. Monotheism is a belief for which people continue to live and die. Philosophical inquiry into the concept of God through its classic formulations, modern critics, and contemporary defenders. What has the idea of God meant to serious minds in the past? And in the modern or postmodern world? GER:DB-Hum

4 units, Win (Sockness)

RELIGST 42. Philosophy of Religion—Gateway course. Classic and modern questions in the philosophy of religion traced through Western and Eastern traditions: the coherence of theism, relativism, verification and ethics of belief, and implications of science. Readings from traditional and modern texts. GER:DB-Hum

4 units, Aut (Gelber)

RELIGST 53. Jews and Judaism in America—Development of the Jewish religious tradition in 20th-century America and its role in the life of its ethnic community. Comparison to the role of the church in the life of the African American community. Historical, sociological, and theological works complemented by novels, poetry, films, and TV. GER:DB-Hum, EC-AmerCul

4 units (Eisen) not given 2005-06

RELIGST 55. Introduction to Chinese Religions—Confucianism, Daoism, Buddhism, and the interchange among these belief systems and institutions. Set against the background of Chinese history, society, and culture, with attention to elite and popular religious forms. GER:DB-Hum, EC-GlobalCom

4 units (Pregadio) not given 2005-06

RELIGST 56. Introduction to Daoism—Historical survey from origins to the present. Main schools, notions, communal rites, and individual practices, and the relation of Daoism to facets of Chinese culture.

4 units, Win (Pregadio)

RELIGST 82. Approaches to the Study of Religion: Christianity—Gateway course. Historical and contemporary Christianity from four viewpoints: ritual and prayer; sacred texts and creeds; ethics and life; and community governance. GER:DB-Hum

4 units (Sheehan) not given 2005-06

RELIGST 84. Mystics, Pilgrims, Monks, and Scholars: Religious Devotion in Medieval Christianity—Gateway course. The variety and vitality of religious expression in medieval Christian Europe. How Christians sought God through mystical encounter, the structure of monastic life, visits to shrines, devotion to the saints, and the study of scripture and ancient Christian wisdom. Readings focus on primary texts. GER:DB-Hum

4 units (Pitkin) not given 2005-06

UNDERGRADUATE LECTURES

RELIGST 103K. Demons, Witches, and Priests: Religion and Popular Culture in Russia—(Enroll in HISTORY 220G/320G.)
5 units, Aut (Kollmann)

RELIGST 105. Spiritual, not Religious: What Does this Phrase Mean?—Does this often-voiced formula mark a significant cultural change? Viewpoints and philosophies that present themselves as spiritual in books and films, and in the language and practices of adherents. What are the central ideas and convictions of the spiritual, not religious, person or group? What do spirit and spiritual connote that creates distance from religious ideas and practices? GER:DB-Hum, EC-GlobalCom

4 units (Gregg) not given 2005-06

RELIGST 106. New Pope, New Church—The recent election of Joseph Ratzinger as Benedict XVI. His legacy during the papacy of John Paul II. The state of the Catholic church in the areas of creed, morality,

liturgy, and polity. Prospects for reforming Catholicism during the current papacy. GER:DB-Hum

4 units, Aut (Sheehan)

RELIGST 107/307. Hindus and Muslims in South Asia—(Graduate students register for 307.) Hindus and Muslims have been living together in S. Asia for over 1000 years in peace and conflict, creating composite cultures and interdependent social worlds. In 1947, they split violently into separate nations, yet 100 million Muslims remain in India. The history of Hindu and Muslim life in the subcontinent, including religious literature, arts, practices, and sociopolitical formations. GER:DB-Hum, EC-GlobalCom

4-5 units (Hess) not given 2005-06

RELIGST 108. Japanese Religion through Film—Aspects of Japanese religion using recent animated films and movies as primary materials. GER:DB-Hum

4 units, Aut (Faure)

