

SCHOOL OF HUMANITIES AND SCIENCES

RELIGIOUS STUDIES

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Courses offered by the Department of Religious Studies are listed under the subject code RELIGST on the *Stanford Bulletin's* ExploreCourses web site.

MISSION OF THE DEPARTMENT

The field of Religious Studies brings a variety of disciplinary perspectives to bear on the phenomena of religion for the purpose of understanding and interpreting the history, literature, thought, social structures, and practices of the religious traditions of the world. Comprised of a dozen regular faculty with particular strengths in the study of Buddhism, Christianity, Islam, and Judaism, it enrolls about thirty graduate students (mostly doctoral) and roughly as many undergraduate majors, minors, and joint majors.

Religious Studies works closely with several related programs at Stanford: the Department of Philosophy, with which it offers a joint undergraduate major; the Stanford Center for Buddhist Studies; the Taube Center for Jewish Studies; the Abbasi Program in Islamic Studies; the McCoy Center for Ethics in Society; the Program in Medieval Studies; and the Asian Religions and Cultures Initiative.

While some undergraduates continue their study of religion in a graduate or professional program, most pursue meaningful and successful careers in business, government, the nonprofit sector, and medicine. In this respect, Religious Studies is an ideal interdisciplinary major in the liberal arts. Graduates of the department's doctoral program pursue academic careers and are routinely placed in the best universities and colleges in the country.

UNDERGRADUATE PROGRAMS IN RELIGIOUS STUDIES

The department offers a Bachelor of Arts major, minor, and honors program in Religious Studies, and a joint major with the

Philosophy department in Religious Studies and Philosophy. Undergraduate courses in Religious Studies are designed to engage students existentially and to assist them in thinking about intellectual, ethical, and sociopolitical issues in the world's religions. The department's faculty seek to provide tools for understanding the complex encounters among religious ideas, practices, and communities, and the past and present cultures that 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; approaches developed over the past century, including the anthropological, historical, psychological, philosophical, and phenomenological, that open religion to closer inspection and analysis; and 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 as well as study abroad at Stanford's overseas centers where religions can be observed and experienced in the culture of their origin.

BACHELOR OF ARTS IN RELIGIOUS STUDIES

SUGGESTED PREPARATION FOR THE MAJOR

There is no prescribed route or prerequisite to the major; students typically find themselves majoring after taking courses in the department and becoming acquainted with department faculty. Students contemplating the major or joint major are invited to consult with the Director of Undergraduate Studies. Sunny Toy, the undergraduate student services associate in 71K, can field questions regarding the declaration procedure within the department.

DEGREE REQUIREMENTS

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 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 that 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 to be taken in courses numbered above 100. Ten units out of the 60 may be taken for the grade of C/NC.

Required Courses—

- At least 8 of the 60 units must be courses at the introductory level. Students may satisfy this requirement by taking either:
 - IHUM 68A,B. Performing Religion (Winter/Spring sequence), or
 - one course in each of the following categories: introduction to religious traditions (courses numbered 11-50) and introductory topics in 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.
- 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.
- 15 units in integrative courses:

- a. Majors' Seminar: RELIGST 290, Theories of Religion (5 units; Winter Quarter of junior year; fulfills WIM requirement; letter grade only)
 - b. Senior Essay or Honors Thesis Research: RELIGST 297 (3-5 units; minimum 5 units; up to 10 units over two quarters; graded 'N' until completion of essay or thesis)
 - c. Senior Majors' Colloquium: RELIGST 298 (5 units; Spring Quarter; grading option 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 that cuts across traditions such as ritual, ethics, scripture, or gender.
 5. Students focusing on one religious tradition must take at least 8 units in one or more religious traditions outside their concentration.

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 in more depth or from a new perspective, 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.

COGNATE COURSES

The following courses in other departments/programs have been approved by the Chair as fulfilling requirement 2 above.

CLASSGEN 18. Greek Mythology

HISTORY 220G/320G. Demons, Witches, Holy Fools, and Folk Belief: Popular Religion in Russia, 19th-20th Centuries

POLISCI 149S. Islam and the West

MAJOR IN RELIGIOUS STUDIES AND PHILOSOPHY

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

MINOR IN RELIGIOUS STUDIES

A Religious Studies minor is a complement to many majors throughout the University. Students contemplating the minor are invited to consult with the Director of Undergraduate Studies. Sunny Toy, the undergraduate student services associate in room 71K, can field questions regarding the declaration procedure within the department.

Requirements—A minor in Religious Studies requires a mini-

mum of 30 graded units. Students are encouraged to focus their program of study either in a religious tradition or in a theme that cuts across traditions. In consultation with their advisers, students may design the minor in Religious Studies to complement their major. The minor must be declared no later than the last day of the quarter, two quarters before degree conferral.

Required Courses for the Minor—

1. Two introductory courses. To satisfy this requirement, students take either:
 - a. IHUM 68A,B. Performing Religion (Winter/Spring sequence), or
 - b. one course in each of the following categories: introduction to religious traditions (courses numbered 11-50) and introductory topics in 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 22 units in courses at the intermediate and advanced level (above 100), including at least one 200-level seminar.
3. Diversity requirement: Students may not take all courses in one religious tradition.
4. One course in directed reading (RELIGST 199) may count towards the minor.
5. With approval of the Undergraduate Director, one language course related to the student's program of study (such as Arabic, biblical Hebrew, New Testament Greek, Chinese, or Japanese), but not counted towards the University language requirement, may be counted toward the minor.
6. Courses from other departments may not count towards the minor. (*Exception*: language courses covered by point 5.)

GRADUATE PROGRAMS IN RELIGIOUS STUDIES

The graduate mission of the department is to provide students with an interdisciplinary setting of study within which to focus on their respective areas of specialization. The department offers an M.A. and a Ph.D. degree in Religious Studies.

MASTER OF ARTS IN RELIGIOUS STUDIES

University requirements for the M.A. are described in the "Graduate Degrees" section of this bulletin. The department offers a one-year terminal M.A. program. Students can also earn their M.A. degree as part of their coterminous degree program. The M.A. program serves two groups of students: a) those who wish to prepare for a doctoral program in religious studies and b) those who wish to further deepen their knowledge in an area in which they have acquired some expertise during their undergraduate work.

DEGREE REQUIREMENTS

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 either RELIGST 290, Majors Seminar, or, with consent of instructor, RELIGST 304A or B, Theories and Methods. 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 (see below). 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 IN RELIGIOUS STUDIES

University requirements for the Ph.D. are described in the "Graduate Degrees" section of this bulletin. The Ph.D. in Religious Studies signifies special knowledge of an interdisciplinary 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, Islam, Judaism, religious ethics, and modern Western religious thought. Students who wish to specialize in other fields must obtain early approval by the faculty. Each of these areas of specialization follows a shared structure of study.

