

RELIGIOUS STUDIES

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

Chair: Carl Bielefeldt

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

Associate Professor: Hester G. Gelber

Assistant Professors: Rudy V. Busto (Autumn), Charlotte Fonrobert, Brent Sockness (on leave)

Lecturers: Linda Hess, Dayna Kalleres, Naoko Kumada

Acting Associate Professor: Fabrizio Pregadio

Acting Assistant Professor: Jacqueline Armijo-Hussein, Barbara Pitkin (on leave)

Consulting Associate Professor: Aviv Bergman

Visiting Professors: Rebecca Lyman, Richard Martin, Adriaan Peperzak, John Strong

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

Department Offices: Building 70

Mail Code: 94305-2165

Department Phone: (650) 723-3322

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

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

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 concen-

tration, 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 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, and Western religions. 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), two pedagogy seminars (391), and one reading seminar before the candidacy decision. Other courses are taken with the approval of a faculty adviser in consideration of the student's field of study.

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

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

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

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

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

Ph.D. MINOR IN RELIGIOUS STUDIES

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

JOINT Ph.D. IN RELIGIOUS STUDIES AND HUMANITIES

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

COURSES

Course levels:

- 1-089 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

RELIGST 2N. Prophecy and Politics in America: The Thought of Abraham Joshua Heschel and Martin Luther King, Jr.—Stanford Introductory Seminar. Preference to freshmen. Examination of the religious beliefs and political activities of these pre-eminent religious figures in 20th-century America, each now considered a hero in his own religious community and beyond. Each took the mandate of the biblical prophets with utmost seriousness, convinced that God demanded action, by him and others, to transform the social order. GER:3a

3 units, Spr (Eisen)

RELIGST 3N. Socrates on Trial—A close reading of *The Apology*, *Euthyphro*, *Crito*, *Phaedo*, *Symposium*, *Phaedrus*, and selections from *The Republic*, along with Aristophanes' *The Clouds*, and other contemporary texts in order to understand the life, trial, and death of Socrates, and the impact on Western thought. GER:3a

4 units, Aut (Sheehan)

RELIGST 4N. The Creation of Woman: Eve, Pandora, and their Interpreters—Stanford Introductory Seminar. Preference to freshmen. Transformations of Eve and Pandora in diverse cultural settings and religious traditions. The biblical story of human creation and its Greek equivalent, the myth of the creation of Pandora as told by Hesiod and in later Roman literature, and contemporary commentaries. How the master stories of Eve and Pandora have been used, interpreted, retold, and readapted. Readings include New Testament selections, Jewish commentaries, the Qur'ân, Kabbalah, art and film, and contemporary interpretations by Jewish, Christian, and Muslim feminists. Historical and intellectual context, and the ideas about gender and women's roles that they reflect and attempt to influence. GER:3a,4c

3 units, Aut (Fonrobert)

RELIGST 7. Sikhism in America—Student-initiated course. The historical development of Sikhism from N. India to N. America. Introductory readings in Sikh history, theology, and culture. The experience of being Sikh in America. Contemporary issues: divisions within Sikh community along lines of gender, class, sexual orientation, and race, including converted Sikhs; constitution of Sikh identity; religious institutions in America; the political crisis in Punjab and the Khalistani movement; challenges facing the Sikh community in the post-9/11 era; and the future of Sikhism in America. Guest lecturers, student panels, films, and optional field trip.

3 units, Spr (Hess)

RELIGST 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 issues of religious identity and conflict in modern India.

4 units, Aut (Hess)

RELIGST 14. Introduction to Buddhism—Introduction to the life and teachings of the canonical Buddha and to 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, Win (Faure)

RELIGST 15. The Hebrew Bible

4 units, not given 2002-03

RELIGST 18. Zen Buddhism—Introduction to classical Zen thought in China, its background, origins, and development. GER:3a,4a
4 units, Spr (Bielefeldt)

RELIGST 23. Introduction to Judaism—The historical development of Jewish religious thought and practice, from the biblical period to the present. Various kinds of texts reflecting that development: scriptural, liturgical, midrashic, legal, historical, and philosophical. The Sabbath, and yearly festivals and sacred days.
4 units (Eisen) not given 2002-03