RELIGST 109K. Gender and Sexuality in Early Christianity—How earliest Christianity constructed two categories of embodied existence: gender and sexuality. The attitudes of Christians about sexuality, body, masculinity, and womanhood? Modes of practice such as asceticism and virginity that enabled believers to manage the desires of the flesh. Greco-Roman constructions of masculinity, femininity, and desire; how Christianity irreversibly transformed traditional views. GER:DB-Hum, EC-Gender

4 units, Win (Kalleres)

RELIGST 112. Handmaids and Harlots—Miraculous births, wandering in the wilderness, encounters with angels: scriptural stories of women such as Hagar, Sarah, Hannah, and Mary, and how their tales are read and re-told by later Jews and Christians. Sources include the Hebrew Bible and New Testament, Jewish and Christian commentary, and religious iconography. GER:DB-Hum, EC-Gender

4 units (Leveen, Pitkin) not given 2005-06

RELIGST 113. Zhuangzi and the Daoist Idea of Sainthood—Focus is on its views of the Dao and the application of those views to self-cultivation, ethics, government, and the ideal of sainthood. GER:DB-Hum, EC-GlobalCom

4 units (Pregadio) not given 2005-06

RELIGST 117. New Testament and Christian Origins—The origins of Christianity from its roots in 1st-century Judaism and Greco-Roman culture to the 2nd century C.E. Close reading of New Testament and related texts to set the varieties of early Christianity in historical, economic, social, and political contexts. GER:DB-Hum, EC-GlobalCom

5 units (Kalleres) not given 2005-06

RELIGST 119/319. Gandhi and Nonviolence—(Graduate students register for 319.) Gandhi's life; his advocacy and practice of nonviolence in political movements in India and S. Africa; Indian religious sources of *ahimsa* or nonviolence; political interpretations of the *Bhagavad Gita*; Gandhian theory of nonviolence; adaptations of Gandhian nonviolence for conflict resolution in the world; critiques of Gandhi. GER:DB-Hum, EC-GlobalCom

4 units, Aut (Hess)

RELIGST 120. Reading the Qur'ân—The sacred text from perspectives including historical, mystical, juridical, literary, Islamist, and feminist. Focus is on reading and listening to the original text. Interpretive tools include traditional sources (*hadîth*, *sîrah*, *tafsîr*, and Sufi literature) and contemporary literature (Salafi, Islamist, reformist, and feminist). The Qur'ân's use in ritual practice as reading and recitation. GER:DB-Hum, EC-GlobalCom

4 units, Win (McLarney)

RELIGST 122. Radical Catholicism—Past, present, and future of Roman Catholicism in Europe and the Americas. Its roots in Second Temple Judaism and the Greco-Latin world, the structural crises of contemporary Catholicism in governance, spirituality, doctrines, and morals, and the

possibility of radical change in those areas. GER:DB-Hum

4 units (Sheehan) not given 2005-06

RELIGST 123. Judaism in Late Antiquity—The religious world and literature of the rabbis who created the classical and normative literature of Judaism. Jewish diversity and sectarianism in the first century C.E., responses to Roman imperialism and the destruction of Jerusalem, the emergence of the rabbinic movement, the rabbi and sage as new Jewish leader, rabbinic authority and the making of religious boundaries, heresy versus orthodoxy, and the role of the family in rabbinic religion. Readings include primary sources in English translation and contemporary scholarship. GER:DB-Hum

4 units, Spr (Fonrobert)

RELIGST 125. Catholic Reformation—Reform and renewal of Roman Catholicism in the 16th century through key figures and movements such as Erasmus, Ignatius of Loyola, Teresa of Avila, and the Council of Trent. GER:DB-Hum

4 units (Pitkin) not given 2005-06

RELIGST 126. Protestant Reformation—16th-century evangelical reformers (Luther, Calvin) and reform movements (Lutheran, Reformed, Anabaptist) in their medieval context. GER:DB-Hum