DEGREE REQUIREMENTS

The following requirements are in addition to the University's basic requirements.

1. *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).
2. *Required Courses*—The 135 units of graduate course work must include the following:
RELIGST 304A. Theories and Methods
RELIGST 304B. Theories and Methods
RELIGST 391. Pedagogy
RELIGST 399. Recent Works in Religious Studies
The remainder of the course work is individually designed, in consultation with the adviser.
3. *Languages*—Each student demonstrates a reading knowledge of two foreign languages, including French or German. One of those language requirements should be fulfilled by the time of advancing to candidacy at the end of the second year. Competence in the second language must be demonstrated at the time of the qualifying examination. Each student also demonstrates reading knowledge of other ancient or modern languages necessary for the field of study, area of specialization, and dissertation topic.
4. *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 that 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. Students are required to take RELIGST 391 and RELIGST 399 prior to candidacy.
5. *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.
6. *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 part of academic training and not of employment.
7. *Qualifying Examination*—To qualify for writing a dissertation, the student must pass a comprehensive examination in the chosen field and the area of specialization, typically during the first quarter of their fourth year. The student must complete the second language requirement before taking the qualifying examination. The qualifying examination is normally conducted by a committee of at least three Academic Council members of the department, one of whom is the adviser. One faculty member may be from outside the department with permission of the Director of Graduate Studies.
8. *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 a completed draft of the dissertation.
 - a. *Dissertation Proposal*—Candidates submit their dissertation proposal in consultation with their advisers. It is read by a committee of at least three faculty, of whom one is the adviser (as chair) and the two others are members of the Academic Council. One non-departmental faculty member may be included.

- b. *Dissertation Committee*—The dissertation committee may be formed after acceptance of the dissertation proposal. It is normally composed of the dissertation adviser and at least two Academic Council members of the Religious Studies department. One non-departmental faculty member may serve as a reader when approved by the Director of Graduate Studies.

9. *University Oral Examination*—This examination, required by the University of Ph.D. students, is a defense of a completed draft of the dissertation. The composition of the examination committee is set by University regulation: five or more faculty, normally all of whom are members of the Academic Council, one of whom must be outside the department to serve as chair of the committee. Normally, the examining committee includes all qualified members of the dissertation committee.

PH.D. IN RELIGIOUS STUDIES AND HUMANITIES

Currently enrolled Religious Studies students in the Ph.D. Program in Religious Studies and Humanities will be able to complete their degree. No new students are being accepted into this program.

PH.D. MINOR IN RELIGIOUS STUDIES

Candidates for the Ph.D. in other departments may select a Ph.D. minor in Religious Studies.

Requirements—The minor requires at least 24 units in Religious Studies at the 200 level or above. Four of the 24 units should be in RELIGST 304 A,B, Theories and Methods.

Required Courses for the Minor—
RELIGST 304A or B. Theories and Methods

Optional Courses for the Minor—

The student should choose any of the courses offered in the department at the 200 level or above, for the equivalent of at least 24 units. Other courses can be chosen in consultation with the Graduate Director.

OVERSEAS STUDIES COURSES IN RELIGIOUS STUDIES

For course descriptions and additional offerings, see the listings in the *Stanford Bulletin's* ExploreCourses web site (<http://explorecourses.stanford.edu>) or the Bing Overseas Studies web site (<http://bosp.stanford.edu>). Students should consult their department or program's student services office for applicability of Overseas Studies courses to a major or minor program.

SPRING QUARTER

KYOTO

OSPKYOTO 17R. Religion and Japanese Culture. 4-5 units, Catherine Ludvik, GER:DB:Hum, EC:GlobalCom

RELIGIOUS STUDIES (RELIGST)

UNDERGRADUATE COURSES IN RELIGIOUS STUDIES

RELIGST 10N. The Problem of God: Aquinas to the New Atheism

(F,Sem) Stanford Introductory Seminar. Critical inquiry the meaning and credibility of theistic belief through exemplary 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?

4 units, Spr (Sockness, B)

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. Exploring Buddhism

From its beginnings to the 21st century. Principal teachings and practices, institutional and social forms, and artistic and iconographical expressions. GER:DB-Hum, EC-GlobalCom
4 units, *Win (Harrison, P)*

RELIGST 15N. The History of Immortality

(F,Sem) Stanford Introductory Seminar. Preference to freshmen. If there are limits to the imagination, death is not one of them. How the afterlife has been imagined by religious thinkers and writers from antiquity to the present day. One of the most difficult aspects of life, fear of death and oblivion. Goal is to explore the power of thought and literature to move beyond the limits of mortality. GER:DB-Hum
4 units, *Win (Weitzman, S)*

RELIGST 16N. The Story of Human Virtues

(F,Sem) Stanford Introductory Seminar. Bravery, temperance, generosity, justice, wisdom, and friendship. Plato and Aristotle on human virtues; Muslim, Jewish, Christian, and secular appropriations and transformations of that Greek heritage. GER:DB-Hum
4 units, *Aut (Sadeghi, B)*

RELIGST 18. Zen Buddhism

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

RELIGST 19S. Angels in America: Western Religion and Contemporary Culture

How religion is presented in the media. Cultural representations that shape and disrupt this image of the relationship between being religious and being modern. How believers and doubters in Islam, Judaism, and Christianity are portrayed in popular culture. Sources include the music of Dar Williams and M.I.A., the plays of Tony Kushner, and the Canadian sitcom *Little Mosque on the Prairie*. How gay believers, agnostic leaders, terrorists, and born-again children of secular parents complicate the notion of religious belief in today's world.
3 units, *Sum (Rosenberg, J)*

RELIGST 20. Introduction to the Zoroastrian Religion

The origins of Zoroastrianism, its role in the Iranian empires, and its relation to Judaism, Christianity, Manichaeism, and Islam, and its later forms and function in Iran, India, and its diaspora. The impact of the religion on European literati such as Voltaire, Mozart, the romantic poets, and Nietzsche. GER:DB-Hum
3 units, not given this year

RELIGST 23. Exploring Judaism

Introduction to the varied beliefs, ritual practices, and sacred stories of Judaism, moving from foundational texts like the Bible and the Talmud to recent changes in Jewish religious life that have arisen in response to secular and feminist critiques, the Holocaust, and the emergence of the State of Israel. GER:DB-Hum
4 units, *Spr (Weitzman, S)*

RELIGST 24. Exploring 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, *Win (Pitkin, B)*

RELIGST 27. Exploring Islam

Introduction to Islam through focusing on the life of Mohammed, Sunni-Shi'i differences, absorption of Greek philosophical knowledge, Islamization in parts of Asia and Africa, debates on gender, modernism, nationalism, and Islamism in recent decades. The question of unity and diversity in the historical development of Islamic ideas and practices. GER:DB-Hum, EC-GlobalCom
4 units, *Win (Bashir, S)*