RELIGST 24. Introduction to Christianity—The historical development of Christian religious thought and practice from Jesus to the present. Emphasis is on the formation of Christianity's major teachings and their transformation and diverse expressions in the medieval, reformation, and modern periods. Readings focus on primary texts.
4 units (Pitkin) not given 2002-03

RELIGST 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 understandings of divine action.
4 units, not given 2002-03

RELIGST 27. Introduction to Islam—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 interwoven into the material. GER:3a
4 units (Staff) not given 2002-03

RELIGST 30. Christian Theology in Modernity—Challenges to Christian belief posed by modernity such as the historical reliability of 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, other religions, the meaning of religious discourse in a scientific age. Responses to these challenges by Christian thinkers since the Enlightenment. Specific issues and figures rotate.
4 units, not given 2002-03

RELIGST 35. Buddhism in Film—Buddhism and Buddhist cultures through their representation in film. May be repeated for credit.
3 units, Aut, Win, Spr (Bielefeldt, Mancall)

RELIGST 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. GER:3a
4 units, Spr (Gelber)

RELIGST 55. Introduction to Chinese Religions—Confucianism, Daoism, Buddhism, and the interchange among these belief systems and institutions. Set against the background of Chinese history, society, and culture, with attention to elite and popular religious forms.
4 units, not given 2002-03

RELIGST 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)

RELIGST 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.
5 units, not given 2002-03

RELIGST 77. Existentialism—The dialogue of philosophy and religion from Kierkegaard's leap of faith to Heidegger's pious agnosticism, and beyond.
4 units, not given 2002-03

UNDERGRADUATE LECTURES

ASIAN RELIGIONS

RELIGST 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 (Staff) not given 2002-03

RELIGST 105. Popular Religions in Contemporary East Asia
4-5 units, not given 2002-03

RELIGST 108. Japanese Religion through Film—Aspects of Japanese religion using recent animated films and movies as primary materials. GER:3a
3-5 units, Spr (Faure)

RELIGST 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 Ahuauungzi, cosmology, and a variety of beliefs and practices of various periods. Modern Daoist liturgy and its relationship with popular religion.
4 units, not given 2002-03

RELIGST 114. Religion and Politics in Modern India: Partition and its Aftermath—The partition that created India and Pakistan on the basis of Hindu and Muslim identity is the pivotal event of 20th-century South Asia. The causes and experiences of Partition through academic and oral history, fiction, and film. The subsequent movement for a Hindu nation in India that has led to the current struggle over the mosque-temple site in Ayodhya.
4 units, Win (Hess)

RELIGST 116. The Life Story of the Buddha—Biographical traditions about the Buddha and their intersections with Buddhist history, ritual, pilgrimage, art, doctrine, and religious experience. The emergence of a biographical blueprint for all buddhas, tales of the Buddha Sakyamuni's previous lives (jatas), and traditions about his birth, youth, departure from home, enlightenment, teaching career, and passing away.
5 units, Spr (Strong)

RELIGST 117. Religion and Society in Southeast Asia—Introduction to religion in mainland S.E. Asia and its social and cultural contexts. Basic notions in Theravada Buddhism as well as religious practices and rituals. Historical development and contemporary issues, including Buddhist kingship, colonialism, development of nation states, gender, legitimization of power, modernity, and popular religion.
5 units, Aut (Kumada)

RELIGST 119. Gandhi and Nonviolence—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 2002-03

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

5 units, Aut (Bielefeldt)

RELIGST 137. Daoist Meditation—Overview of Daoist meditation and related practices, from the origins to the development of inner alchemy. Readings from Chinese sources in English translation.

4 units, Spr (Pregadio)

RELIGST 150. Mahayana Buddhism—Introduction to the Lotus school of Mahayana; its Indian sources, Chinese formulation, and Japanese developments. GER:3a

5 units, not given 2002-03

RELIGST 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.