4 units (Pitkin) not given 2005-06

RELIGST 127. Introduction to Classical Judaism—The genres of classical Jewish literature and the issues which shaped its worldview. Selections from rabbinic (Jewish sacred) texts in English translation: Midrash, Mishnah, and Talmud. Topics include the biblical background, the emergence and nature of rabbinic authority and its institutions, the religious importance of discipleship, the legitimacy of dissent, diaspora versus Israel, perceptions of other religions and cultures, the tension between commitment to family and commitment to religious life. GER:DB-Hum

4 units (Fonrobert) not given 2005-06

RELIGST 133. Reading the Bible Today—How did Israelites identify themselves? Did the Exodus happen? Why did Deborah have so much power? The influence of recent interpretations such as ethnic studies, literary approaches, feminist critique, and archeological discoveries on contemporary readings and reception of the biblical texts. GER:DB-Hum

4 units (Leveen) not given 2005-06

RELIGST 136. Buddhist Yoga—Introduction to Buddhist models of spiritual practice emphasizing issues in the interpretation of the contemplative path. GER:DB-Hum, EC-GlobalCom

4 units, Win (Bielefeldt)

RELIGST 138. Faith, Doubt, and Ethics—Comparative examination of five 20th-century theological classics from the Protestant, Jewish, and Roman Catholic traditions: Karl Barth's *Epistle to the Romans*, Martin Buber's *I and Thou*, Reinhold Niebuhr's *Moral Man and Immoral Society*, Paul Tillich's *Courage to Be*, Abraham Heschel's *Man is Not Alone*, and Karl Rahner's *Foundations*. GER:DB-Hum

4 units (Sockness) not given 2005-06

RELIGST 141. Martin Luther—Religious radical, theological dissident, or social conservative? The religious reforms of Martin Luther in intellectual and historical context. Focus is on theology, ethics, biblical interpretation, and social reforms. GER:DB-Hum

5 units, Spr (Pitkin)

RELIGST 143. Pain, Power, and Imitation: Martyrdom in Early Christianity—Why the Roman authorities persecuted early Christians, and why the Christians resisted the government. How these acts of defiance were understood by the martyrs' peers and successors. The mentality of the martyrs themselves, and the role that martyrdom played in the growth of the early church. Sources include martyr texts, 100-400 C.E., and modern scholarly interpretations. GER:DB-Hum

4 units, Spr (Washburn)

RELIGST 144D. Tibetan Buddhism and Culture in Exile—(Same as CASA 141.) Coincides with the visit of the Dalai Lama to Stanford.

The practice and meaning of formal Buddhist and lay rituals in exile; how traditional beliefs and practices have been reworked to meet the spiritual needs and material circumstances of Tibetan refugees. The role of the Dalai Lama in Tibetan religious and political life emphasizing the current Dalai Lama. Efforts at cultural preservation in India and the U.S., the hybrid expressive culture of refugee youth, political activism, and challenges of building and maintaining a diasporic community. Field trips to Bay Area Tibetan events; field work with local Tibetan refugees.

5 units, Aut (Diehl)

RELIGST 150. Mahayana Buddhism in East Asia—The Lotus school of Mahayana, and its Indian sources, Chinese formulation, and Japanese developments. GER:DB-Hum

4 units, Spr (Bielefeldt)

RELIGST 152. The Great Clarity Tradition in Early Medieval Daoism—History, teachings, and methods of the Great Clarity (Taiqing) tradition of Daoism in China that developed in the third and fourth centuries C.E. Its integration into mainstream medieval Daoism, decline after new traditions arose in the latter half of the fourth century, and legacy to the later history of Daoism.