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 37. Introduction to Japanese Religions

Major themes in Japanese religious culture, including gods, religious sites, and specialist and popular practices. Films and readings from literary, ethnographic, and historical sources in translation. GER:DB-Hum
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, not given this year

RELIGST 54. The Roots of Right and Wrong in Christianity, Judaism, and Islam

What Christian, Jewish, and premodern Muslim thinkers have to say about these questions: what makes an act right or wrong; can a basis for right and wrong be identified independently of revealed religion; is observing commands and prohibitions sufficient to lead a life of virtue and refinement? Readings in primary texts. GER:DB-Hum
4 units, not given this year

RELIGST 57. Millennium, Messiahs, and Mayhem

How the apocalypse has captured the imaginations and influenced the behaviors of many Jews and Christians who predict the end of the world during their lifetimes, whether facilitated by the arrival of a human or divine emissary, preceded by a cataclysm, or announced by a renunciation of normative morals. Examples include the Book of Revelations, the Dead Sea Scrolls, the Brotherhood of the Free Spirit, Shabtai Tzvi, Jacob Frank, the Mormons, and Chabad Chasidism.
4 units, not given this year

RELIGST 60. Nation, Diaspora & the Gods of African American Religion

(Same as AFRICAAM 60) The histories of religion and faith cultures among communities of the African diaspora. The religious traditions and historical experiences of black communities across the 19th and 20th century U.S. and a comparative view of South American, Caribbean and African histories. Close readings of music, film, literature and visual arts and the overlapping religious affiliations of nation and diaspora. GER:DB-Hum
4 units, *Spr (Hughes, B)*

RELIGST 62. Philosophy of Religion

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 mystical experience. Readings from traditional and modern texts. 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, not given this year

RELIGST 90. Buddhism and Gender

In the Buddhist tradition there are contradictory approaches to gender: in some cases, gender is described as an illusion; in others, the female body is an impediment to enlightenment. How do Buddhists - men and women, lay and monastic - interpret these divergent views? Different Buddhist approaches to the category of gender. Values associated with masculinity and femininity in Buddhist philosophy, the gendered symbolism surrounding buddhahood, images of the masculine and feminine in Buddhist texts, and the experiences of lay and monastic men and women.
4 units, *Spr (Bryson, M)*

RELIGST 95. How to Read the Bible

What does the Bible mean? Address this question not by surveying the contents of the Bible but by exploring the various ways in which selected texts like the Garden of Eden story and the Exodus narrative have been read over the last two thousand years. How modern scholars explain the origins and significance of the Bible, but also explores other kinds of readings--from ancient rabbinic and Christian exegesis to modern political and artistic interpretation--in order to deepen understanding not just of the Bible itself and of the art and power of reading. GER:DB-Hum

4 units, Aut (Weitzman, S)

RELIGST 101. Who is Allah?

Introduction to classical Islamic theology. How did notions about God's nature define theological communities? What made some ideas more likely than others to function as markers of group identity? Were the different sects distinguished by different methods of reading scriptures? Did differences in the interpretation of the Qur'an generate the communal divisions, or did differing communal identities generate different interpretations of the Qur'an? God's power (free will versus predestination) the age of the Universe (pre-eternal world vs coming into being at some point) roots of ethics (what makes an act right or wrong.) Readings of the greatest philosophers and theologians in classical Islam. GER:DB-Hum

3 units, Win (Sadeghi, B)

RELIGST 102. Modern Islam

How Muslims have engaged in diverse ways with the Modern World and with new ethical, social and global challenges? How Muslim thinkers have shaped or been shaped by current trends and events and met challenges of identity, secularization and the nation-state? GER:DB-Hum

5 units, Aut (Nanji, A)

RELIGST 103. Religion and Global Conflict

A weekly lecture series - drawing upon experts in various disciplines, departments, and centers on campus and beyond - which seeks to understand and explain religion's renewed, and often violent, public and political relevance for global affairs at the beginning of the 21st century.

2 units, Spr (Socness, 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, EC-GlobalCom

4 units, not given this year

RELIGST 105. Race, Faith, and Migration

(Same as AFRICAAM 105R) A weekly lecture series - drawing upon experts in various disciplines, departments, and centers on campus and beyond - which seeks to understand and explain Race, Faith, and Migration. GER:DB-Hum, EC-GlobalCom

2 units, Win (Hughes, B)

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, Spr (Hess, L)

RELIGST 108. The Mahabharata

How the Sanskrit epic and its versions in other languages are interwoven with the history of Hinduism and S. Asian arts, philosophy, and social and political thought. How the text is interpreted through performance, including village ritual dramas, classical dance, and mass market television. GER:DB-Hum

4 units, not given this year

RELIGST 108A. Religious Epics of India: The Ramayana

The Ramayana story from the ancient Sanskrit epic poem of Valmiki to other avatars through the ages including vernacular and Sanskrit poetry, theater, the television serial of the late 80s, classic comics, animated film. Religion, politics, cultural ideals, gender, media. Recent battles over Ram's birthplace in Ayodhya and their effects on Hindu-Muslim relations and political power. GER:DB-Hum

4 units, Win (Hess, L)

RELIGST 111. Religions of Mexico

Key issues in the study of religion and religions of Mexico. Sacred cities of the Aztec and Maya, the encounter between Christianity and indigenous religions and contemporary religious performances in Mexico and among Mexican Americans. Theoretical frames of Mircea Eliade, Emile Durkheim, and Victor Turner. Emphasis is on the recently recovered indigenous codex known as the Mapa de Cuauhtinchan #2. GER:DB-Hum

4 units, not given this year

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, not given this year

RELIGST 113B. Japanese Religion Through Film

Themes in premodern and modern Japanese religion through animations, movies and documentaries GER:DB-Hum

4 units, Spr (Lin, I)

RELIGST 115. Hope and Prophetic Politics: Abraham Joshua Heschel and Martin Luther King, Jr.

