

RELIGIOUS STUDIES

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

Chair: Arnold Eisen

Professors: Carl W. Bielefeldt, Arnold M. Eisen, Bernard R. Faure, Robert C. Gregg, Thomas Sheehan, Lee Yearley

Associate Professor: Hester G. Gelber

Assistant Professors: Charlotte Fonrobert (on leave Autumn), Brent Sockness, Michael Zimmermann

Lecturers: Keila Diehl, Linda Hess, Dayna Kalleres, Naoko Kumada, Michelle Li, Greg Watkins

Senior Lecturer: Adriane Levean

Acting Associate Professor: Fabrizio Pregadio

Acting Assistant Professor: Barbara Pitkin

Visiting Professors: Laurie Meeks, Azim Nanji

Visiting Assistant Professors: Meir Shahar, Stephen A. Wilson

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

Instructors: Mara Benjamin, Shari Epstein

Department Offices: Building 70

Mail Code: 94305-2165

Phone: (650) 723-3322

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

Courses given in Religious Studies have the subject code RELIGST. For a complete list of subject codes, see Appendix 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 goal of the Religious Studies department's curriculum is help students understand and interpret the history, literature, thought, and social structures of various religious traditions and cultures, including Asian religions, Judaism, Christianity, and Islam.

The undergraduate curriculum has three levels: introductory lecture courses, a set of gateway courses that introduce the student to the major; intermediate lecture courses; and advanced and integrative seminars, numbered 200 to 299.

MAJORS

A Bachelor of Arts in Religious Studies degree requires 60 units of course work. At least 40 units are to be taken in courses numbered above 100. Ten units out of the 60 may be taken for the grade of satisfactory/no credit.

1. Introductory lecture courses, 1-89:
 - a) 8-16 of the 60 units should be in introductory (gateway) courses numbered 1 to 89 in the lists below. Introductory courses count for 4 units each.
 - b) Of those introductory courses, at least two must be in diverse religious traditions (e.g., one in Asian religion and one in Judaism; or one in Islam and one in modern Western religion).
- 2) Intermediate lecture courses, 100-199:
 - a) These courses allow for concentration in two religious traditions and for training in the theories and methods of the discipline.
 - b) These courses count for 4 or 5 units each.
3. Advanced and integrative courses: seminars, 200-299;
 - a) These seminars, with varying numbers of units, advance the major's studies and include work in theories and methods.

MINORS

A minor in Religious Studies requires a minimum of 7 courses of 3 or more units each, for a minimum of 30 units of graded work, and a maximum of 36 units of graded work.

The student's progression should include:

1. Introductory lecture courses, 1-89: two courses for 4 units each.
2. Intermediate lecture courses, 100-199: at least two courses in topics in religion.
3. Advanced and integrative courses: at least one seminar numbered 200-299.
4. Remaining units may be taken in courses numbered 100 and above.
5. One course in directed reading (199) may count towards the minor.
6. Students may petition for other Stanford courses to fulfill minor requirements, but they must take courses from at least two Religious Studies faculty members.
7. Students are strongly encouraged to focus their program of study in one of the department's areas of concentration. In close consultation with their advisers, however, students may also design the minor to supplement their major.
8. Students must declare the minor no later than the last day of the quarter two quarters before degree conferral.

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; and
3. the student writes a dissertation and defends it in the University oral examination.

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

Courses—Each student satisfactorily completes the two graduate seminars (304A,B), two 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 cho-

sen 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

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 (Eisen) not given 2003-04

RELIGST 3N. The Historical Jesus—Stanford Introductory Seminar. Preference to freshmen. Over the last four decades, historical scholarship by Jews, Christians, and non-believers has achieved a broad consensus on what the Jewish prophet, Jesus of Nazareth, said and did, and how he presented himself and his message. Focus is on that consensus from a historical point of view. GER:3a

3 units, Win (Sheehan)

RELIGST 4N. The Creation of Woman—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 contexts, and the ideas about gender and women’s roles that they reflect and attempt to influence. GER:3a,4c

3 units, Spr (Fonrobert)

RELIGST 5N. Four Sacred Stories of Judaism, Christianity, and Islam—Interpretations of the stories of Cain and Abel, Sara and Hagar, Jonah/Yunus and the great fish, and Mary/Maryam, the mother of Jesus/’Isa, by the rabbis, the first Christian theologians, and early commentators on the Qur’ân, and by artists in the three traditions. GER:4a

3 units, Spr (Gregg)

RELIGST 6N. Religious Classics of Asia—Stanford Introductory Seminar. Preference to freshmen. Introduction to Asian religions through classic texts from diverse cultural settings and religious traditions. Readings include the *Bhagavadgita*, a formative Hindu treatise; the *Chuang-tzu*, a classic statement of philosophical Taoism; and the *Shobogenzo*, a collection of essays on Zen Buddhism. Historical and intellectual context; philosophical and religious teachings as responses to issues posed by earlier tradition. Emphasis is on notions of self and self-cultivation in each text, and to the relationships between personal and social ethics that follow from these notions. GER:3a,4a.