4 units (Hess) not given 2002-03

RELIGST 159. Topics in Japanese Religion

4-5 units, not given 2002-03

RELIGST 163. Minority Peoples of China—China's minority population, numbering over 100 million, and divided into 55 officially recognized ethnic groups. Their histories, cultures, religious practices, and traditions. Traditional and contemporary prejudices regarding minority peoples, and efforts at cultural survival during present period of rapid economic development and social change.

5 units, Aut (Armijo-Hussein)

CHRISTIANITY

RELIGST 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.

5 units, not given 2002-03

RELIGST 107B. Major Topics in the History of the Russian Orthodox Church—(Enroll in HISTORY 212A/312A.)

4-5 units, Win (Kollmann)

RELIGST 109K. Women and Christianity in the Ancient World—

Christian women from the New Testament through the sixth century C.E., considered within the context of Greco-Roman, pagan, and Jewish women. Themes include placing women within Greco-Roman religions and ancient Judaism; reconstructing women's daily religious lives and practices; Greco-Roman and Jewish influences on women's places and possibilities in earliest Christianity; Christianity's refashioning of women's social and religious roles; Christianity's impact on women's roles in the family; theological positions and their consequences; women and religious authority; holy women; feminine images of divine power.

4 units, Spr (Kalleres)

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

4 units, not given 2002-03

RELIGST 142. Early Christianity—What was it like to be a Christian in the early Christian movement? How did early Christian communities define themselves against outsiders and regulate the conduct of insiders? How did people, both pagan and Christian, attain holiness, and how did holy people manifest their power? Why were early Christians persecut-

ed? Early Christian writings and their attitudes to the body, authority, the family and community, and the supernatural.

4 units, Spr (Gleason)

RELIGST 167. Medieval and Renaissance Religious Philosophy—

Focus is 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.

4 units (Staff) not given 2002-03

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, 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.

4 units (Gelber) not given 2002-03

RELIGST 173. Religion in the Age of Reason—European religious thought in the Enlightenment period, 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 (Sokness) not given 2002-03

RELIGST 177. Religion, Pantheism, and Atheism—From Jacobi's

Letters on Spinoza to Feuerbach's *The Essence of Christianity*, German philosophers, theologians, and poets have taken still influential positions. To acquire an insight into the development of this seminal period of German thought about religion, focus is on Kant, Jacobi, Schleiermacher, Hegel, and Feuerbach. As a transition to the religious climate of the 20th century, Nietzsche's writing on the death of God.

4 units, Spr (Peperzak)

RELIGST 186. Twentieth-Century Christian Thought: Dialectical Theology—

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 (Sokness) not given 2002-03

RELIGST 196F. St. Paul: Theologian, Philosopher, Revolutionary—

(Same as HUMNTIES 196F.) The writings of St. Paul collected and canonized in the New Testament. Recent interpretations by philosophers of religion, Jewish and Christian thinkers, and cultural historians. Goal is to assess the significance of St. Paul for Western intellectual history from an interdisciplinary perspective. GER:3a

5 units, Win (Fonrobert)

JUDAISM

RELIGST 127. Introduction to Classical Judaism—The genres of

classical Jewish literature and the issues which shaped its worldview. Selections from rabbinic (Jewish sacred) texts in English translation: Midrash, Mishnah, and Talmud. Topics include the biblical background, the emergence and nature of rabbinic authority and its institutions, the religious importance of discipleship, the legitimacy of dissent, diaspora versus Israel, perceptions of other religions and cultures, the tension between commitment to family and commitment to religious life. (GER:3a)

4 units, Aut (Fonrobert)

RELIGST 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 reinterpretation. Early interpreters of biblical texts: Pseudepigrapha, Dead Sea Scrolls, Philo, Paul, Matthew, and Rabbinic Midrash.

5 units, not given 2002-03

RELIGST 153. 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 2002-03

RELIGST 161. Modern Jewish Thought—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.

5 units (Eisen) not given 2002-03

ISLAM

RELIGST 110. Islam in the Modern World: Faith, Belief, and Practice—The diversity and unity of faith, beliefs, and practices of Muslim communities throughout the world. Emphasis is on understanding the fundamental concepts of Islam and the ways in which these beliefs have influenced the cultural, political, and social development of Muslim societies around the world.