The biblically informed prophetic tradition that has long shaped the history of American religious and political thought and that has often clashed with an impulse towards empire and the desire to accumulate power. Focus is on Abraham Joshua Heschel and Martin Luther King, Jr., 20th-century religious intellectuals whose lives and works draw on this tradition to raise and address questions basic to the role of religion in public life. GER:DB-Hum

4 units, not given this year

RELIGST 118. Gandhi, King, and Nonviolence

(Same as HISTORY 105) Lives, times, theory, and practice of Mohandas Gandhi and Martin Luther King, Jr.; their significance to issues of violence and nonviolence today. GER:DB-Hum

4 units, not given this year

RELIGST 124. Sufi Islam

The complex of Islamic intellectual and social perspectives subsumed under the term Sufism. Sufi mystical philosophies and historical and social evolution. Major examples include: Qushayrî, Râbi'a, Junayd, Hallâj, Sulamî, Ibn al-'Arabî, Rûmî, Nizâm al-Dîn Awliyâ'. Social and political roles of Sufi saints and communities. Readings include original prose and poetry in translation, secondary discussions, and ethnography. GER:DB-Hum

4 units, not given this year

RELIGST 126. Protestant Reformation

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

4 units, not given this year

RELIGST 127A. Kabbalah: The Mystical Teachings of Judaism

Jewish mystical literature, especially the Zohar. Mystical concepts of the divine: masculine and feminine aspects of the Godhead, divine sonship; eroticism and sexuality; cosmogony and apocalypse; mystical secrecy and popularization, including the contemporary Kabbalah movement in the U.S. and figures such as Madonna and Roseanne. Guest lectures by scholars of Kabbalah including Moshe Idel from Jerusalem and Daniel Matt, the American translator of the Zohar.

2 units, not given this year

RELIGST 129. Modern Jewish Thought

From the early Enlightenment to the present. Universalism, subjectivity, and redemption within Judaism's encounter with modernity as reflected on by Jewish intellectuals within the Western philosophical tradition; how modern Jewish intellectuals have shaped and been shaped by current debates. Challenges to religious identity by secularism, capitalism, and the nation state. Messianism, mysticism, reactionary romanticism, critical theory, post-Holocaust philosophy, spirituality, and feminism. Thinkers include Spinoza, Marx, Freud, Buber, Strauss, the Frankfurt school, Benjamin, Arendt, and Levinas.

4 units, not given this year

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, not given this year

RELIGST 132C. Jesus the Jew in First Century Christianity

Contemporary historical-critical methods in investigating how one might study Jewish and Christian texts of the 1st century CE. Social contexts including economic realities and elite ideological views. What can be known historically about 1st-century Judaism and Jesus' part in it. How Jewish apocalyptic messianism shaped the birth of Christianity and its trajectory through the 1st century. GER:DB-Hum

4 units, Spr (Miller, R; Sheehan, T)

RELIGST 133. Inventing Christianity in Late Antiquity

The transformation of an apocalyptic sect into an imperial religion from 200 to 600 C.E. Shifts in structures of authority, worship, and belief mapped against shifts in politics, economics and religion in the larger Roman empire. Cultural visions of this history including Edward Gibbon's *Decline and Fall of the Roman Empire*, Dan Brown's conspiracy theory in *The Da Vinci Code*, and Elaine Pagels' *The Secret Gospel of Thomas*. GER:DB-Hum

4 units, not given this year

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 144. John Calvin and Christian Faith

Close reading and analysis of Calvin's *Institutes of the Christian Religion* as a classic expression of Christian belief. GER:DB-Hum

4 units, Aut (Pitkin, B)

RELIGST 148. From Jesus to Paul

Jesus considered himself God's definitive prophet, but he did not think he was God, and had no intention of founding a new religion. How did this Jewish prophet become the gentile God and the founder of Christianity? The role of Paul. GER:DB-Hum

4 units, not given this year

RELIGST 148A. St. Paul and the Politics of Religion

The major letters written by Paul, the Apostle, and his biography, Acts of the Apostles. Historical context in first century Jewish cultural politics. Origins of Christianity, and the split into Judaism and Christianity. The relationship between Jews and non-Jews. The juxtaposition of law and faith. Origins of cultural universalism. Paul as Jewish radical versus Paul, the first Christian thinker and theologian. Recent philosophical readings of Paul (Taubes, Badiou, and Agamben). GER:DB-Hum

4 units, Win (Fonrobert, C)

RELIGST 150. The Lotus Sutra: History of a Buddhist Book

The Lotus school of Mahayana, and its Indian sources, Chinese formulation, and Japanese developments. GER:DB-Hum, DB-Hum, EC-GlobalCom

4 units, not given this year

RELIGST 151A. Buddhist Art in a Cosmopolitan Environment

The Buddhist art of Gandhara, historical Northwest India, was the product of a complex interplay of different cultures, religions and societies in the region. Gandharan art from the historic circumstances that led to its development in the first century AD to its gradual disappearance in its homeland around 500 AD. GER:DB-Hum

4 units, Win (Luczanits, C)

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 worshiping female forms of the divine, including Kali, Durga, Lakshmi, Saraswati, Radha, Sita, and local deities. The 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, Aut (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 159A. Religion and Performance

(Same as RELIGST 359A) What happens when religion is viewed through the lens of performance? Texts become dramas, songs, recitations, oral commentaries, dances, movies, and political appropriations. Beliefs become embodied enactments; doctrine puts on a costume and indulges in role play. Approaches to performance theory through religious enactments such as ritual, prayer, festival, drama, music, and film. Most examples from S. Asian religions; students may undertake research projects into other cultures and traditions. GER:DB-Hum

4 units, not given this year

RELIGST 167. Medieval Religious Philosophy

(Same as PHIL 101A) (Same as PHIL 101A.) Focus is on God, world, and words. A persuasive assumption about the structure of the world, that it reflected the categories of God's mind and emerged from an act of divine speech, gave impetus to the interest in the nature of language and its relation to the world. Scripture served as one kind of divine communication to human beings, and The Book of the World as another. The problem of universals, the question of how words relate to God, epistemology, theories of reference, and semiotics. Reading from Augustine, Anselm, Aquinas, Scotus, Ockham.

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 174. Martyrdom in the Ancient World

(Same as CLASSGEN 174) Jewish, pagan and Christian groups under Roman rule all told tales of persecution and resistance. How did they use these stories, and the historical experiences behind them, to form group identity? Emphasis is on ancient documents in translation, and modern scholarly interpretations, to examine the competing agendas of parties involved, group dynamics, individual motivation, symbolic violence, and the body as a locus of power and control. GER:DB-Hum

4 units, Aut (Gleason, M)

RELIGST 174E. Kierkegaard: Existentialism and Religion

Kierkegaard is rightly called one of the founders of existentialism. Like Socrates, the one philosopher in the western tradition to whom he felt consciously in debt, Kierkegaard sought to return philosophy to the work of thinking through the human condition in all its uncertainty and finitude. Although 20th century existentialists like Sartre and Camus were self-consciously atheist, Kierkegaard's existentialism has religious origins. Through readings of Kierkegaard's philosophical and religious texts, explore the possibility of an existentialist interpretation of the human condition that is religious in nature. Kierkegaard's development of a 'philosophy of existence' as a response to major trends in modern European thought, particularly in response to the philosophies of German idealism (Kant, Hegel) and romanticism. GER:DB-Hum
4 units, Aut (Kangas, D)

RELIGST 176. Religious Diversity: Theoretical and Practical Issues

What does it mean for a religion to be true? If one religion is true, what about the truth of other religious possibilities? How, and why, should religious traditions be compared? Readings address tolerance and pluralism, relativism, comparative theory, and new religious virtues. GER:DB-Hum
4 units, not given this year

RELIGST 183. The Death of God: Between Hegel and Marx

The radical transformations in Western notions of God between the death of Hegel and the birth of historical materialism, arguing that questions about theism and atheism, humanism, and history formulated in the period 1831-50 are still pertinent today. Texts from Hegel, the young Hegelians, Feuerbach, and Marx on issues of God, history, and the social dimensions of human nature. GER:DB-Hum
4 units, not given this year

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, not given this year

RELIGST 199. Individual Work

Prerequisite: consent of instructor and department. May be repeated for credit.

