

# RELIGIOUS STUDIES

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

*Chair:* Hester G. Gelber

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

*Associate Professors:* Charlotte Fonrobert, Brent Sockness

*Assistant Professors:* Behnam Sadeki, Michael Zimmermann

*Senior Lecturer:* Adriane Leveen (on leave Winter)

*Lecturers:* Linda Hess, Ellen McLarney

*Acting Professor:* Paul Harrison

*Acting Associate Professor:* Fabrizio Pregadio

*Acting Assistant Professor:* Barbara Pitkin

*Visiting Associate Professor:* Nathaniel Deutsch

*Affiliated Faculty:* 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 exposure to the set of phenomena called religion and the leading theories and methods by which religion is studied in the modern university. The department's courses are designed to engage students existentially and to assist them in thinking about intellectual, ethical, and sociopolitical issues 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) one course in each of the following categories: introduction to religious traditions (courses numbered 11-50) and academic approaches to the study of religion (courses numbered 51-99). In consultation with the Undergraduate Director, one Stanford Introductory Seminar in Religious Studies may be applied to this introductory requirement.
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, but not counted towards the University language requirement 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, fulfills WIM requirement)
  - 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, graded S/NC)
  - 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 third 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 'B+' or above receive honors.

### MINORS

A minor in Religious Studies requires a minimum of 30 graded units. 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) one course in each of the following categories: introduction to religious traditions (courses numbered 11-50) and academic

approaches to the study of religion (courses numbered 51-99). In consultation with the Undergraduate Director, one Stanford Introductory Seminar in Religious Studies may be applied to this introductory requirement.

- Five intermediate lecture and seminar courses, 100-289.
- One course in directed reading (RELIGST 199) may count towards the minor.
- Students may petition for other Stanford courses to fulfill minor requirements, but they must take courses from at least two Religious Studies faculty members.
- 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*—

- In the first two years, the student refines an area of specialization within the chosen field of study in preparation for candidacy.
- After attaining candidacy, the student concentrates on the area of specialization in preparation for the qualifying examination.
- 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 advisers, 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 the qualifying examination.

*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.

## COURSES

### 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:IHUM-2,3 requirements by registering for the following IHUM courses.

**IHUM 68A,B. Approaching Religion: Tradition, Transformation, and the Challenge of the Present**—Challenges facing the world's religions in responding to issues such as globalization, feminism, science, pluralism, and individualism. How Christianity, Islam and Hinduism underwent transformations, grappling with the tension between making necessary changes and preserving tradition. Encounters between these religious traditions and the forces of contemporary social change. GER:IHUM-2,3

**IHUM 68A:** 5 units, Win (Gregg, R; Sadeki, B)

**IHUM 68B:** 5 units, Spr (Eisen, A; Hess, L)

## INTRODUCTORY

**RELIGST 4N. The Creation of Woman**—Stanford Introductory Seminar. Preference to freshmen. The biblical story of human creation and its Greek equivalent, the myth of the creation of Pandora as told by Hesiod and in later Roman literature; contemporary commentaries. How the master stories of Eve and Pandora have been used, interpreted, retold, and readapted in later settings. Historical and intellectual context, and the ideas about gender and women's roles that they reflect and attempt to influence. Readings include New Testament selections, Jewish and Christian commentaries, the Qur'ân, Kabbalah, art and film, and contemporary interpretations by Jewish, Christian, and Muslim feminists. GER:DB-Hum, EC-Gender

3 units, Aut (Fonrobert, C)

**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

3 units, Win (Zimmermann, M)

**RELIGST 7N. The Divine Good: Secular Ethics and Its Discontents**—Stanford Introductory Seminar. What is the good and how does it orient human choice and activity? Is it natural to human beings, or in some way transcendent? How do people come to know it? Why do people often fail to do the good they know? What human capacities and dispositions enable its enactment or attainment? What resources does religion offer for its reparation? Classical and modern readings in moral theory emphasizing the difference that religious aspiration makes for moral reflection. GER:DB-Hum

4 units, Spr (Sockness, B)

**RELIGST 10L. Lantana Humanities Seminar**—Required of priority residents in Lantana; open to others. May be repeated for credit.