4 units, Win (Armijo-Hussein, Martin)

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

5 units, Spr (Armijo-Hussein)

RELIGST 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.

4-6 units, not given 2002-03

THEORETICAL AND COMPARATIVE STUDIES

RELIGST 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 texts and artistic representations.

5 units, not given 2002-03

RELIGST 143. Chicano/a and Latino/a Religious Traditions—The religious cultures that created and continue to influence the politics and formation of Mexican American communities. Topics include Mexican Catholicism, *movimiento indigenismo*, evangelicalism, Chicana feminist critiques, and sacred space.

4 units, Win (Gallardo) not given 2003-04

RELIGST 183. The Death of God: From Hegel to 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 2002-03

RELIGST 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 2002-03

RELIGST 188. Liberation Theology

4 units, not given 2002-03

RELIGST 196T. Introduction to Heidegger—(Same as HUMNTIES 196T.) Reading of texts by Martin Heidegger, a notoriously difficult philosopher of the last century. Focus is on the current paradigm shift in Heidegger scholarship, with emphasis on the questions of being, *Dasein*, the turn, and *Ereignis*, as well as the question of the social in Heidegger. Recommended: some background in philosophy, though not necessarily in Heidegger. GER:3a

5 units, Win (Fonrobert)

UNDERGRADUATE DIRECTED READING

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

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

RELIGST 198. Honors Essay

3-5 units, Any quarter (Staff)

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

0-15 units, Aut, Win, Spr (Staff)

UNDERGRADUATE SEMINARS

ASIAN RELIGIONS

RELIGST 206. Nature and Culture in Early Chinese Thought—Early Chinese views about the nature of the natural world, the natural order of things, human nature, the notion of naturalness; the origins of culture, the function of culture in human life, what is the best or ideal form of culture, and what it means to be cultured. Focus is on how nature and culture sometimes conflict and sometimes correspond, as well as how early Chinese thinkers used conceptions of nature and culture to support their ethical ideas. Sources include philosophical and religious texts.

4 units, Aut (Sahleen)

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

4 units (Yearley) not given 2002-03

RELIGST 213. The Taoist Canon

4 units, not given 2002-03

RELIGST 214. Taoist Canon II

4 units, not given 2002-03

RELIGST 216. Buddhist Relics—Legends, ideologies, festivals, and cultic practices surrounding relics in Buddhism. Focus is on the cult of relics of the Buddha Sakyamuni in India and Sri Lanka. Also S.E. Asian, E. Asian, and Tibetan traditions, as well as relics of Buddhist saints (arhats) and other enlightened beings. Recommended: previous work in Buddhism or the comparative study of relics.

4-5 units, Spr (Strong)

RELIGST 218. Recent Trends in Chinese Buddhism and Chinese Religion

4 units, not given 2002-03

RELIGST 222. Religion and Rebellion in China—Chinese sectarian movements and rebellions, and non-orthodox religious movements from earliest times to the present. Focus is on the many movements in the Qing period (1644-1911), including the Taiping, Muslim, White Lotus, Red Turban, and Boxer Rebellions. The recent revival of religious movements in China, and the state's response.

5 units, Spr (Armijo-Hussein)

RELIGST 248. Laozi and Chinese Religion

4 units, not given 2002-03

RELIGST 251. Indian Devotional Poetry—Poetry is a major vehicle of religious expression and understanding in India, but it is not just poetry. It is music, performance, social experience. Lyric poetry devoted to Shiva, Krishna, Kali, and the God said to be beyond names and forms. Oral and written transmission, folklore, and performance theory. The multiple transformations that occur when religious literature becomes song.

4-5 units, Spr (Hess)

RELIGST 256. Daoist Hagiography—Immortals, saints, and masters, and the representation of their lives in biographical collections. Focus is on seminal historical or legendary figures, and on the role they played in the creation of Daoist schools and lineages. Readings from Chinese sources in English translation.

4 units (Staff) not given 2002-03

RELIGST 257. East Asian Buddhist Texts—Readings in from the *Linji lu*, with attention to both linguistic and religious issues in the text. Prerequisite: background in Chinese language.