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

RELIGST 201. Classical Islamic Law

(Same as RELIGST 301) Emphasis is on methods of textual interpretation. History of premodern Islamic law, including origins, formation of schools of law, and social and political contexts. Laws of sale, marriage, divorce, and the obligation to forbid wrong. GER:DB-Hum
3-5 units, Aut (Sadeghi, B)

RELIGST 203. Myth, Place, and Ritual in the Study of Religion

(Same as RELIGST 303) Sources include: ethnographic texts and theoretical writings; the approaches of Charles Long, Jonathan Z. Smith, Victor Turner, Michael D. Jackson, and Wendy Doniger; and lived experiences as recounted in Judith Sherman's *Say the Name: A Survivor's Tale in Prose and Poetry*, Jackson's *At Home in the World*, Marie Cardinal's *The Words to Say It*, and John Phillip Santos' *Places Left Unfinished at the Time of Creation*. GER:DB-Hum
3-5 units, not given this year

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, not given this year

RELIGST 212. Chuang Tzu

The Chuang Tzu (Zhuangzi) in its original setting and as understood by its spiritual progeny. Limited enrollment. GER:DB-Hum
5 units, Win (Yearley, L)

RELIGST 216. Japanese Buddhism

Recent scholarship. GER:DB-Hum
4 units, not given this year

RELIGST 217. Japanese Studies of Religion in China

(Same as RELIGST 317) (Graduate students register for 317.) Readings in Japanese secondary sources on Chinese religions.
3 units, not given this year

RELIGST 220. Modern Muslim Thought: Philosophy, Politics, Society

Focus is on major challenges of the modern period. Historicity and plurality. Questions concerning governance, law, development, and political and social order in majority and minority Muslim contexts. Readings include original works in English and in translation. GER:DB-Hum
5 units, not given this year

RELIGST 221. The Talmud

(Same as RELIGST 321) Strategies of interpretation, debate, and law making. Historical contexts. Prerequisite: Hebrew. GER:DB-Hum
4 units, not given this year

RELIGST 221A. Philology of Rabbinic Literature

(Same as RELIGST 321A) The genesis of rabbinic texts as texts. Evolution from oral stage to manuscript to printed text. Questions of redaction versus edition. Focus on Palestinian and Babylonian Talmud, with excursions into midrashic texts. Prerequisite: strong background in Hebrew. Knowledge of Aramaic preferred.
3-5 units, Aut (Fonrobert, C; Balberg, M)

RELIGST 221B. The Talmud as Literature

(Same as RELIGST 321B) In what sense can Talmud be studied as literature? Which voices can be identified? Concepts of author, editor, or redactor. The basic textual units of Talmud: sugya, chapter, and tractate. The sugya as literary genre. The aesthetic of talmudic dialectics. Prerequisite: Strong Hebrew, Aramaic preferred. GER:DB-Hum
3-5 units, Spr (Fonrobert, C)

RELIGST 222. Literature and Society in Medieval Islam

The development of literary traditions, 600-1500. Major poetic and prose topoi through examples from Arabic, Persian, and Turkish literature in translation. Literature's place in Islamic societies and biographies of significant authors. The religious value of literary forms. Literary canons as unifying agents in different parts of the medieval Muslim world. Comparison between high and folk literatures. The role of aesthetic paradigms in the formation of Islamic religious and cultural identities. GER:DB-Hum
4 units, not given this year

RELIGST 222B. Sufism Seminar

(Same as RELIGST 322B) Sufism through original texts and specialized scholarship. Prerequisite: ability to read at least one major language of Islamic religious literature (Arabic, Persian, Turkish, Urdu). GER:DB-Hum
3-5 units, Aut (Bashir, S)

RELIGST 222C. Debauchery and asceticism

(Same as RELIGST 322C) Arabic texts written by and about early Muslim figures famous either for their limitless self-indulgence or their rigorous self-denial. Language and style of these texts, their implied or explicit dialogue with religious values, and their possible relation to each other. Questions of representation, self-representation, and biographical fallacy. Intended for students with reading knowledge of Arabic.
3-5 units, Win (Cooperson, M)

RELIGST 223. Studying Islam: History, Methods, Debates

Islam as a subject of academic inquiry since the 19th century. Origins and critiques of major methodological perspectives in Islamic studies such as philology, religious studies, history, art history, and anthropology. Landmarks in the development of the field and the work of major scholars. Academic debates regarding unity versus diversity, orientalism, fundamentalism and Islamism, Sufism, and gender. Current trends in scholarship on medieval and modern Muslim societies. Prerequisite: course work in Islamic studies or methodology in religious studies. GER:DB-Hum
4 units, not given this year

RELIGST 223A. The Arabic Qur'an

(Same as RELIGST 323A) Early history, language, structure, style, chronology, motifs, themes, and interpretation. Knowledge of Arabic required. GER:DB-Hum

3-5 units, *Win (Sadeghi, B)*

RELIGST 224. Classical Islamic Texts

(Same as RELIGST 324) Premodern Islamic scholarship. Genre-specific historical research methods. The hadith literature, tafsir, biographical dictionaries, fiqh, tarikh, and geographical works. Prerequisite: reading knowledge of Arabic. GER:DB-Hum

3-5 units, *not given this year*

RELIGST 224B. Unveiling the Sacred: Explorations in Islamic Religious Imagination

(Same as RELIGST 324B) Poetry and prose in translation as well as historical studies. Islamic movements invested in the idea that the sensory world has a hidden or esoteric counterpart that can be understood or experienced through following particular religious programs. Various forms of Shi'ism and Sufism, millenarian and apocalyptic movements, the Nation of Islam and its offshoots. Philosophical propositions, historical contexts, and the role of ritual in the construction of religious systems. GER:DB-Hum

3-5 units, *Spr (Bashir, S)*

RELIGST 226. Philosophy and Kabbalah in Jewish Society: Middle Ages and Early Modern Period

(Same as RELIGST 326) Characteristics of religious philosophy from Saadia Gaon to Maimonides, Jewish opposition to and support of philosophy in the medieval Christian and Muslim world, texts from the early development of Kabbalah, the relationship between philosophy and Kabbalah, and conflicting views of Kabbalah from the 16th through 18th centuries.

