

# RELIGIOUS STUDIES

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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 general requirements for a B.A. in Religious Studies are 60 units of course work in the department (no more than 10 units of which can be taken satisfactory/no credit), including 9 to 15 units in introductory courses (numbered 1-89). At least two introductory courses must be in diverse religious traditions (see below). At least 40 units are to be taken in courses numbered above 100, including no fewer than three seminars numbered above 200. All majors are required to take 290, Majors Seminar. Up to 10 units of directed reading may count towards the major.

In meeting these requirements, a student is expected to structure a coherent program of study in consultation with his or her adviser. This may be done in a number of ways. The student may choose to concentrate in one of three areas: religious traditions; ethics and philosophy of religion; or religion, culture, and comparative studies. Religious traditions consists of three sub-fields: Christianity, East Asian religions, and Judaism. Alternatively, the student may construct a self-designed concentration across these (or other) areas, again in consultation with the adviser.

The student is expected to take a minimum of 25 units in the area of concentration. Relevant courses listed in one area may, with the written consent of the Undergraduate Director, be counted in another. Approved courses offered by other departments may also be counted.

### MINORS

The minor requires at minimum seven courses of 3 or more units for a minimum of 30/maximum of 36 units of graded work. Students must complete two introductory courses (numbered 1-89), at least two topics in religion courses (numbered 101-189) and at least one seminar (numbered 201-289). Remaining units must be taken in courses numbered 101 and above. One course in directed reading (199) may count towards the minor, and students may petition for other Stanford courses to fulfill minor requirements. Students are strongly encouraged to focus their program of study in one of the established department areas of concentration, but may also design the minor to supplement their major. Examples of minor concentrations are available from the undergraduate assistant. Minors must take courses from at least two Religious Studies faculty members. Students must declare the minor no later than the last day of the quarter two quarters before degree conferral.

It is possible for minors to write a senior essay in Religious Studies, but only with the consent of the Undergraduate Director and the student's major adviser. Students writing the senior essay are required to complete 197 (Senior Essay) in addition to the minor course requirements, and should plan on one directed reading course as part of their program requirements (199).

## SENIOR ESSAY/HONORS

Majors in Religious Studies (RS) are encouraged to write a senior essay in Religious Studies. The essay allows students to apply knowledge and skills learned in the classroom to a topic of personal interest. It also provides a focused research experience under the tutelage of a Religious Studies faculty member, thereby offering students a chance to improve research and writing skills indispensable to graduate work in the humanities and useful in a wide variety of professions.

The essay may be on any approved topic in Religious Studies. Students should begin conversations about the senior essay with Religious Studies faculty and the Undergraduate Director soon after declaring the Religious Studies major. While the bulk of the essay is generally written during the senior year, students are advised to begin conceptualizing a project at the end of the junior year in order to take advantage of summer research opportunities. Students unsure about which faculty member would be most knowledgeable in the area of interest should ask the undergraduate assistant in the department for a copy of the leaflet, *Religious Studies at Stanford*. A proposal for the senior essay, consisting of a completed application form, a copy of the transcript, and a one-to-two page description of the topic signed by the prospective essay adviser, should be submitted by the end of Spring Quarter of the junior year, and in no case later than the end of the third quarter prior to graduation. The application is then reviewed by the Undergraduate Director who either approves the project or requests resubmission with revisions.

Students must take 197 (Senior Essay) for a letter grade and 3 to 5 units in the senior year while writing the thesis. These units are in addition to the total number of units (60) required for successful completion of the major. Students are allowed up to 10 letter grade units in senior essay. Essays-in-progress are also discussed in the Majors Seminar, 290.

Senior essays of exceptional merit are submitted to the Religious Studies faculty for honors consideration. There is no honors essay in Religious Studies; rather, all senior essays are eligible for receiving the honors distinction if the essay receives a grade of 'A' or 'A-.' Those who successfully earn honors are acknowledged publicly during the department's commencement exercise, and the honors distinction is also recorded on the final University transcript.

Further details and guidelines for the senior essay are available from the department undergraduate assistant.

## 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, Judaic studies, Western religions, and modern Western religious thought. Students who wish to specialize in other fields must obtain early approval by the faculty.

**Stages of Advancement**—The three stages through which the student advances to the degree are: (1) in the first two years, the student refines an area of specialization within the chosen field of study in preparation for candidacy; (2) after attaining candidacy, the student concentrates on the area of specialization in preparation for the qualifying examination; (3) the student writes a dissertation and defends it in the University oral examination.

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

**Courses**—Each student satisfactorily completes the two graduate seminars (304A and B) 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.

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

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

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

#### Ph.D. MINOR IN RELIGIOUS STUDIES

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

#### JOINT Ph.D. IN RELIGIOUS STUDIES AND HUMANITIES

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

## COURSES

Course levels:

- 1- 89 Introductory (4 units)
- 101-189 Undergraduate Lecture Courses (4 or 5 units)
- 197-199 Undergraduate Directed Reading (variable units)
- 201-290 Undergraduate Seminars (4 or 5 units)
- 299 Graduate Directed Reading (variable units)
- 301-399 Graduate Seminars, Research, and Teaching (variable units)

## INTRODUCTORY

**1. Introduction to Religion**—Cross-disciplinary approach to the beliefs, practices, experiences, and institutions that, to individuals of diverse epochs and cultures, have comprised the phenomenon called religion. Issues: prophets and founders; God and the gods; scriptures and their interpretation; annual and life-cycle rituals; faith, reason, and mysticism; the impact(s) of modernity. GER:3a