3 units, Aut (Bielefeldt)

RELIGST 7N. Søren Kierkegaard—Stanford Introductory Seminar. Preference to freshmen. The founder of existentialism with emphasis on the religious roots and theological implications of his thought. Kierkegaard's central writings, their literary form, and biographical and cultural setting. GER:3a

3 units, Spr (Sockness)

RELIGST 12. Religions of India, Origins to 1200—Beginning with the urban civilization of the Indus Valley ca. 2000 B.C.E., the religious histories of India. Emphasis is on Hinduism with attention to Jainism and early Buddhism. Readings from the *Vedas*, *Upanishads*, Sanskrit epics including the *Bhagavadgita*, *Puranas*, S. Indian devotional poetry, and the Buddhist and Jain canons.

4 units, Win (Hess)

RELIGST 13. Religions of India, 1200 to the Present—The expansion of Hindu theistic devotionalism; the arrival of Islam, its particular S. Asian forms, and interactions with Hinduism; the birth of Sikhism; effects of colonialism and Indian nationalism; rising consciousness of gender, caste, class, urban/rural differences, and other categories in the study of Indian religion; and religion in Indian diasporas. Sources include literature, folklore, ritual, and deities.

4 units, Spr (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 (Faure) not given 2003-04

RELIGST 15. The Hebrew Bible—Introduction to the Hebrew Bible (Old Testament) through an examination of the cultural and religious context in which it is embedded including its interactions with Sumerian and Phoenician epic, recent archeological discoveries that shed light on Israelite religion, and readings of key theological passages.

4 units, Win (Leveen)

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

4 units, Aut (Zimmermann)

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, Spr (Benjamin)

RELIGST 24. Introduction to Christianity—The historical development of Christian religious thought and practice from Jesus to the present. Emphasis is on the formation of Christianity's major teachings and their transformation and diverse expressions in the medieval, reformation, and modern periods. Readings focus on primary texts. GER:3a

4 units, Aut (Pitkin)

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 (Staff) not given 2003-04

RELIGST 27. Introduction to Islam—Foundational texts, sources, and ideas that have shaped the spiritual, intellectual, and institutional pluralism of Muslim societies in historical and contemporary contexts. Readings from the Qur'an, life of the Prophet (*sira*), and other source materials in translation.

4 units, Win (Nanji)

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. Issues and figures rotate. GER:3a

4 units (Sockness) not given 2003-04

RELIGST 35. Buddhism in Film—Buddhism and Buddhist cultures through their representation in film. May be repeated for credit.

2 units (Bielefeldt, Mancall) not given 2003-04

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 (Gelber) not given 2003-04

RELIGST 53. Jews and Judaism in America—Development of the Jewish religious tradition in 20th-century America and its role in the life of its ethnic community. Comparison to the role of the church in the life of the African American community. Historical, sociological, and theological works complemented by novels, poetry, films, and TV. GER:3a,4b

4 units Aut (Eisen)

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 2003-04

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

4 units (Staff) not given 2003-04

RELIGST 71Q. The Confessions of Saint Augustine: Philosophy, Faith, Conversions—Stanford Introductory Seminar. Preference to sophomores. St. Augustine, a major formative thinker of Western civilization in philosophy and theology, and his widely known, autobiographical *Confessions* in which he traces his path from the new age religion of his time, Manichaeism, through Plato and Plotinus to religious conversion. Historical, religious, and intellectual context. What Augustine can teach about existential choices today.

4-5 units, Aut (Sheehan)

RELIGST 77. Existentialism—The dialogue of philosophy and religion from Kierkegaard's leap of faith to Heidegger's pious agnosticism, and beyond.

4 units (Staff) not given 2003-04

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 2003-04

RELIGST 105. Popular Religions in Contemporary East Asia

4-5 units (Staff) not given 2003-04

RELIGST 108. Japanese Religion through Film—Aspects of Japanese religion using recent animated films and movies as primary materials. GER:3a

3-5 units (Faure) not given 2003-04

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 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 2003-04

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 (Hess) not given 2003-04

RELIGST 119/219. Gandhi and Nonviolence—Gandhi fascinates because of his advocacy and practice of nonviolence. Highlights from Gandhi's life; the religious sources of his nonviolence and the history of such ideas in India; Gandhi's use of the *Bhagavadgita*; his theory of nonviolence including principles such as truth, *satyagraha*, and self-purification; recent efforts to apply Gandhian *ahimsa* to world conflicts; and criticisms of Gandhi.