1 unit, Aut (Pitkin, B; Sockness, B)

**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, not given this year

**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, not given this year

**RELIGST 14. Introduction to Buddhism**—The 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, not given this year

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

4 units, not given this year

**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, not given this year

**RELIGST 18. Introduction to Zen Buddhism**—Classical Zen thought in China, and its background, origins, and development. GER:DB-Hum, EC-GlobalCom

4 units, Spr (Bielefeldt, C)

**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, not given this year

**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, not given this year

**RELIGST 27. Introduction to Islam**—Fundamental ideas, foundation texts, competing interpretive hegemonies, and historical compromises and syntheses that shaped and inform Islam. Readings from the Qur'ân, hadîth, and seminal theological texts in translation. GER:DB-Hum, EC-GlobalCom

4 units, not given this year

**RELIGST 35. Introduction to Chinese Religions**—(Formerly 55.) 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, not given this year

**RELIGST 46. Introduction to Daoism**—(Formerly 56.) 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. GER:DB-Hum

4 units, Win (Pregadio, F)

**RELIGST 52. The Problem of God**—(Formerly 32.) 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, Aut (Sockness, B)

**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, not given this year

**RELIGST 62. Philosophy of Religion**—(Formerly 42.) 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, Spr (Gelber, H)

**RELIGST 82. Approaches to the Study of Religion: Christianity**—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, not given this year

**RELIGST 84. Mystics, Pilgrims, Monks, and Scholars: Religious Devotion in Medieval Christianity**—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, Spr (Pitkin, B)

## UNDERGRADUATE LECTURES

**RELIGST 101. Classical Islamic Theology**—Approaches of pre-modern Muslim thought to questions about the nature and attributes of God and his relationship with the world. Political and social contexts. Readings in *kalâm*, *falsafa*, Qur'ân, and *tafsîr*.

4 units, Aut (Sadeki, B)

**RELIGST 104. Views of the Human Body in Daoism**—The human body as seen in Daoist traditions and related areas, particularly cosmology and medicine. Major sources including images and charts, and the views of the human being that they reflect. GER:DB-Hum

4 units, Spr (Pregadio, F)

**RELIGST 107. Hindus and Muslims in South Asia**—The history of Hindus and Muslims living together in S. Asia for over 1,000 years. Peace and conflict, composite cultures, and interdependent social worlds. Partition in 1947 and the creation of separate nations. Religion, arts, society, and politics. GER:DB-Hum, EC-GlobalCom

4 units, Win (Hess, L)

**RELIGST 112. Handmaids and Harlots: Biblical Women in Jewish and Christian Traditions**—Miraculous births, wandering in the wilderness, encounters with angels: stories of 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, Aut (Leveen, A; Pitkin, B)

**RELIGST 116. The Many Faces of Japanese Buddhism**—Themes in premodern and modern Japanese religion. Sources include art, literature, and film.

4 units, Win (Lin, I)

**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, not given this year

**RELIGST 119. Gandhi and Nonviolence**—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, not given this year

**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, not given this year

**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, not given this year

**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, not given this year

**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, not given this year

**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, not given this year

**RELIGST 128. Catholicism and the Third Vatican Council**—The origins and current forms of the crisis of ethics, theology, and governance in the Catholic Church. Students plan a Third Vatican Council to address the issues.

4 units, Win (Sheehan, T)

**RELIGST 132. Jesus the Christ**—How did Jesus of Nazareth, who never claimed to be Christ or divine, become the son of God after his death? Sources include the history of first-century Judaism and Christianity.

4 units, Aut (Sheehan, T)

**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, not given this year

**RELIGST 135. From Monastery to Boardroom: the Diamond Sutra and its History**—A key Mahayana Buddhist scripture, its teachings and uses in Buddhist society from its composition in India to its promotion as a resource for corporate success in 21st-century America. Buddhist discourses of merit, ritual practice, and spiritual realization, especially their Chinese expressions.

4 units, Aut (Harrison, P)

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

4 units, not given this year

**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, not given this year

**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, not given this year*

**RELIGST 148. Religion in the American City**—Cities as centers of religious life since they were cradles of civilization. The role of cities in the emergence of distinctly American religious identities and communities. Topics include: the Nation of Islam's rise in Detroit and Chicago; Lubavitcher Jews' transformation of Crown Heights, Brooklyn, into sacred space; and creation of an immigrant Catholic geography in E. Harlem.

*4 units, Win (Deutsch, N)*

**RELIGST 150. Mahayana Buddhism in East Asia**—The Lotus school of Mahayana, and its Indian sources, Chinese formulation, and Japanese developments.