5 units, *not given this year*

RELIGST 226A. Judaism and Hellenism

(Same as RELIGST 326A) interactions and conflicts between Jews and Greeks in the centuries following the conquests of Alexander the Great and the cultural/religious repercussions of their encounter. In what ways were Jews influenced by Greek culture? In what ways, and for what reasons, did they resist it? And how the interaction of these cultures shape the subsequent development of Judaism and Christianity? Jewish texts in the Greco-Roman period, including Jewish-Greek writers like Philo of Alexandria, the Apocrypha, the Dead Sea Scrolls, selected writings from the New Testament, and the Passover Haggadah. GER:DB-Hum

3-5 units, *Win (Weitzman, S)*

RELIGST 227. The Qur'an

(Same as RELIGST 327) Early history, themes, structure, chronology, and premodern interpretation. Relative chronology of passages. GER:DB-Hum

5 units, *not given this year*

RELIGST 237. Jewish and Christian Rome, 1st to 6th Centuries

To what extent are Judaism and Christianity products of the Roman Empire, and shaped by its politics? Literature concerning Jewish and Christian perceptions of power, and archaeological and artistic traces of both religions in the imperial city of Rome. What roles did strategies of resistance and accommodation play in the formation of these religious communities' emerging identities? Possible optional field trip to Rome over Spring break. GER:DB-Hum

5 units, *not given this year*

RELIGST 238. Christian Neo-Platonism, East and West

(Same as RELIGST 338) Christianity's shift to neo-Platonic Greek philosophical categories and its significance for contemporary spirituality. Readings from Plotinus, Proclus, Greek fathers such as Pseudo-Dionysus, and from Ambrose and Augustine. GER:DB-Hum

3-5 units, *not given this year*

RELIGST 239. Luther and the Reform of Western Christianity

(Same as RELIGST 339) Luther's theology, ethics, biblical interpretation, and social reforms and their significance for the remaking of Western Christianity. Readings include Luther's own writings and secondary sources about Luther and his world. GER:DB-Hum

3-5 units, *not given this year*

RELIGST 247. Chinese Buddhist Texts

(Same as RELIGST 347) From the Han Dynasty onwards, including sutra translations, prefaces, colophons, and biographies. Prerequisite: reading competence in Chinese. GER:DB-Hum

3-5 units, *Aut (Harrison, P)*

RELIGST 248. Chinese Buddhism in World Historical Perspective

(Same as RELIGST 348) Shared cosmologies, trade routes, and political systems. Prerequisite: background in Chinese or Japanese.

3-5 units, *not given this year*

RELIGST 248A. Chinese Buddhism Beyond the Great Wall

(Same as RELIGST 348A) The thought, practice, and cultural resonance of the sorts of originally Chinese Buddhism that flourished to the north and northwest of China proper during the two to three centuries following the fall of the Tang - i.e., under the Khitan Liao (907-1125) and the Tangut Xixia (1032-1227) dynasties - with special emphasis on the later fortunes of the Huayan, Chan, and Mijiao (Esoteric) traditions. Prerequisite: reading knowledge of Chinese. GER:DB-Hum

3-5 units, *Spr (Gimello, R)*

RELIGST 250. Classics of Indian Buddhism

Texts in English translation including discourses (sutras), philosophical treatises, commentaries, didactic epistles, hymns, biographies, and narratives. GER:DB-Hum

4 units, *not given this year*

RELIGST 250B. Depictions of the Buddha

(Same as RELIGST 350B) The image of the Buddha changes relatively little from its earliest conceptions. The role of the image and the notion of the Buddha do change fundamentally with time and place. South Asian depictions of the Buddha from the earliest symbolic representations to the wrathful and peaceful forms found in the esoteric Buddhism of India and the Himalayas, as well as the changing conceptions of the Buddha to which these depictions are related. GER:DB-Hum

3-5 units, *Win (Luczanits, C)*

RELIGST 251. Readings in Indian Buddhist Texts

(Same as RELIGST 351) (Graduate students register for 351.) Introduction to Buddhist literature through reading original texts in Sanskrit. Prerequisite: Sanskrit. GER:DB-Hum

3-5 units, *not given this year*

RELIGST 251A. Buddhist Visions of Paradise

(Same as RELIGST 351A) Textual and art-historical evidence for the early development in the greater Indian cultural area of the cult of the Buddhas of the present and their paradise worlds ("Pure Land Buddhism"). GER:DB-Hum

3-5 units, *Win (Harrison, P)*

RELIGST 253. Mountains, Buddhist Practice, and Religious Studies

(Same as RELIGST 353) The notion of the sacred mountain. Readings from ethnographic and theoretical works, and primary sources. GER:DB-Hum

3-5 units, *not given this year*

RELIGST 254. Recent Contributions to Buddhist Studies

May be repeated for credit.

4 units, *not given this year*

RELIGST 257. Readings in Daoist Texts

(Same as RELIGST 357) Readings from primary sources. Prerequisite: classical Chinese.

4 units, *not given this year*

RELIGST 258. Japanese Buddhist Texts

(Same as RELIGST 358) Readings in medieval Japanese Buddhist materials. May be repeated for credit. Prerequisite: background in Japanese or Chinese. GER:DB-Hum

3-5 units, *Aut (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, not given this year

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, EC-Gender

4 units, not given this year

RELIGST 271A. 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

4-5 units, not given this year

RELIGST 271B. Dante's Spiritual Vision

Mysticism, poetry, ethics and theology in Dante's Divine Comedy. Brief, supplementary readings from both classical authors, like St. Augustine and St. Thomas, and modern writers. Prerequisite: 271A. GER:DB-Hum

4-5 units, not given this year

RELIGST 273. Historicism and Its Problems

(Same as RELIGST 373) The emergence, varieties, and crises of historicism as a world view and approach to the study of religion in the 19th and 20th centuries. The implications of historical reason and historical consciousness for the philosophy of religion, ethics, and theology. GER:DB-Hum

3-5 units, not given this year

RELIGST 274. From Kant to Kierkegaard

(Same as RELIGST 374) (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

3-5 units, not given this year

RELIGST 275. Kierkegaard and Religious Existentialism

(Same as RELIGST 375) (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

3-5 units, not given this year

RELIGST 278. Heidegger: Confronting the Ultimate

(Same as RELIGST 378) Heidegger's work on meaning, the self, and the sacred. Texts include *Being and Time*, courses and opuscula up to 1933, the Letter on Humanism, and Contributions of Philosophy. GER:DB-Hum