4 units, not given 2001-02

**6N. Stanford Introductory Seminar: Buddhist Meditation Teachings**—Preference to freshmen. Contemplative practices have been at the center of the Buddhist tradition from its origins in ancient India to its spread into the modern West. The history and character of these practices as described in Buddhist literature. Yoga techniques of the early Indian ascetics. The development of tradition in India, China, and Japan. Meditation in some of the major Buddhist systems, from the Abhidharma to Tantra and Zen. Topics: spiritual techniques, from simple breathing and mindfulness practices to complex intellectual and visionary exercises; spiritual models, from elaborate monastic programs of mental cultivation to radical critiques of meditation that call into question the rationale and value of the contemplative life. GER:3a

3 units, Aut (Bielefeldt)

**8. Religion in America**—Interdisciplinary introduction to the diversity of religious communities in the U.S. Important religious events, figures, and developments in American religions. Topics: civil religion, indigenous worldviews, new religious expressions, popular religions, and religion and social conflict. GER:3a,4b

4 units, Aut (Busto)

**11. Religious Classics of Asia**—Important texts from S. Asia, including discussion of the idea of text; culture-specific ways of receiving and interpreting texts; interactions of such categories as oral and written, classical and folk, elite and popular in Indian traditions. Texts: *Upanisads*, *Sattipathana Sutta*, *Bhagavad Gita*, *Ramayana*, *Devi Mahatmya*, devotional poetry, and drama. Emphasis is on Hinduism, with materials from S. Asian Buddhism, Jainism, and Islam.

4 units, not given 2001-02

**12. Religions of India**—The history of religious traditions in the Indian subcontinent (including indigenous or "tribal" religions, Hinduism, Buddhism, Jainism, Islam, Sikhism, and Christianity), representative texts and practices, and some issues of religious identity and conflict in modern India. GER:3a,4a

4 units, not given 2001-02

**14. Introduction to Buddhism**—Introduction to the life and teachings of the canonical Buddha and to the various Buddhist cultures that have drawn inspiration from the movement he created. Materials from India, China, Japan, and Tibet are examined in terms of their doctrinal content, institutional basis, ritual context and implications for the changing Buddhist understandings of the path to liberation. GER:3a,4a

4 units, Aut (Faure)

**15. The Hebrew Bible**

4 units, not given 2001-02

**18. Zen Buddhism**—Introduction to classical Zen thought in China, its background, origins, and development. GER:3a,4a

4 units, Spr (Bielefeldt)

**20. Chinese Religious Thought and Practice**—Introduction to the religious traditions of China, emphasizing Buddhism and Taoism.

4 units, not given 2001-02

**23. Introduction to Judaism**—The historical development of Jewish religious thought and practice, from the biblical period to the present.

Various kinds of texts reflecting that development: scriptural, liturgical, midrashic, legal, historical, and philosophical. The Sabbath, and yearly festivals and sacred days. GER:3a

4 units, Aut (Eisen)

**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:3a

4 units, Spr (Pitkin)

**25. Introduction to New Testament Literature**—The more important writings in the *New Testament* (and several non-canonical early Christian works), and recent scholarly treatment of this literature. Emphasis is on the historical and social dynamics which influenced the *New Testament's* leading ideas, including its differing portraits of Jesus and its several understandings of divine action.

4 units, not given 2001-02

**27. Introduction to Islam: Faith, Practice and Experience**—The meaning of Islam as a worldview and a moral system. What it means to be Muslim. Beliefs, practices, and culture. Readings from scripture, literature, and theological explication. Historical content will be interwoven into the material. GER:3a

4 units, Spr (Azam)

**29. Imagining Jewish Civilization**—(Same as History 88.) Interdisciplinary introduction to the various forms of Jewish self-expression, literature, religion, and history from the Biblical period to the present. Topics: power and powerlessness, conflicting notions of the divine, evil, beauty, community, gender, and learning through the ages. Guest lectures, films, reading of primary and secondary texts.

5 units, not given 2001-02

**30. Modern Christian Theology: Issues and Problems**—Challenges to Christian belief posed by modernity (e.g., the historical reliability of Christian scriptures, the rise of secularism as a world view, the historicization of human thought and culture, the quest for political justice and liberation, the rise of protest atheism, the presence of "other" religions, the meaning of religious discourse in a scientific age) and responses to these challenges by classic and contemporary Christian thinkers since the Enlightenment. Specific issues and figures rotate. GER:3a

4 units, not given 2001-02

**42. Philosophy of Religion**—Classic and modern questions in the philosophy of religion are 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.

4 units, not given 2001-02

**53. Jews and Judaism in America**—The interaction between the character of the American Jewish community and the forms of Judaism developed in this country is examined against the background of American ethnicity. Historical, literary, sociological, and theological materials.

4 units, not given 2001-02

**55. Introduction to Chinese Religions**—Confucianism, Daoism, Buddhism, and the interchange among these belief systems and institutions. Set against the background of Chinese history, society, and culture, with attention to elite and popular religious forms.

4 units, not given 2001-02

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

4 units, Aut (Pregadio)

**58. Religion and Society in Traditional China**—The late medieval period in China. How questions of authority marking the political and socioeconomic transformations of the Song period were reflected in changing religious perspectives and practices.

4 units, not given 2001-02

**65. Introduction to Christian Ethics**—The concepts, sources, and methods employed in the ethical reflections of major Christian thinkers from traditional to contemporary (e.g., Augustine, Aquinas, and Stanley Habermas). Their understandings of society, the meaning of our lives, the kind of people we ought to be, and how we make practical moral judgments.

4 units, not given 2001-02

**77. God in the Modern and Postmodern World**—The dialogue of philosophy and religion from Kierkegaard's leap of faith to Heidegger's pious agnosticism, and beyond.