*4 units, not given this year*

**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, not given this year*

**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, not given this year*

**RELIGST 156. Goddesses and Gender in Hinduism**—India's tradition of worshipping female forms of the divine, including Kali, Durga, Lakshmi, Saraswati, Radha, Sita, and local deities. Stories, histories, iconographies, theologies, arts, and practices associated with these goddesses. How the worship of goddesses impacts the lives of women. Readings include *Is the Goddess a Feminist?* GER:DB-Hum, EC-Gender

*4 units, Spr (Hess, L)*

**RELIGST 159. Music and Religion in South Asia**—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. GER:DB-Hum, EC-GlobalCom

*4-5 units, not given this year*

**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, not given this year*

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

*4 units, not given this year*

**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, not given this year*

**RELIGST 181A. Adventures in Religious Poetry**—(Same as ENGLISH 181A.) Preference to majors. Poetry manifesting religious themes from Western and Chinese traditions. GER:DB-Hum

*5 units, Win (Yearley, L; Fields, K)*

**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. Includes service-learning component in conjunction with the Haas Center. GER:DB-Hum

*4 units, Spr (Leveen, A)*

## 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 201/301. Classical Islamic Law**—(Same as LAW 586.) Emphasis is on methods of textual interpretation. History of premodern Islamic law, including origins, formation of schools of law, and social and political contexts.

*3 units, Aut (Sadeki, B)*

**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, not given this year*

**RELIGST 207. Gender in Islamic Scripture**—The current Western view of Muslim women as victims. Historical evidence of women's religious and social activities. Attitudes toward the body involving sexuality, purity, fertility, and seclusion in a comparative context. How women's economic power and participation in modern revivalist movements create new identities worldwide. Readings in translation include the Eve and Virgin Mary narratives in the Qur'ân, legalist works on the ideal Muslim wife and mother, and biographies of women warriors, political leaders, religious scholars, and Sufi mystics.

*4 units, Spr (McLarney, E)*

**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-Hum

*4 units, Win (Pregadio, F)*

**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, not given this year*

**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.

4 units, not given this year

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

3 units, not given this year

**RELIGST 217A. Tibetan Ritual Life**—(Same as CASA 127.) The human life cycle, the calendar year, and pilgrimage as organizing principles to examine Buddhist and lay rituals that mark important occasions, bless people and places, ward off danger, heal wounds, alleviate suffering, predict the future, affirm Tibetan identity, and inspire political activism. Material culture of rituals including butter sculpture, thangka painting, and costumes; performance including monastic dance, chanting, instrumental music, song, and opera; and the meanings of rituals to those who participate in them. The role of ritual in human culture. GER:DB-Hum,

5 units, not given this year

**RELIGST 218/318. Buddhist Ethics: Nonviolence and Compassion**—(Graduate students register for 318.) 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, not given this year

**RELIGST 221/321. The Talmud**—(Graduate students register for 321.) The central text of Judaism. Strategies of interpretation, debate, and law making. Historical contexts. Recommended: Hebrew. GER:DB-Hum

4 units, Win (Fonrobert, C)

**RELIGST 227/327. The Qur'ân**—(Graduate students register for 327.) Major themes, style, and organization of the Qur'ân. Historical context, the development of the text, and relative chronology of passages. Classical interpretation (*tafsîr*).

4 units, Win (Sadeki, B)

**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, not given this year

**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, not given this year

**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 pilgrims' journeys are often painful. How 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, not given this year

**RELIGST 244. The Young Augustine**—(Same as HUMNTIES 196Z.) Did the Middle Ages begin in Milan in 386 because of the conversion of the emperor's court orator, Aurelius Augustinus, to neo-Platonic philosophy? Or was it to Christianity? Sources include *The Confessions* and the dialogues he wrote in the months following his conversion. GER:DB-Hum

5 units, Win (Sheehan, T)

**RELIGST 247. Chinese Buddhist Texts**—From the first millennium C.E., including sutra translations, prefaces, colophons, and biographies. Prerequisite: reading competence in Chinese.

4 units, Win (Harrison, P)

**RELIGST 251/351. Readings in Indian Buddhist Texts**—(Graduate students register for 351.) Introduction to Buddhist literature through reading original texts in Sanskrit. Prerequisite: Sanskrit.

1-5 units, Aut (Zimmermann, M)

**RELIGST 257. Readings in East Asian Religious Texts**—Prerequisite: classical Chinese.

4 units, not given this year

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

4 units, Win (Bielefeldt, C)

**RELIGST 260. Martin Buber: Philosopher, Theologian, Revolutionary**—How Buber's philosophy of dialogue influenced fields including sociology, education, Bible scholarship, psychology, political philosophy, and Jewish and Christian theology. Focus is on *I and Thou*, his retellings of Hasidic stories, Bible commentaries, and controversial approach to Zionism. His definition of what it means to be human and to live as part of a human community.