4 units, Spr (Pregadio)

RELIGST 154. Buddhism Today: Responses to New Global Challenges—How do the traditions of Buddhism cope with new social, ethical, and global challenges? Case studies from Sri Lanka, Japan, and the West. The historical position of Buddhist social thought. Buddhism's ascetic and meditative legacy: friend or foe of social engagement? GER: DB-Hum, EC-GlobalCom

4 units, Aut (Zimmermann)

RELIGST 156/356. Goddesses and Gender in Indian Religion—(Graduate students register for 356.) Introduction to the abundant female forms of the divine in India; goddess stories, iconographies, worship; lives and religious practices of women and men; constructions of gender in religion and society. Readings in history, myth, poetry, ritual, ethnography, sociology. Films. GER:DB-Hum, EC-Gender

4 units (Hess) not given 2005-06

RELIGST 159/359. Music and Religion in South Asia—(Graduate students register for 359.) Music and religion have been closely related for millennia in the India subcontinent. Topics include theories of sound, mantra, music as yoga, guru-disciple relationship, devotional singing, gods and their relation to music, aesthetic theory, classical and folk forms, and Hindu and Muslim traditions. Practical instruction in music. Coordinated with Stanford S. Asian music festival in Winter 2006. GER: DB-Hum, EC-GlobalCom

4-5 units, Win (Hess)

RELIGST 162. Spirituality and Nonviolent Social Transformation—(Enroll in URBANST 126.)

4 units, Win (McLennan, Karlin-Neumann, Sanders)

RELIGST 164. Ritual Musics of the World—(Enroll in CASA 164/264, MUSIC 164/264.)

4 units (Diehl) not given 2005-06

RELIGST 169. Christianity in Late Antiquity—Communal struggles, personal rivalries, theological conflicts, and social controversies in the early church (2nd-6th centuries C.E.) that shaped Christianity and its history. Heresy and orthodoxy, hierarchy and charisma, gender and class, persecution and martyrdom, paganism and classical tradition, creeds and councils, asceticism and the body, church and state, eastern and western Christianity. GER:DB-Hum

4 units (Kalleres) not given 2005-06

RELIGST 170C. Reading in Biblical Hebrew—The third quarter of a three quarter sequence in Biblical Hebrew. Readings and translation of biblical narratives emphasizing grammar and literary techniques. Prerequisite: AMELANG 170B.

4 units, Spr (Leveen)

RELIGST 172. Sex, Body, and Gender in Medieval Religion—Anxiety about sex and the body increased markedly during the early years of Christianity, while the doctrine of the Incarnation put the human body at the center of religious concern. Ideals of virginity, chastity, ascetic self-denial of necessities like food, sleep, and freedom from pain were central to lay and clerical piety. The religious theory and practice associated with questions about sex, body, and gender in the Middle Ages as constructed in literature, mythology, ritual, mystic, and monastic texts. GER:DB-Hum, EC-Gender

4 units, Spr (Gelber)

RELIGST 185. Prophetic Voices of Social Critique—Judges, Samuel, Amos, and Isaiah depict and question power, strong leaders who inevitably fail, the societal inequities and corruption inevitable in prosperity, and the interplay between prophet as representative of God and the human king. How these texts succeed in their scrutiny of human power and societal arrangements through attention to narrative artistry and poetic force, and condemnation of injustice. May include a service-learning component in conjunction with the Haas Center. GER:DB-Hum

4 units (Leveen) not given 2005-06

UNDERGRADUATE DIRECTED READING

RELIGST 199. Individual Work—Prerequisite: consent of instructor and department. May be repeated for credit.

1-15 units, Aut, Win, Spr, Sum (Staff)

UNDERGRADUATE SEMINARS

RELIGST 204. Buddhist Philosophy and Religion in Comparative Perspective—Foundational Buddhist positions on human nature through the ways in which Buddhism has portrayed the boundaries of the human. Juxtaposition of Buddhist and Western philosophical/religious views of liberation, asceticism, body and mind, consciousness, language, epistemology and ethics. Sources include: Buddhist texts in translation such as the Buddhist Canon, Nagarjuna, and Vasubandhu; and Plato, Aristotle, Augustine, Descartes, Hume, Kant, and Berkeley. GER:DB-Hum

4 units, Win (Ronkin)

RELIGST 210. Translating the *Daode Jing*—One of the most frequently translated works in world literature. Challenges faced by translators, support from commentaries and related sources, and assumptions underlying translations into Western languages. Recommended: classical Chinese. GER:DB-Pregadio

4 units, Win (Pregadio)

RELIGST 211. Religion, Politics, and American Democracy— Seminar. Should religious arguments have a public role in policy debates in a democratic society that includes conflicting religious conceptions of the good? Does the separation of church and state require a completely secular society? Readings include Rawls, Rorty, Carter, Hauerwas, and Stout.