4 units, not given 2001-02

**80. Introduction to Rabbinic Culture**—The genres of rabbinic culture and the issues which have shaped its worldview in different times and places. Selections from rabbinic texts (in English translation): midrash, Mishna, Talmud, codes, and responsa. The legitimacy of rabbinic authority and its institutions, the value of oral Torah and discipleship, the nature and place of dissent, diaspora vs. Israel, perceptions of other religions and cultures, the tension between family life and study, the status of women, the relationship between custom and law, the expansion of the realm of norms, the challenge of modernity. GER:3a

4 units, not given 2001-02

## UNDERGRADUATE LECTURES

### ASIAN RELIGIONS

**104. Views of the Human Body in Daoism**—The human body as seen in several Daoist traditions and related areas, particularly cosmology and medicine. The major sources (including images and charts) and the views of the human being that they reflect.

4 units, Win (Pregadio)

**111. Early Confucian Thought**—The development of early Confucian thought (*rujia sixiang*) from its origins in the institutions, values, and practices of the Zhou aristocratic warrior tradition, through its theoretical elaboration in the works of Confucius, Mencius, and Xunzi. Focus is on using translations of primary texts and secondary studies to evaluate the nature of early Confucianism as an ethical philosophy, and show how this philosophy was informed by larger developments within the cultural and intellectual history of ancient China.

4 units, Aut (Sahleen)

**113. Introduction to the Daoist Religion**—The major schools and practices of Daoism, China's indigenous higher religion. The historical framework, with the texts of Laozi and Ahuaungzi, cosmology, and a variety of beliefs and practices of various periods. Modern Daoist liturgy and its relationship with popular religion.

4 units, not given 2001-02

**116. Japanese Buddhism**—The history and teachings of Buddhism in Japan, emphasizing the early and medieval periods. GER:3a

5 units, not given 2001-02

**117. Syncretism and Sectarianism in Chinese Buddhism**—Dialectical relationships between sectarian and syncretic tendencies, conservative and subversive elements, and orthodoxy and heterodoxy in the development of Chinese Buddhism. Prerequisite: consent of instructor.

5 units, not given 2001-02

**118. Ritual in East Asian Buddhism**—Rituals and symbolic representations of the relationship between the sacred and profane in E. Asian religious traditions.

4 units, not given 2001-02



**119. Gandhi and Non-Violence**—M. K. Gandhi, known as “Mahatma” (saint or holy man), is one of the most influential figures of the 20th century and is especially associated with the development of ahimsa (nonviolence) as a political force and social ideal. Violence/nonviolence in Hinduism, Buddhism, and Jainism. Gandhi, his life, ideas, and influence, through his own autobiography and writings, and through writings by others.

*4 units, not given 2001-02*

**124. Religion in Japan**—The history and characteristics of Japanese religious tradition. Limited enrollment.

*5 units, not given 2001-02*

**136. Buddhist Yoga**—Introduction to Buddhist models of spiritual practice, with emphasis on issues in the interpretation of the contemplative path. Limited enrollment.

*4 units, not given 2001-02*

**150. Mahayana Buddhism**—Introduction to the Lotus school of Mahayana; its Indian sources, Chinese formulation, and Japanese developments.

*5 units, not given 2001-02*

**156. Goddesses and Gender in Indian Religion**—In India, there are many female forms of the divine, some with local and particular functions, some considered supreme and infinite. Goddesses through literature, ritual, history, film, and multidisciplinary scholarly analysis. Focus is on the central question: What do gendered constructions of God have to do with the construction of gender in human society? Euro-American feminists in the late 20th century assumed that the presence of powerful goddesses is empowering for women. Guest speakers. GER:3a

*4 units, Aut (Hess)*

**170. Gender in Traditional China**—(Enroll in Asian Languages 170.)

*4 units, Spr (Lee)*

#### CHRISTIANITY

**106. God and Christ: Evolution of Christian Doctrine**—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 church rituals that led to these doctrines. GER:3a

*4 units, not given 2001-02*

**107B. Introduction to Russian Orthodox Christianity and Iconography**—(Same as Art History 107B.) Religious art as an avenue for exploring the history and beliefs of Eastern Orthodox Christianity. Studies early Christian examples of religious art, the evolution of Byzantine religious art, the doctrinal debates of the iconoclastic period (8th-9th centuries), and the Byzantine cultural package transmitted to Kievan Rus in the 10th-11th centuries. The evolution of Orthodox beliefs, practices, spirituality, regional schools of art, the growth of Russian themes in religious art, the interrelationship between written texts and icons, the techniques of making an icon, and the symbolic language in which icons are “written.” The classical period of Russian icon painting, the 11th-17th centuries. How to read the symbolic language. Readings: Russian saints’ *vitae*, iconography, techniques used in painting icons, Eastern Christianity, and illustrations.

*4 units, Aut (Kollmann)*

**109. God and Gender: Christianity through the Eyes of Women**—Introductory survey of contemporary feminist critiques and revisions of traditional Christian beliefs and practices. Recent contributions by womanist, Mujerista, and Asian feminists. GER:3a,4c

*4 units, not given 2001-02*

**126. Protestant Reformation**—16th-century evangelical reformers (Luther, Calvin) and reform movements (Lutheran, Reformed, Anabaptist) in their medieval context. GER:3a

*4 units, Win (Pitkin)*

**142. Early Christianity**—The Christian movement to 600 A.D., emphasizing its distinctive beliefs and practices, the importance of Christianity to changes within the late-Roman world, and emergent beliefs and practices that distinguished Christians from other groups and among themselves. Primary documents (ancient texts in translation) and surviving art and architecture show early Christianity’s modes of community organization, debates about orthodox and heretical teaching, and interaction with other religions. Thematic interest concerns deployment of “holy power” in people, places, rituals, objects.