4 units, Aut (Sufirin, C)

**RELIGST 263. Judaism and the Body**—Representations and discourses of the body in Jewish culture; theories of body and ritual. Case studies of circumcision, menstrual impurity, and intersexuality. Readings include classical texts in Jewish tradition and current discussions of these textual traditions. GER:DB-Hum

4 units, Aut (Fonrobert, C)

**RELIGST 264. Hasidism and Modernity**—The spread of Hasidism in the 18th and 19th centuries; how it transformed E. European Jewish society. The Hasidic movement's relationship to modernity; its confrontation with the Jewish Enlightenment; and its connections to urbanization, technology, Zionism, capitalism, and other defining elements of the modern world. Primary and secondary sources.

4 units, Win (Deutsch, N)

**RELIGST 269. God and Christ: The Evolution of Early Christian Doctrines**—How the understandings of God as Trinity and of Jesus Christ as a divine and human being became creeds and orthodox teaching in the 4th-5th centuries. The debates over biblical interpretation, philosophy, and meanings of rituals such as baptism and eucharist that led to these doctrinal judgments.

4 units, Spr (Gregg, R)

**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, not given this year

**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

4 units (undergraduates), 5 units (graduate students),

A: Aut, B: Win (Yearley, L)

**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),  
not given this year

**RELIGST 275/375. Kierkegaard and Religious Existentialism**—(Graduate students register for 375.) Close reading of Kierkegaard's magnum opus, *Concluding Unscientific Postscript to Philosophical Fragments*, in its early 19th-century context. GER:DB-Hum

5 units (undergraduates), 3-5 units (graduate students),  
Win (Sockness, B)

**RELIGST 278/378. God, the Self, and Heidegger**—(Graduate students register for 378.) What would it mean to own one's own life without appeal to the supernatural? The death of God in 19th-century thought; the discovery of the existential self in Heidegger's philosophy; and his method for coming to grips with one's life. Prerequisite: consent of instructor. GER:DB-Hum

4 units, Aut (Sheehan, T)

**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, not given this year

**RELIGST 282. King David in the Bible and Beyond**—David as puzzling and heroic, beloved of God yet adulterer and murderer. His story within the biblical corpus and later reimaginings in religious commentary, art, and literature.

4 units, Aut (Leveen, A)

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

4 units, Win (Fonrobert, C)

**RELIGST 297. Senior Essay/Honors Essay Research**—Guided by faculty adviser. May be repeated for credit. Prerequisite: consent of instructor and department.

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

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

5 units, Spr (Pitkin, B)

## 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.

A: 4 units, alternate years, not given this year

B: 4 units, Aut (Gelber, H)

**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, not given this year

**RELIGST 312. Buddhist Studies Proseminar**—Research methods and materials for the study of Buddhism. May be repeated for credit. Prerequisite: reading knowledge of Chinese or Japanese.

1-5 units, Win (Zimmermann, M), Spr (Bielefeldt, C)

**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, H)

**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 *Second Apology*, Origen's *On First Principles*, and comparison of Philo's and Gregory of Nyssa's *Life of Moses*.

4 units, not given this year

**RELIGST 358. Readings in Daoist Texts**—Readings from primary sources. Prerequisite: classical Chinese.

4 units, Spr (Pregadio, F)

**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, not given this year

**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 for Ph.D.s.

4 units, Aut, Win, Spr (Staff)

**RELIGST 391. Pedagogy**—Required of Ph.D. students. May be repeated for credit.

1 unit, Aut (Peskin, J)

**RELIGST 392. Candidacy Essay**—Prerequisite: consent of graduate director. May be repeated for credit.

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. May be repeated for credit.

1-2 units, not given this year

## COGNATE COURSES

See respective department listings for course descriptions and General Education Requirements (GER) information. See degree requirements above or the program's student services office for applicability of these courses to a major or minor program.

**FRENGEN 256E. Political Anthropology from Rousseau to Freud**

3-5 units, Spr (Dupuy, J)

**HISTORY 285E/385E. Tradition in Crisis: Orthodox Judaism in Modern Times**

5 units, Aut (Silber, M)

**POLISCI 149S. Islam and the West**

5 units, Spr (Milani, A)