3-5 units, Win (Sheehan, T)

RELIGST 279. Heidegger and the Holy

(Same as RELIGST 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 280. Schleiermacher

(Same as RELIGST 380) Idealist philosopher, Moravian pietist, early German Romantic, co-founder of the University of Berlin, head preacher at Trinity Church, translator of Plato's works, Hegel's opponent, pioneer in modern hermeneutics, father of modern theology. Schleiermacher's controversial reconception of religion and theology in its philosophical context. GER:DB-Hum

3-5 units, not given this year

RELIGST 290. Majors Seminar

Required of all majors and joint majors. The study of religion reflects upon itself. Representative modern and contemporary attempts to "theorize," and thereby understand, the phenomena of religion in anthropology, psychology, sociology, cultural studies, and philosophy. WIM. WIM

5 units, Win (Sokness, B)

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 (Staff), Win (Staff), 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 COURSES IN RELIGIOUS STUDIES**RELIGST 219. Buddhism and Death**

The role of pre and post mortem practices in ancient and modern Buddhist traditions; examples from India, China, and Japan. How the clergy and laity conceived of the process of dying, and how those beliefs were transformed into rituals.

4 units, not given this year

RELIGST 301. Classical Islamic Law

(Same as RELIGST 201) Emphasis is on methods of textual interpretation. History of premodern Islamic law, including origins, formation of schools of law, and social and political contexts. Laws of sale, marriage, divorce, and the obligation to forbid wrong.

3-5 units, Aut (Sadeghi, B)

RELIGST 303. Myth, Place, and Ritual in the Study of Religion

(Same as RELIGST 203) Sources include: ethnographic texts and theoretical writings; the approaches of Charles Long, Jonathan Z. Smith, Victor Turner, Michael D. Jackson, and Wendy Doniger; and lived experiences as recounted in Judith Sherman's *Say the Name: A Survivor's Tale in Prose and Poetry*, Jackson's *At Home in the World*, Marie Cardinal's *The Words to Say It*, and John Phillip Santos' *Places Left Unfinished at the Time of Creation*.

3-5 units, not given this year

RELIGST 304A. Theories and Methods

Required of graduate students in Religious Studies. Approaches to the study of religion. Prerequisite: consent of instructor.

4 units, Aut (Yearley, L)

RELIGST 304B. Theories and Methods

Required of graduate students in Religious Studies. Approaches to the study of religion. Prerequisite: consent of instructor.

4 units, not given this year

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, not given this year

RELIGST 317. Japanese Studies of Religion in China

(Same as RELIGST 217) (Graduate students register for 317.) Readings in Japanese secondary sources on Chinese religions.

3 units, not given this year

RELIGST 321. The Talmud

(Same as RELIGST 221) Strategies of interpretation, debate, and law making. Historical contexts. Prerequisite: Hebrew.

4 units, not given this year

RELIGST 321A. Philology of Rabbinic Literature

(Same as RELIGST 221A) The genesis of rabbinic texts as texts. Evolution from oral stage to manuscript to printed text. Questions of redaction versus edition. Focus on Palestinian and Babylonian Talmud, with excursions into midrashic texts. Prerequisite: strong background in Hebrew. Knowledge of Aramaic preferred.

3-5 units, Aut (Fonrobert, C; Balberg, M)

RELIGST 321B. The Talmud as Literature

(Same as RELIGST 221B) In what sense can Talmud be studied as literature? Which voices can be identified? Concepts of author, editor, or redactor. The basic textual units of Talmud: sugya, chapter, and tractate. The sugya as literary genre. The aesthetic of talmudic dialectics. Prerequisite: Strong Hebrew, Aramaic preferred.

3-5 units, Spr (Fonrobert, C)

RELIGST 322B. Sufism Seminar

(Same as RELIGST 222B) Sufism through original texts and specialized scholarship. Prerequisite: ability to read at least one major language of Islamic religious literature (Arabic, Persian, Turkish, Urdu).

3-5 units, Aut (Bashir, S)

RELIGST 322C. Debauchery and asceticism

(Same as RELIGST 222C) Arabic texts written by and about early Muslim figures famous either for their limitless self-indulgence or their rigorous self-denial. Language and style of these texts, their implied or explicit dialogue with religious values, and their possible relation to each other. Questions of representation, self-representation, and biographical fallacy. Intended for students with reading knowledge of Arabic.

3-5 units, Win (Cooperman, M)

RELIGST 323A. The Arabic Qur'an

(Same as RELIGST 223A) Early history, language, structure, style, chronology, motifs, themes, and interpretation. Knowledge of Arabic required.

3-5 units, Win (Sadeghi, B)

RELIGST 324. Classical Islamic Texts

(Same as RELIGST 224) Premodern Islamic scholarship. Genre-specific historical research methods. The hadith literature, tafsir, biographical dictionaries, fiqh, tarikh, and geographical works. Prerequisite: reading knowledge of Arabic.

3-5 units, not given this year

RELIGST 324B. Unveiling the Sacred: Explorations in Islamic Religious Imagination

(Same as RELIGST 224B) Poetry and prose in translation as well as historical studies. Islamic movements invested in the idea that the sensory world has a hidden or esoteric counterpart that can be understood or experienced through following particular religious programs. Various forms of Shi'ism and Sufism, millenarian and apocalyptic movements, the Nation of Islam and its offshoots. Philosophical propositions, historical contexts, and the role of ritual in the construction of religious systems.

3-5 units, Spr (Bashir, S)

RELIGST 326. Philosophy and Kabbalah in Jewish Society: Middle Ages and Early Modern Period

(Same as RELIGST 226) Characteristics of religious philosophy from Saadia Gaon to Maimonides, Jewish opposition to and support of philosophy in the medieval Christian and Muslim world, texts from the early development of Kabbalah, the relationship between philosophy and Kabbalah, and conflicting views of Kabbalah from the 16th through 18th centuries.

5 units, not given this year

RELIGST 326A. Judaism and Hellenism

(Same as RELIGST 226A) interactions and conflicts between Jews and Greeks in the centuries following the conquests of Alexander the Great and the cultural/religious repercussions of their encounter. In what ways were Jews influenced by Greek culture? In what ways, and for what reasons, did they resist it? And how the interaction of these cultures shape the subsequent development of Judaism and Christianity? Jewish texts in the Greco-Roman period, including Jewish-Greek writers like Philo of Alexandria, the Apocrypha, the Dead Sea Scrolls, selected writings from the New Testament, and the Passover Haggadah.

3-5 units, Win (Weitzman, S)

RELIGST 327. The Qur'an

(Same as RELIGST 227) Early history, themes, structure, chronology, and premodern interpretation. Relative chronology of passages.