5 units (Harvey) not given 2005-06

RELIGST 212. *Chuang Tzu*—The *Chuang Tzu* in its original setting and as understood by its spiritual progeny. Limited enrollment. GER: DB-Hum

5 units, Win (Yearley)

RELIGST 213. *Daode Jing*—Passages of the *Daode jing* (*Scripture of the Way and its Virtue*) and interpretation in major traditional commentaries. Topics include Daoist metaphysics, the ideal of sainthood, the view of rulership and society, and Daoist notions of non-action, spontaneity, and return to the Dao. GER:EC-GlobalCom

4 units (Pregadio) not given 2005-06

RELIGST 216/316. Doctrine and Practice in Theravada Buddhism—(Graduate students register for 316.) The religious principles, practices, underlying doctrines, and the accommodation between religion and society in the Theravada tradition of Sri Lanka and S.E. Asia. The origins of Buddhism in ancient India, the consolidation of the Theravada tradition, the development of its monastic, intellectual, and lay communities, its spread across S.E. Asia, and modern transformations and

trends. Anthropological and textual perspectives, and methodological difficulties. GER:EC-GlobalCom

4-5 units (*Kumada, Ronkin*) not given 2005-06

RELIGST 217/317. Japanese Studies of Religion in China—(Graduate students register for 317.) Readings in Japanese secondary sources on Chinese religions.

3 units, Aut (*Kumada*)

RELIGST 218/318. Buddhist Ethics: Nonviolence and Compassion—(Graduate students register for 318.) Approaching Buddhist ethics descriptively. The position of ethics in Indian Buddhism, its relation to Buddhist soteriological goals, and changes since the founder. Themes include nonviolence (*ahimsa*), compassion, bodhisattva, the ascetic saint (*arhat*), and social activism. Readings of Buddhist literature in translation. GER:EC-GlobalCom

4 units (*Zimmermann*) not given 2005-06

RELIGST 221/321. Modern Judaism—(Graduate students register for 321.) Changes in Judaism over the last two centuries with focus on emancipation, Zionism, and developments in theology and practice. GER:DB-Hum

5 units (*Eisen*) not given 2005-06

RELIGST 228/328. Buddhist Sanskrit Texts on Ethics—(Graduate students register for 328.) Translation and interpretation. Texts on Buddhist morality from the first half of the first millennium C.E. Prerequisite: reading competence in Sanskrit.

1-5 units, Win (*Zimmermann*)

RELIGST 232. God: A Biography—Readings in the Hebrew Bible illuminate a God who walks among human beings, appears on mountain top and in cloud, and can be challenged and conciliated. Genesis, Exodus, the prophet Ezekiel, and Job convey the dimensions in which the religious imagination encounters the Hebrew God. Recent works such as *The God of Old*, *The Divine Symphony*, and *An Early History of God* in which an ancient multidimensional approach to God re-emerges. GER:DB-Hum

4 units, Spr (*Leeven*)

RELIGST 235. Pilgrimage and Sacred Landscapes—(Same as CASA 135X.) Perspectives include cultural, spiritual, psychological, medical, economic, and political. Christianity, Buddhism, Hinduism, Islam, Native American and secular; sources include Europe, Tibet, India, Native America, and the Middle East. Why do pilgrims often make their journeys as difficult and painful as possible? How do landscapes become sacred? What happens when places such as Jerusalem are intersections for groups with different belief systems? Contemporary U.S. destinations such as Graceland and the Vietnam Memorial; journeys of personal or non-parochial cultural significance. GER:DB-Hum