*4 units, not given 2001-02*

**145. Protestantism: Ethics and Community**—The structure and development of ethical thought in the Protestant theological tradition(s), from the Reformation to the 20th century. Readings in primary texts of representative authors: e.g., Luther, the Anabaptists, Spencer, Edwards, Schleiermacher, Troeltsch, Barth, R. Niebuhr, Gustafson.

*4 units, not given 2001-02*

**146. Power in the Blood: Evangelical Christianity in the United States**—The history, theology, and subculture of Protestant Evangelicalism. Topics: the rise of fundamentalism, biblical interpretation, missions, politics, the Second Coming, Christian music, parachurch organizations, charismatic movements, televangelism, biblical feminism. GER:3a

*4 units, Spr (Busto)*

**167. Medieval and Renaissance Religious Philosophy**—Survey of medieval and Renaissance philosophy, focusing on God, world, and words. A pervasive 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, semiotics. Readings from Augustine, Anselm, Aquinas, Scotus, and Ockham, etc. GER:3a

*4 units, not given 2001-02*

**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, aesthetic 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:3a,4c

*4 units, Win (Gelber)*

**173A. Religion in the Age of Reason**—Western religious thought during the European Enlightenment (1650-1800). Figures and movements: the Deists, Locke, and Hume in England; the *philosophes*, Voltaire, and Rousseau in France; Pietism, Protestant Orthodoxy, Leibniz, and Kant in Germany.

*4 units, not given 2001-02*

**177. Religious Existentialism**—Introduction to the influence of existentialism on religious thought since Kierkegaard.

*5 units, not given 2001-02*

**186. 20th-Century Christian Thought**—Introduction to systematic theology in the 20th century through the study of the main proponents of dialectical or Neo-Orthodox theology: Karl Barth, Rudolf Bultmann, Reinhold Niebuhr, and Paul Tillich.

*4 units, not given 2001-02*

#### JUDAISM

**123/333. Jewish Law and Religion: Between Tradition and Innovation**—(Graduate students register for 333; same as Law 533.) The connection between religion and law, as reflected in Jewish legal sources, especially Talmud, medieval and early modern codes, and medieval and

modern responsa literature. Tension between tradition and innovation: what are the legal strategies and principles of adaptation to a changing cultural and political environment? Issues: capital punishment, status of non-Jews, public space (the Eruv controversy), and reproductive ethical issues. Focus is on readings from the mishnaic and talmudic sources, and the post-talmudic responsa literature, supplemented by secondary literature. Texts in translation, but students with Hebrew knowledge can form extra section. GER:3a

*4 units, Win (Fonrobert)*

**127. Classical Judaism**—Introduction to various genres of Rabbinic literature. Close reading of selected Midrashic texts in translation. Additional section for students with Hebrew.

*5 units, not given 2001-02*

**128. Women and Judaism**—The role and image of women in classical Judaism; responses of modern Jewish women to traditional conceptions of women and femininity. Recent attempts to create a feminist Judaism.

*5 units, not given 2001-02*

**134. The Hebrew Bible and Its Early Interpreters**—The process of canonization and redaction, the question of authorship, the different genres of biblical literature, the tension between biblical law and narrative, prophetic criticism of ritual, inner-biblical (re-)interpretation. Early interpreters of biblical texts: Pseudepigrapha, Dead Sea Scrolls, Philo, Paul, Matthew, and Rabbinic Midrash.

*5 units, not given 2001-02*

**161. Modern Jewish Thought: Zionism and the State of Israel**—How Zionist ideologies and the “civil religion” of Israel have been influenced by major currents in Jewish religious thought. How the latter has been transformed in the course of the struggle for, and achievement of, a “Jewish State.” Readings: Herzl, Ahad Ha’am, Kook, Buber, Gordon, Scholem, Hartman, Leibowitz. GER:3a

*5 units, Spr (Eisen)*

**166. Myth and Ritual in Judaism**—Festivals in the Jewish tradition.

*5 units, not given 2001-02*

**169. The Body, Sex, and Gender in Ancient Judaism**—Representations of the human body, sexuality, and gender in biblical and postbiblical Judaism. Focus is on primary and secondary sources.

*5 units, not given 2001-02*

**184. Spirit and the Law**—Throughout much of post-biblical history, Torah and the commandments have been dismissed as devoid of spirit. Critiques of the Law as formulated by Paul, Aquinas, Spinoza, and Kant. Jewish perspectives on the spirituality of the commandments through readings from talmudic, philosophical, kabbalistic, Hasidic, and contemporary sources.

*4 units, not given 2001-02*

**196E. Text and Interpretation: The Bible**—(Same as Interdisciplinary Studies in the Humanities 196E.) Reading/interpretation of the two most famous, powerful and controversial passages in the Hebrew Bible (Old Testament): the creation stories in Genesis, and the narrative in Exodus of the golden calf and its aftermath. Interpretations range from ancient Jewish and Christian commentaries to contemporary anthropological, historical, theological, feminist, musical and literary approaches. Goals: to develop criteria for distinguishing stronger from weaker readings of the text and to arrive at our own readings, all the stronger for the diversity which evoked them.

*5 units, Win (Eisen)*

## ISLAM

**110. Islam in the Modern World**—Critical and controversial issues in modern Islam. The beginnings of Islamic reforms in the 19th-century Middle East and the ideas of key modern thinkers. Some thematic issues

such as the notion of an Islamic state, women’s liberation, and the move towards the Islamization of education.