4 units, Aut (Pregadio)

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

5 units, Win (Bielefeldt)

RELIGST 259. Readings in Tibetan Buddhism—An introduction to Tibetan Buddhism based on a reading and discussion of recently published books in this field.

5 units, Win (Faure)

CHRISTIANITY

RELIGST 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 2002-03

RELIGST 240. Jews, Pagans, and Christians in Late Antiquity—In the first five centuries of the Common Era, traditional local religious beliefs and practices were gradually transformed by Roman imperialism, ideals of Hellenic universalism, and the cultural mix of Mediterranean and Eastern cultures. The shifts of theology and practice in the formation of rabbinic Judaism, the creation of Christian identity and institutions, and the development of imperial paganism. The contrasts and continuities in ancient religions through themes of textual authority and interpretation, suffering, sacred space, fate, and immortality.

4-5 units, Aut (Lyman)

RELIGST 241. Religion and Ethics in the Philosophy of Levinas—Focus is on Emmanuel Levinas' first book, *Totality and Infinity*, the basis for his further work. Essays from *Basic Philosophical Writings*. The empirical and conceptual validity of his arguments.

4 units, Win (Peperzak)

RELIGST 244. 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 2002-03

RELIGST 268. Model Selves: Francis of Assisi—Francis as the model of a model self through his works and the stories that grew up around him. Emphasis is on the idea of model self in myth and history with reference to other such selves, both male and female.

5 units, Win (Gelber)

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

4-5 units (Yearley) not given 2002-03

RELIGST 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 2002-03

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

5 units (Harvey) not given 2002-03

RELIGST 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 (Sheehan) not given 2002-03

JUDAISM

RELIGST 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 2002-03

RELIGST 262. Judaism and Violence—The role of violence in the fabric of Jewish culture. Focus is on the question of defining violence with reference to current debate in philosophy and critical theory on religion and violence. Topics include law, justice, and violence; divine violence; sacrifice; martyrdom; identity politics and violence. In addition to Talmudic texts, readings are from Walter Benjamin, Jacques Derrida, Judith Butler, René Girard. Prerequisite: consent of instructor.

5 units, Win (Fonrobot)

RELIGST 282. Classics of Medieval Jewish Thought—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 2002-03

RELIGST 286G. Culture or Religion/Culture as Religion? German-Jewish Responses to Modernity—(Enroll in GERLIT 286.)*1 unit, Aut (Brenner)*

ISLAM

RELIGST 207. Islam, Gender, and Social Change—Advanced undergraduate seminar. Issues related to Islam, gender, and social change in contemporary Muslim societies. Focus is on student-selected research topics. Prerequisite: consent of instructor.*5 units (Armijo-Hussein) not given 2002-03***RELIGST 289. Al-Ghazali: Religious Thought in Medieval Islam***4 units, not given 2002-03*