4 units, Win (*Diehl*)

RELIGST 245. Religion, Reason, and Romanticism—(Same as HUMNTIES 196B.) The late 18th-century European cultural shift from rationalist to romantic modes of thought and sensibility. Debates about religion as catalysts for the new *Zeitgeist*. Readings include: the Jewish metaphysician, Mendelssohn; the dramatist, Lessing; the philosopher of language and history, Herder; the critical idealist, Kant; and the transcendental idealist, Fichte. GER:DB-Hum

5 units (*Sockness*) not given 2005-06

RELIGST 245S. Islam and the West—(Enroll in POLISCI 149S.)

5 units, Spr (*Milani*)

RELIGST 251/351. Readings in Indian Buddhist Texts—(Graduate students register for 351.) Introduction to Buddhist literature through reading original texts in Sanskrit. No knowledge of Sanskrit required. GER:DB-Hum

4-5 units (*Zimmermann*) not given 2005-06

RELIGST 254T. Japanese Buddhism—(Enroll in JAPANGEN 166.)

1-5 units, Aut (*Odagiri*)

RELIGST 256E. Political Anthropology from Rousseau to Freud—(Enroll in FRENGEN 256E.)

3-5 units (*Dupuy*) alternate years, given 2006-07

RELIGST 257. Readings in East Asian Religious Texts—Readings from primary sources. Prerequisite: classical Chinese.

4 units, Spr (*Pregadio*)

RELIGST 258. Japanese Buddhist Texts—Readings in medieval Japanese Buddhist materials. Prerequisite: background in Japanese or Chinese.

3-5 units, Win (*Bielefeldt*)

RELIGST 270. Science and Religion—Relations between the fields via case studies drawn primarily from biology and Judaism highlighting similarities and differences. Current debates emphasizing genetics, the evolution of learning, communication, ritual and tradition, and the role of religious and scientific communities. GER:DB-Hum

4 units (*Staff*) not given 2005-06

RELIGST 271A,B. Dante's Spiritual Vision—Mysticism, poetry, ethics, and theology in Dante's *Divine Comedy*. Supplementary readings from classical authors such as St. Augustine and St. Thomas, and from modern writers. Students may take 271A without B. GER:DB-Hum

A: 4 units, B: 5 units, (Yearley) not given 2005-06

RELIGST 274/374. From Kant to Kierkegaard—(Graduate students register for 374.) The main currents of religious thought in Germany from Kant's critical philosophy to Kierkegaard's revolt against Hegelianism. Emphasis is on the theories of religion, the epistemological status of religious discourse, the role of history (especially the figure of Jesus), and the problem of alienation/reconciliation in seminal modern thinkers: Kant, Schleiermacher, Hegel, and Kierkegaard. GER:DB-Hum

5 units (undergraduates), 3-5 units (graduate students), Spr (*Sockness*)

RELIGST 275/375. Kierkegaard and Religious Existentialism—(Graduate students register for 375.) Close reading of Kierkegaard's pivotal work, *Concluding Unscientific Postscript*. The discovery and appropriation of Kierkegaard in the 20th century by Christian and Jewish thinkers. GER:DB-Hum

5 units (undergraduates), 3-5 units (graduate students)
(*Sockness*) not given 2005-06

RELIGST 278. Heidegger, Rahner, and God—A critical presentation of the post-1989 paradigm shift in Heidegger research and its relevance to questions of religion and God. Prerequisite: consent of instructor. GER:DB-Hum

5 units (*Sheehan*) not given 2005-06

RELIGST 279/379. Heidegger and the Holy—(Graduate students register for 379.) Heidegger's philosophy as opening a new door onto the possibility of experiencing the sacred after the collapse of traditional metaphysical theology. A close reading of *Being and Time* as an introduction to the question of the holy.