*4 units, not given 2001-02*

**110A. Updating Tradition: Law and Gender in Modern Islam**—

Women, gender, and tradition in Islam. Theory and case studies from different Muslim communities inside the traditional Islamic world and outside it. Experiences in N. America, the Middle East, Africa, and S. Asia. Gender theory is combined with case studies and critical applications, explored through the prism of law and religion; how it impacts on the lives of women, family, and community in the contemporary world.

*4 units, not given 2001-02*

**112. Women and Islam: Evolving Identities in a Changing World**—

The prevailing essentialized views of Islam and Muslim women, their origins, and their continuing impact on contemporary popular discourse. Challenges currently facing Muslim women around the world. Emphasis is on women living in Muslim societies of sub-Saharan Africa, S.E. Europe, Central Asia, the subcontinent, and S.E. Asia. The position of women in Muslim minority communities of W. Europe, the U.S., and China. Issues: gender and nationalism; women in development; the role of education; the changing political, cultural, and religious significance of the veil; challenges faced by Muslim women refugees, and those who have survived outbreaks of mass violence. GER:3a,4c

*4 units, Win (Armijo-Hussein)*

**120. Islam in China**—Throughout the history of Islam in China, Muslim communities have faced periods of persecution and periods of religious revival. The early history of Islam in China, focusing on government policies during the Yuan (1260-1368), Ming (1368-1644), and Qing (1644-1911) dynasties; the contemporary situation of China’s different Muslim communities. Majority-minority relations, intra-minority relations, the recent resurgence of Islamic education, the role of women in Chinese Muslim communities, the legacy of the Cultural Revolution period, regional variance in Islamic practices, and the role of Sufi orders. GER:3a,4a

*4 units, not given 2001-02*

## THEORETICAL AND COMPARATIVE STUDIES

**121. Peoples of the Book: Prophecy and Martyrdom in Judaism, Christianity, and Islam**—How each of these Abrahamic traditions conceived of the prophet and the martyr, and what functions these figures play within the three religions, e.g., in their distinctive theologies and rituals. Comparative study of a select number of texts (and artistic representations). GER:3a

*5 units, not given 2001-02*

**122. Wealth and Poverty in the Biblical Tradition**

*4 units, not given 2001-02*

**143. Chicano/Latino Religious Traditions**—The religious traditions that created and continue to influence the history, politics, and formation of Mexican American communities. Topics: ancient Mesoamerica, Mexican Catholicism, movimiento indigenismo, evangelicos, Latino theology, Chicana innovations. GER:3a,4b

*4 units, not given 2001-02*

**148. Social Theory and Religion**

*5 units, not given 2001-02*

**149. Theories of Religion**—The origin and persistence of religious behavior and belief in the modern period. Philosophical, sociological, historical, and psychological theories, classic and contemporary.

*5 units, not given 2001-02*

**155. Asian/Pacific American Religious Traditions**—The role of religion in Asian American and Pacific Islander communities since the 19th century. Topics: the impact of immigration laws on religious life, WW

II internment, the transformation of Asian traditions, Christian evangelism, Asian American theology, the controversy over American Buddhism. Prerequisite: consent of instructor. GER:3a

4 units, Win (Busto)

**163. Religion and Ethnicity/Race**—Religion and issues of race, class, and gender in the history and development of racially ethnic communities. Religion as promoting or resisting assimilation. Issues: revitalization, theologies of liberation, dissent, and transformation within traditions. GER:3a,4b

5 units, not given 2001-02

**165. Religious Ritual**—Classical and contemporary theories of religious ritual, with case studies from a variety of traditions.

5 units, not given 2001-02

**179. Religion in Science Fiction and Fantasy**—What religion is to us can be discerned in the ways we imagine it to be. The place of religion in the modern literary imagination, through science fiction texts and films, is assessed in conjunction with theoretical texts that define religion in the academic imagination. Students construct a fictional religion or religious situation.

5 units, not given 2001-02

**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 1831-46 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.

4 units, not given 2001-02

**188. Liberation Theology**—GER:3a

4 units, not given 2001-02

## UNDERGRADUATE DIRECTED READING

**197. Senior Essay**—Prerequisite: consent of instructor and of the department.

Aut, Win, Spr (Staff)

**199. Individual Work**—Prerequisite: consent of instructor and of the department.

Aut, Win, Spr (Staff)

## UNDERGRADUATE SEMINARS

### ASIAN RELIGIONS

**202. The Study of Daoism**—A thematic and bibliographic survey of the main studies that have contributed to shape our present understanding of Daoism.

4 units, Spr (Pregadio)

**206. Popular Chinese Religion**—Beliefs and practices centered around life, death, and the afterlife; concepts of divinity and the structure of the popular pantheon; communication with the divine; ritual celebrations and specialists; messianic movements; popular religious arts (performative, literary, and visual).

4 units, not given 2001-02

**210. Speech and Writing in the Buddhist Traditions**—Using Western literature on writing and morality (Derrida, Ong, Goody), examines various conceptions of speech and writing found in E. Asian religions, specifically the way writing has transformed the Ch'an/Zen tradition, and our interpretation of it.

4 units, not given 2001-02

**212. Chuang Tzu**—Interpretive approaches to the challenges presented by the Taoist text, the Chuang Tzu (Zhuangzi). Limited enrollment.

4 units, Win (Yearley)

**218. Recent Trends in Chinese Buddhism and Chinese Religion**—Through close reading of recent publications. Prerequisite: consent of the instructor.