THEORETICAL AND COMPARATIVE STUDIES

RELIGST 201A. The American Paradox: Religions, Cultures, Nation—(Enroll in CSRE 201A.)*5 units, Spr (Leon)***RELIGST 245. Demonology in Antiquity: Greco-Roman, Christian, and Jewish Manifestations of Evil**—The construction of demonology in the religions of the ancient Mediterranean. Comparative consideration of the social practices and ritualization strategies through and against which religions use the demonic to constitute their identity while simultaneously defining the religious other. Socio-anthropological approach. The appropriateness of interpretive categories applied in the interpretation of ancient religious; the dichotomy between Judeo-Christian religion and magic; the construction of the body; rhetoric of alterity. Methodological issues addressed using the writings of J. Z. Smith, Catherine Bell, Stanley Tambiah, and others to interpret primary textual and material evidence.*4 units, Win (Kalleres)***RELIGST 249. Religion and Violence**—The role of religion in social conflict and violence. Topics include violence in the religious imagination, theories of religion and violence, recent case studies including 9/11, and arguments for the role of religion in conflict resolution. Recent claims that religions are the cause of world disorder in the postmodern age.*4 units, Spr (Martin)***RELIGST 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, Aut (Busto) not given 2003-04***RELIGST 256E. Political Anthropology from Rousseau to Freud**—(Enroll in FRENGEN 256E.)*3-5 units, Spr (Dupuy)***RELIGST 257C. Fundamentalism and Modernity**—(Enroll in CASA 157/257.)*5 units, Spr (Delaney)***RELIGST 265. Religious Ritual**—What is ritual? Why is it such an important human activity? Is there something specifically religious about it? Focus is on the nature of ritual; religious and secular, public and private examples; and theories of ritual.*4-5 units, Spr (Hess)***RELIGST 270. Science and Religion**—Team-taught examination of the many relations between the fields via case studies drawn primarily from biology and Judaism highlighting both similarities and differences. 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 religion and scientific communities.*4 units (Bergman, Eisen) not given 2002-03***RELIGST 285. Literature and Psychoanalysis from Freud to Jacques Lacan***4 units, not given 2002-03***RELIGST 287. Faith, Doubt, and Ethics**—Readings in Barth, *Epistle to the Romans*; Buber, *I and Thou*; Bonhoeffer, *Letters and Papers from Prison*; Niebuhr, *Moral Man and Immoral Society*; Tillich, *The Courage to Be*.*5 units, Win (Harvey)***RELIGST 290. Religious Studies at Stanford**—Majors seminar. An introduction to Religious Studies through the fields and approaches represented by the faculty of the Stanford Department of Religious Studies. (WIM)*4 units, Spr (Faure)*

GRADUATE DIRECTED READING

RELIGST 299. Individual Work for Graduate Students—Prerequisite: consent of instructor.*1-15 units, 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.

RELIGST 304A,B. Theories and Methods—Required of all graduate students in Religious Studies. Various approaches to the study of religion. Prerequisite: consent of instructor.*4 units A: (Faure) not given 2002-03, B: Aut (Eisen)***RELIGST 305. Medieval Daoist Texts**—Selected readings from primary sources.*5 units, Win (Pregadio)***RELIGST 311A,B. Buddhist Studies Seminar***5 units (Faure) not given 2002-03***RELIGST 314. Modern Seminar**—Focus is on the dialectic between the self and the social in 19th- and 20th-century continental philosophy, history, and culture.*3-5 units (Sheehan) not given 2002-03***RELIGST 319. East Asian Religions: Independent Study**—Directed research.*1-15 units (Bielefeldt, Faure, Yearley)***RELIGST 321. Modern Judaism: Israel, Zionism, and the Transformation of Judaism**—Graduate seminar. The changes wrought in and by Judaism over the last century in the circumstances of the Zionist movement and the state of Israel, with a concentration on recent developments. Prerequisite: consent of instructor.*4 units, Win (Eisen)***RELIGST 322. Torah and its Interpretation***4 units, not given 2002-03***RELIGST 329. Near Eastern Religions: Independent Study**—Directed research.*1-15 units (Eisen, Fonrobert, Gregg)***RELIGST 338. Medieval Seminar: 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.*4 units, not given 2002-03***RELIGST 339. Medieval Western Religions: Independent Study***1-15 units (Gelber, Yearley)*

RELIGST 349. Modern European Religions: Independent Study*0-15 units (Staff)***RELIGST 359. American Religions: Independent Study***0-15 units (Staff)***RELIGST 369. Social and Psychological Aspects of Religion: Independent Study***0-15 units (Staff)*

RELIGST 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.

4 units, Spr (Yearley)

RELIGST 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.

*4 units (Sokness) not given 2002-03***RELIGST 379. Religious Thought: Independent Study***1-15 units (Bielefeldt, Eisen, Gelber, Yearley)***RELIGST 389. Theory of Religion: Independent Study***1-15 units (Eisen, Faure, Yearley)*

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

4 units, Aut, Win, Spr (Staff)

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

1 unit, Aut (Tierney)

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

*1-15 units, Aut, Win, Spr (Staff)***RELIGST 395. Master of Arts Thesis***2-9 units (Staff)*

This file has been excerpted from the *Stanford Bulletin, 2002-03*, pages 571-578. Every effort has been made to insure 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.