5 units, not given this year

RELIGST 328S. The Study of the Midrash

Two-week block seminar; four sessions. Talmudic philology; development and transmission of the Talmudic text and manuscripts. Relationship between Midrash and Mishnah and between Mishnah and Tosefta; development of talmudic sugiot; relationship between the Babylonian and Palestinian Talmud.

1-2 units, offered occasionally

RELIGST 338. Christian Neo-Platonism, East and West

(Same as RELIGST 238) Christianity's shift to neo-Platonic Greek philosophical categories and its significance for contemporary spirituality. Readings from Plotinus, Proclus, Greek fathers such as Pseudo-Dionysus, and from Ambrose and Augustine.

3-5 units, not given this year

RELIGST 339. Luther and the Reform of Western Christianity

(Same as RELIGST 239) Luther's theology, ethics, biblical interpretation, and social reforms and their significance for the remaking of Western Christianity. Readings include Luther's own writings and secondary sources about Luther and his world.

3-5 units, not given this year

RELIGST 347. Chinese Buddhist Texts

(Same as RELIGST 247) From the Han Dynasty onwards, including sutra translations, prefaces, colophons, and biographies. Prerequisite: reading competence in Chinese.

3-5 units, Aut (Harrison, P)

RELIGST 348. Chinese Buddhism in World Historical Perspective

(Same as RELIGST 248) Shared cosmologies, trade routes, and political systems. Prerequisite: background in Chinese or Japanese.

3-5 units, not given this year

RELIGST 348A. Chinese Buddhism Beyond the Great Wall

(Same as RELIGST 248A) The thought, practice, and cultural resonance of the sorts of originally Chinese Buddhism that flourished to the north and northwest of China proper during the two to three centuries following the fall of the Tang - i.e., under the Khitan Liao (907-1125) and the Tangut Xixia (1032-1227) dynasties - with special emphasis on the later fortunes of the Huayan, Chan, and Mijiao (Esoteric) traditions. Prerequisite: reading knowledge of Chinese.

3-5 units, Spr (Gimello, R)

RELIGST 349. Meditation and Mythology in Chinese Buddhism

Readings in Chinese texts and English scholarly literature on issues such as specific techniques and hagiographical imagery in Chinese Buddhist traditions of self-cultivation. Prerequisite: background in Chinese or Japanese.

3-5 units, not given this year

RELIGST 350. Modern Western Religious Thought Proseminar

Selected topics in recent and contemporary religious thought. May be repeated for credit.

1-5 units, Win (Sockness, B)

RELIGST 350B. Depictions of the Buddha

(Same as RELIGST 250B) The image of the Buddha changes relatively little from its earliest conceptions. The role of the image and the notion of the Buddha do change fundamentally with time and place. South Asian depictions of the Buddha from the earliest symbolic representations to the wrathful and peaceful forms found in the esoteric Buddhism of India and the Himalayas, as well as the changing conceptions of the Buddha to which these depictions are related.

3-5 units, Win (Luczanits, C)

RELIGST 351. Readings in Indian Buddhist Texts

(Same as RELIGST 251) (Graduate students register for 351.) Introduction to Buddhist literature through reading original texts in Sanskrit. Prerequisite: Sanskrit.

3-5 units, not given this year

RELIGST 351A. Buddhist Visions of Paradise

(Same as RELIGST 251A) Textual and art-historical evidence for the early development in the greater Indian cultural area of the cult of the Buddhas of the present and their paradise worlds ("Pure Land Buddhism").

3-5 units, *Win (Harrison, P)*

RELIGST 353. Mountains, Buddhist Practice, and Religious Studies

(Same as RELIGST 253) The notion of the sacred mountain. Readings from ethnographic and theoretical works, and primary sources.

3-5 units, *not given this year*

RELIGST 357. Readings in Daoist Texts

(Same as RELIGST 257) Readings from primary sources. Prerequisite: classical Chinese.

4 units, *not given this year*

RELIGST 358. Japanese Buddhist Texts

(Same as RELIGST 258) Readings in medieval Japanese Buddhist materials. May be repeated for credit. Prerequisite: background in Japanese or Chinese.

3-5 units, *Aut (Bielefeldt, C)*

RELIGST 359A. Religion and Performance

(Same as RELIGST 159A) What happens when religion is viewed through the lens of performance? Texts become dramas, songs, recitations, oral commentaries, dances, movies, and political appropriations. Beliefs become embodied enactments; doctrine puts on a costume and indulges in role play. Approaches to performance theory through religious enactments such as ritual, prayer, festival, drama, music, and film. Most examples from S. Asian religions; students may undertake research projects into other cultures and traditions.

4 units, *not given this year*

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, *Win (Yearley, L)*

RELIGST 373. Historicism and Its Problems

(Same as RELIGST 273) The emergence, varieties, and crises of historicism as a world view and approach to the study of religion in the 19th and 20th centuries. The implications of historical reason and historical consciousness for the philosophy of religion, ethics, and theology.

3-5 units, *not given this year*

RELIGST 374. From Kant to Kierkegaard

(Same as RELIGST 274) (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.

3-5 units, *not given this year*

RELIGST 375. Kierkegaard and Religious Existentialism

(Same as RELIGST 275) (Graduate students register for 375.) Close reading of Kierkegaard's magnum opus, *Concluding Unscientific Postscript to Philosophical Fragments*, in its early 19th-century context.

3-5 units, *not given this year*

RELIGST 378. Heidegger: Confronting the Ultimate

(Same as RELIGST 278) Heidegger's work on meaning, the self, and the sacred. Texts include *Being and Time*, courses and opuscula up to 1933, the *Letter on Humanism*, and *Contributions of Philosophy*.

3-5 units, *Win (Sheehan, T)*

RELIGST 379. Heidegger and the Holy

(Same as RELIGST 279) 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 380. Schleiermacher

(Same as RELIGST 280) Idealist philosopher, Moravian pietist, early German Romantic, co-founder of the University of Berlin, head preacher at Trinity Church, translator of Plato's works, Hegel's opponent, pioneer in modern hermeneutics, father of modern theology. Schleiermacher's controversial reconception of religion and theology in its philosophical context.

3-5 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 (Staff), Win (Staff), Spr (Staff), Sum (Staff)*

RELIGST 390. Teaching in Religious Studies

Required supervised internship for PhDs.

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

RELIGST 391. Pedagogy

Required of Ph.D. students. May be repeated for credit.

1 unit, *Aut (Rosenberg, J)*

RELIGST 392. Candidacy Essay

Prerequisite: consent of graduate director. May be repeated for credit.

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

RELIGST 395. Master of Arts Thesis

2-9 units, *Aut (Staff), Win (Staff), 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, *Spr (Fonrobert, C)*

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