4 units, Win (Faure)

**219. Approaches to Religion, Art, and Society in South Asian Archaeology**—(Same as Cultural and Social Anthropology 110.) Focus is on cultural and religious change in S. Asian religion, art, and society during the Chalcolithic period (c. 2500-100 B.C.) including hunter gatherers and incipient agriculturalists; the rise of urbanization, new modes of agrarian production, and the development of Buddhism, Jainism, and Brahmanical devotional cults between the 6th century B.C. and 5th century A.D. Archaeological evidence, emphasizing the interplay, and conflict, among archaeological, textual, and traditional narratives of religious and socioeconomic history. Theoretical and methodological themes in archaeology and related disciplines: approaches to ritual art; cultural geographies and archaeological landscapes; religious continuity, transformation, and contestation; archaeology, politics and identity. Case studies on the Indian subcontinent; references to Sri Lanka, Nepal, and Pakistan.

5 units, Spr (Shaw)

**221. Ch'an/Zen and Local Religion**—The relationships between the Ch'an/Zen tradition and Chinese or Japanese local religion, focusing on forms of symbolic mediation (ritual, meditative techniques, etc.) in both religious traditions. Prerequisite: consent of instructor.

5 units, not given 2001-02

**230A. Zen Buddhism Seminar**—Selected topics in Ch'an and Zen. May be repeated for credit.

5 units, not given 2001-02

**256. Japanese Buddhism Seminar**—Selected topics. May be repeated for credit.

4 units, not given 2001-02

**257. East Asian Buddhist Texts**

4 units, not given 2001-02

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

5 units, Spr (Bielefeldt)

**268. Sinological Research Methods**—(Same as Asian Languages 268.) Introduction to extensive coverage of sources and reference aids in Sinological/Chinese studies within the broader framework of the humanities. The special problems encountered in doing research on traditional China are discussed, and solutions to them are suggested. Emphasis placed on primary sources in Chinese history, philosophy and religion, not on secondary scholarship related to those areas. Prerequisite: Classical Chinese.

5 units, Aut (Shao)

### CHRISTIANITY

**205. Catholicism**

4 units, not given 2001-02

**234. The Virgin Mary and Images of Power**—Through art and literature, the emergence of the Virgin Mary as a symbol of religious and cultural values from earliest legends to the modern era. Emphasis is on the Middle Ages.

5 units, not given 2001-02

**240. Jews, Pagans, and Christians in Late Antiquity**—Case studies in the dynamics of the multi-religious ancient Mediterranean, 2nd-6th centuries A.D. Themes: competing theologies, philosophies, and soteriologies; struggles over "holy places" and territorial dominance; the relation of religious and imperial ideologies; conversions as social-political events.

4-5 units, not given 2001-02



**240A. Jewish and Christian Rome (1st-6th Centuries)**—To what extent are Judaism and Christianity products of the Roman Empire, and shaped by its politics? An exploration of the archaeological and artistic traces of both religions in the imperial city of Rome, along with the study of literature reflecting Jewish and Christian perceptions of power. What roles did strategies of resistance and accommodation play in formation of these two communities' emerging identities? (Optional field-study trip to Rome over spring break.)

4 units, Win (Fonrobert, Gregg)

**241. Asceticism in Greco-Roman and Christian Antiquity**

4 units, not given 2001-02

**242. Wrestling with the Text: Perspectives on the Bible in the Age of Reform, 1400-1600**—Significant and often conflicting developments in the interpretation and use of the Bible by Renaissance humanists, Roman Catholics, and Protestants from the late medieval period through 1570. Issues of translation, the canon, and the authority of sacred texts.

4 units, Aut (Pitkin)

**244. Religious Studies and the Humanities: Reconstructing Religion—Friedrich Schleiermacher**—Idealist philosopher, Moravian pietist, religious skeptic, hospital chaplain, charter member of the Romantic movement, head preacher at Trinity Church, co-founder of the University of Berlin, translator of Plato's works, opponent of Hegel, pioneer in hermeneutical theory, "father of modern theology." Examination of this multifaceted 19th-century German thinker, who reconceived the meaning of religion in the West and pioneered an approach to theology attuned to the sensibilities of modern science and history.

5 units, not given 2001-02

**271A,B. 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. Students may take 271A without B.

5 units, Aut, Win (Yearley)

**273. Aquinas' Ethics**—Thomas Aquinas' general theory of human flourishing and his analysis of specific human excellences (e.g., love, courage, and magnanimity) and human deformations (e.g., vanity, pride, and envy). Limited enrollment.

5 units, not given 2001-02

**274. From Kant to Kierkegaard**—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 discourse about God; the role of history, especially the figure of Jesus; and the problem of alienation/reconciliation in four seminal modern philosophers: Kant, Schleiermacher, Hegel, and Kierkegaard.

5 units, not given 2001-02

**276. Kierkegaard**—An introduction to the characteristic themes of the influential Danish religious thinker.

5 units, Spr (Harvey)

**278. Heidegger and God**—A critical presentation of the post-1989 paradigm shift in Heidegger research and its relevance to questions of religion and God. Prerequisite: consent of instructor.

5 units, Win (Sheehan)

**280. Schleiermacher**—The "father of modern theology," Friedrich Schleiermacher (1768-1834) has held a monumental place in the history of Western religious thought since the Enlightenment. Exploration of his controversial reconception of the theological enterprise through a study of his most significant religious writings.

4 units, not given 2001-02

JUDAISM

**226. Orthodoxy and Heresy in Classical Judaism**—Rabbinic Judaism is a culture that is structured around disagreement and dispute. It is in its essence a culture of dissent. Classical Jewish texts, especially the Talmud, encourage a multiplicity of views on any given subject (legal and theological) and on issues of interpretation. The boundaries of rabbinic disagreement, the emergence of the notion of heresy and the Jewish heretic, concepts of normativity and authenticity, definitions of idolatry, the consolidation of Judaism as an ethnicity.