4 units, Win (*Sheehan*)

RELIGST 290. Majors Seminar—Introduction to Religious Studies through the fields and approaches represented by the faculty of the Stanford Department of Religious Studies. WIM

4 units, Win (*Eisen*)

RELIGST 297. Senior Essay/Honors Essay Research—Guided by faculty adviser. Prerequisite: consent of instructor and of the department.

3-5 units, Aut, Win, Spr (Staff)

RELIGST 298. Senior Colloquium—For Religious Studies majors writing the senior essay. Students present work in progress, and read and respond to others. Approaches to research and writing in the humanities.

5 units, Spr (*Hess*)

GRADUATE SEMINARS, RESEARCH, AND TEACHING

RELIGST 304A,B. Theories and Methods—Required of graduate students in Religious Studies. Approaches to the study of religion. Prerequisite: consent of instructor.

4 units, A: Aut (*Yearley*), B: (Faure) not given 2005-06

RELIGST 308. Medieval Japanese Buddhism—Japanese religion and culture, including Buddhism, Shinto, popular religion, and new religions, through the medium of film.

3-5 units, Aut (Faure)

RELIGST 313. Buddhist Iconography and Ritual

3-5 units (Faure) not given 2005-06

RELIGST 335. Enlightenment Seminar—(Same as HUMNTIES 324.) Enlightenment thought, culture, and politics organized around 17th-and 18th-century debates concerning the meaning, role, and viability of religion in European society. Authors include Descartes, Pascal, Leibniz, Voltaire, Rousseau, Hume, and Kant.

3-5 units, Aut (Sockness)

RELIGST 338. Medieval Seminar—(Same as HUMNTIES 322, MED-VLST 322.) Medieval culture and ethical ideals extolled by medieval authors explicitly in philosophical and theological texts and implicitly in literary ones. Connections among ethics, cosmology, sacred history, anthropology, and soteriology in the medieval worldview. Medieval ethical beliefs as a window on medieval intellectual culture.

3-5 units, Win (Gelber)

RELIGST 347. Research in Religion in Late Antiquity: Early Christian Platonism—Elements of Platonic thought in texts including: Gospel of John, Epistle to the Hebrews, Justin's *2nd Apology*, Origen's *On First Principles*, and comparison of Philo's and Gregory of Nyssa's *Life of Moses*.

4 units, Aut (Gregg)

RELIGST 370. Comparative Religious Ethics—The difference that the word religious makes in religious ethics and how it affects issues of genre. Theoretical analyses with examples from W. and E. Asia. Prerequisite: consent of instructor.

4 units (Yearley) not given 2005-06

RELIGST 389. Individual Work for Graduate Students—May be repeated for credit. Prerequisite: consent of instructor.

1-15 units, Aut, Win, Spr, Sum (Staff)

RELIGST 390. Teaching in Religious Studies—Required supervised internship.

4 units, Aut, Win, Spr (Staff)

RELIGST 391. Pedagogy—Required of Ph.D. students.

1 unit, Aut (Epstein)

RELIGST 392. Candidacy Essay—Prerequisite: consent of graduate director.

1-15 units, Aut, Win, Spr (Staff)

RELIGST 395. Master of Arts Thesis

2-9 units, Aut, Win, Spr (Staff)

RELIGST 399. Recent Works in Religious Studies—Readings in secondary literature for Religious Studies doctoral students.

1-2 units (Sockness) not given 2005-06

OVERSEAS STUDIES

Courses approved for the Religious Studies major and taught overseas can be found in the “Overseas Studies” section of this bulletin, or in the Overseas Studies office, 126 Sweet Hall.

BEIJING

RELIGST 19B. Philosophy and Religion, East and West

4 units, Aut (Zhao)

BERLIN

RELIGST 21F. Jewish Berlin: The Metropolis in the Imagination of a Minority

4 units, Aut (Fonrobert)

RELIGST 22F. The Politics of Memory

3 units, Aut (Fonrobert)

KYOTO

RELIGST 17R. Religion and Japanese Culture

4-5 units, Spr (Ludvik)