4 units, not given 2001-02

**260. Contemporary Jewish Thought: Jewish Feminism and Jewish Tradition**—Jewish women's relationship to Jewish tradition, and the theology and religious practices of contemporary Jewish feminism. Topics: gender in traditional Jewish society; traditional women's spirituality, rituals, and liturgy; gender and Jewish modernity; the feminist critique of Jewish tradition and the creation of alternative traditions; the "feminization of Judaism."

4 units, not given 2001-02

**264. Hasidism and Modernity**—Hasidism, a Jewish pietist movement in late 18th-century Eastern Europe, can be viewed as a blend of the traditional and the modern. Primary sources and secondary literature show this polarity in historiographies and representations of Hasidisms, the *zaddic* as an alternative type of Jewish leader, the roles of textual and non-textual authority in Hasidic culture, Hasidism's relationship to kabbalah and Sabbateanism.

4 units, not given 2001-02

**265. Judaism and the Body**—(Same as Feminist Studies 265). Exploration of distinctive Jewish approaches to questions of the body, as formulated in their historical, legal, ethical, and imaginative dimensions. Emphasis is on textual traditions (Bible, Talmud, Kabbalah). Topics: circumcision, laws of purity, the "body of God," asceticism, and their contemporary interpretations. How do representations of the body (male and female) impact concepts of gender? Primary and secondary readings.

4 units, Aut (Fonrobert)

**282. Classics of Medieval Jewish Thought**—Close study of medieval Hebrew theological writings in translation (with an optional Hebrew component), focusing on issues such as reason and revelation, prophecy, the final human end, scriptural interpretation and rabbinic exegesis, and messianism. Topic: Moses Maimonides' *Guide of the Perplexed* and its medieval and modern interlocutors.

5 units, not given 2001-02

ISLAM

**201. Islamic Law: History, Method and Application**—Introduction to the concept of law in Islam, the interpretive methods used to discover the law, and the positive content of Islamic law. The historical beginnings of the Islamic legal tradition through to modern reform movements. Prerequisite: prior course in Islamic studies or consent of instructor.

5 units, Spr (Azam)

**207. Islam, Gender and Social Change**—Advanced undergraduate seminar on selected issues related to Islam, gender, and social change in contemporary Muslim societies. The seminar will focus on research topics selected by individual students. Prerequisite: consent of instructor.

5 units, Spr (Armijo-Hussein)

THEORETICAL AND COMPARATIVE STUDIES

**208. Feminist Theology**—Seminar examining contemporary feminist critiques, rejections, and revisions of traditional Western, principally Christian, beliefs and practices.

4 units, not given 2001-02

**211. Theory in Practice: Religion and Economics**

5 units, not given 2001-02

**225. Syncretism and Revitalization Movements**—Reading and re-evaluating classic models of religious change. Case studies in religious change under conquest, colonialism, and crisis.

*4 units, not given 2001-02*

**247. American Religious Ethics**—Is there a distinctive American approach to the relation of ethics and religion? Representative texts of American Puritans, transcendentalists, pragmatists, and naturalists, with attention to experience, conversion, moral discernment, and social responsibility.

*5 units, not given 2001-02*

**251. Approaches to Native American Traditions**—Native American traditions have been studied from a variety of disciplines and assumptions. Seminar critiques the ways scholars (Indian and non-Indian) have advanced our understanding of Native American world views.

*5 units, not given 2001-02*

**253. Religion in the American West**—How religious traditions in the American West challenge and transform previous scholarship on religion in the U.S. Topics: the reconfiguration of historiographical materials, transborder religious practices, and recent developments.

*5 units, not given 2001-02*

**261. Modernization/Secularization**—Reexamination of these two fundamental concepts in light of recent historical, sociological, anthropological, and philosophical developments.

*5 units, not given 2001-02*

**270. Science and Religion**—Team-taught examination of the many relations between the two fields via case studies drawn primarily from biology and Judaism, which highlight both similarities and differences between these two sets of practices and the modes of knowledge associated with them. A review of current debates on science and religion, with emphasis on genetics, the evolution of learning, communication, ritual and tradition, and the role of religious and scientific communities.

*4 units, Spr (Bergman, Eisen)*

**272. Skepticism and Morality**—Metaethics. What is the nature and justification of moral truth claims?

*5 units, not given 2001-02*

**277. Topics in Religion and Race**—Seminar examines religion in the history and development of race/ethnicity theory in the United States. Topics include: the impact of nationalism and social policy in race theory, religion and ethnogenesis, religion and the new immigration, the application of racial formation theory in religion, anti-syncretic movements, race theory and contemporary American spirituality.

*5 units, Win (Busto)*

**283. Spiritual, not Religious**—(Same as 290.) Religious Studies majors must sign up for 290. "I'm spiritual, not religious." When modern Americans self-identify in this and similar language, what meanings, values, and philosophies stand behind their assertions? Do present-day best-selling spiritual writings share basic assumptions, or reveal a common thread? Can spirituality be religious and/or institutional? What kinds of spirituality are pursued and practiced in synagogues, churches, mosques, and temples? A study of contemporary spiritualities, their definitions, aims, and influences.

*not given 2001-02*

**286. Character and the Good Life**—Is it possible or desirable to revive classical notions of good character and the good life? Are such ideals irrelevant to modern pluralistic societies? These questions are pursued in modern works that analyze the issues and classical definitions, Western and Chinese, of human excellence. Limited enrollment.

*5 units, not given 2001-02*

**290. Majors Seminar**—(See 283.) Required for Religious Studies majors and suggested for joint RS/Philosophy majors to discuss critical issues in the study of religion, and to work on senior essays in progress. (WIM)

*not given 2001-02*

## GRADUATE DIRECTED READING

**299. Individual Work**—Prerequisite: consent of instructor.

*Aut, Win, Spr (Staff)*

## GRADUATE SEMINARS, RESEARCH, AND TEACHING

Topics of directed research (numbers ending in 9) vary each year according to student initiative and faculty research interests.

**304A. Theories and Methods in the Study of Religion**—Required of all graduate students in Religious Studies. Various approaches to the study of religion. Prerequisite: consent of instructor.

*5 units, Aut (Faure)*

**304B. Theories and Methods in the Study of Religion**—Required of all graduate students in Religious Studies. Various approaches to the study of religion. Prerequisite: consent of instructor.

*5 units, not given 2001-02*

**305. Medieval Daoist Texts**—Selected readings from primary sources.

*5 units, Win (Pregadio)*

**306. Early Daoist Ritual**—The evolution of ritual in organized Celestial Masters Daoism between the late 2nd through 5th centuries, focusing on Tao Hongjing's work, *Dengzhen yinjue*. The development of Daoist ritual during the first centuries of its formation.

*3-5 units, not given 2001-02*

**310. Buddhist Studies Proseminar**

*5 units, not given 2001-02*

**311A,B. Buddhist Studies Seminar: Gods and Demons in East Asian Buddhism**

*5 units, Win, Spr (Faure)*

**314. Modern Seminar**—(Same as Interdisciplinary Studies in Humanities 314.) Focus is on the dialectic between the self and the social in 19th- and 20th-century continental philosophy, history, and culture.

*3-5 units, Aut (Sheehan)*

**315. Ch'an Studies: Methodological Issues**—The relevance of recent developments in theory (hermeneutics, structuralism, poststructuralism, critical theory) for the study of the Ch'an and Zen tradition. Readings from Foucault, Derrida, Ricoeur, Bourdieu, and Ch'an/Zen classics. Prerequisite: consent of instructor.

*3-5 units, not given 2001-02*

**319. East Asian Religions**—Directed research.

*(Bielefeldt, Faure, Yearley)*

**321. Graduate Seminar in Modern Judaism**—In-depth examination of two recent developments of major importance in Jewish life and thought: spirituality and feminism. Prerequisite: consent of instructor.

*3-5 units, not given 2001-02*

**324. Doctoral Research Seminar in Modern Judaism**—Intensive reading of major primary texts in modern Jewish thought and secondary sources about those texts. Prerequisite: consent of instructor.

*5 units, Aut (Eisen)*

**329. Near Eastern Religions**—Directed research.

*(Eisen, Fonrobert, Gregg)*



**338. Mystics and Mysticism**—The western Middle Ages are a laboratory for exploring accounts of mystical experience. Medieval mysticism diversity: a neo-Platonic strand wound from Augustine and Pseudo-Dionysus to Meister Eckhart, Nicholas of Cusa, and John of the Cross. An emotive, passion-filled version found voice among the Cistercians, Franciscans, and the women mystics of the period, culminating in the Carmelites, Teresa of Avila, and John of the Cross. Focus is on Christian tradition and the mystical literature of other traditions (Islam, Judaism, Buddhism) in cross comparison with medieval Christian accounts.

*3-5 units, not given 2001-02*

**339. Medieval Western Religions**—Directed research.  
(Gelber, Yearley)

**344. Religious Challenges of the Postmodern**—Seminar analyzes and criticizes defining philosophical texts of the postmodern, and probes their possible consequences for religion and theology. Representative texts from Nietzsche, Heidegger, Derrida, Levinas, and Nancy.

*3-5 units, not given 2001-02*

**345. Comparative Religious Ethics**  
*5 units, not given 2001-02*

**347. Research in Religion in the “Late Antique” Mediterranean World**—Early Latin Christianity: texts and recent scholarship.  
*4 units, Win (Gregg)*

**360. Graduate Seminar in American Religions**—Readings in American religious historiography and sociology showing the shifts in scholarship and highlighting the major controversies/trends in American religion.

*3-5 units, not given 2001-02*

**370. Graduate Seminar in Religious Ethics**—The difference “religious” makes in religious ethics and how it affects issues of genre. A treatment of theoretical analyses with examples from W. and E. Asia. May be repeated for credit. Prerequisite: consent of instructor.

*3-5 units, not given 2001-02*

**373. Historicism and Its Problems**—The emergence, varieties, and crises of historicism as a worldview 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 Christian theology.

*3-5 units, not given 2001-02*

**379. Religious Thought**—Directed research.  
(Bielefeldt, Eisen, Gelber, Yearley)

**389. Theory of Religion**—Directed research.  
(Eisen, Faure, Yearley)

**390. Teaching in Religious Studies**—Required supervised internship.  
*4 units, Aut, Win, Spr (Staff)*

**391. Pedagogy**—Required of Ph.D. students.  
*1 unit, Aut (Staff)*

**392. Candidacy Essay**—Prerequisite: consent of graduate director.  
*variable units, Aut, Win, Spr (Staff)*

**395. Master of Arts Thesis**  
*2-9 units (Staff)*

## AFFILIATED DEPARTMENT OFFERINGS

### FRENCH AND ITALIAN

**253E. French Social Thought from Durkheim to Bourdieu**  
*3-5 units, Spr (Dupuy)*

## HISTORY

**488. Graduate Seminar: Research Methods in Jewish Studies**  
*4-5 units, Win (Z. Baker)*

This file has been excerpted from the *Stanford Bulletin*, 2001-02, pages 573-582. Every effort has been made to ensure accuracy; late changes (after print publication of the bulletin) may have been made here. Contact the editor of the *Stanford Bulletin* via email at arod@stanford.edu with changes, corrections, updates, etc.