4 units, Win (Hess)

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

5 units (Bielefeldt) not given 2003-04

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 (Pregadio) not given 2003-04

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

5 units (Staff) not given 2003-04

RELIGST 151. T'ien-t'ai Buddhism—The Lotus school of Mahayana Buddhism in E. Asia, its history and teachings. GER:3a

4 units, Win (Bielefeldt)

RELIGST 156/256. 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, Spr (Hess)

RELIGST 159. Topics in Japanese Religion

4-5 units (Staff) not given 2003-04

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 (Staff) not given 2003-04

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

4 units, Spr (Pitkin)

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

4 units (Staff) not given 2003-04

RELIGST 167. Introduction to Medieval Philosophy: Freedom, Community, and Evil—(Enroll in PHIL 101.)

4 units, Spr (R. Wood) alternate years, not given 2004-05

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

4 units (Gelber) not given 2003-04

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 (Sockness) not given 2003-04

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 (Sockness) not given 2003-04

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 (Fonrobert) not given 2003-04

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 (Staff) not given 2003-04

RELIGST 161. Judaism, 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 (Staff) not given 2003-04

ISLAM

RELIGST 120. Islam in Asia—The historical diversity and development of Muslim life, thought, and culture in S. Asia, home to a third of the world's Muslims. The contemporary situation of Muslims in S. Asian countries such as Afghanistan, Bangladesh, India, and Pakistan.

4 units, Win (Narji)

THEORETICAL AND COMPARATIVE STUDIES

RELIGST 121. Peoples of the Book: Prophecy and Martyrdom in Judaism, Christianity, and Islam—How each of the Abrahamic traditions conceived of the prophet and the martyr, and what functions these figures play within the three religions in their distinctive theologies and rituals. Comparative study of texts and artistic representations.

5 units (Staff) not given 2003-04

RELIGST 131. Feminism and Religion—How feminism has challenged religion in the modern West over the past 30 years. Feminist approaches to ritual and liturgy, sacred text, ideas of God, and institutional and leadership change. The tension between continuity and change in feminist writings on religion. Focus is on Judaism and Christianity in the contemporary U.S.

4 units, Spr (Benjamin)

RELIGST 148B. American Religious Thought—The proposition that there is a distinctively American tradition of religious thought which stands outside of the strictly doctrinal or theological thinking of the church, asking more general questions about the religious experience of Americans in their effort to relate the human spirit to nature, society, and deity. Works of Edwards, Thoreau, Emerson, James, Royce, and Santayana.

4 units, Win (Watkins)

RELIGST 164. Ritual Musics of the World—(Same as CASA 164.) Topics include the somatic or physical effects of music in healing and trance-inducing rituals, the power of music to create and affirm communities and other affective ties, and the effectiveness of music as a medium for spiritual knowledge, and the ritual aspects of musical training, practice, and performance. What can be known about people, places, and cultures through sound? How does music express and shape social identity? How are belief systems and patterns of social interaction encoded and made manifest in musical practices? Readings and recorded music from cultural and religious traditions around the world.

4 units, Spr (Diehl)

RELIGST 165/265. 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 (Staff) not given 2003-04

RELIGST 178. Free Will and Religion in America—Interdisciplinary approach. The reciprocal impact of religious, primarily Christian, conceptions of human freedom or its lack on American culture including social institutions, political ideals, and ethical mores. Topics include the Protestant work ethic, social Darwinism, temperance and addiction, and theories of crime and punishment. Readings include philosophical and theological treatments of free will and determinism.

4 units, Spr (Wilson)

RELIGST 181A. Adventures in Religious Poetry—(Same as ENGLISH 181A.) Preference to majors. GER:3a

5 units, Win (Fields, Yearley)

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 (Staff) not given 2003-04

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 (Staff) not given 2003-04

RELIGST 188. Liberation Theology

4 units (Staff) not given 2003-04

RELIGST 196F. St. Paul: Theologian, Philosopher, Revolutionary—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 (Fonrobert) not given 2003-04

RELIGST 196T. Introduction to Heidegger—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 (Sheehan) not given 2003-04

UNDERGRADUATE DIRECTED READING

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

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

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

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

UNDERGRADUATE SEMINARS

ASIAN RELIGIONS

RELIGST 202. Buddhist Tales of Japan—Buddhist beliefs and practices as represented in the short tales, *setsuwa*, of ancient and medieval Japan. Literary themes include karma and retribution, death and the afterlife, demonic encounters, miracles involving buddhas, bodhisattvas, and scriptures. Secondary literature on the tales and the beliefs and practices they depict.

4 units, Win (Li)

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 (Sahleen) not given 2003-04

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

4 units, Win (Yearley)

RELIGST 213. The Taoist Canon

4 units (Staff) not given 2003-04

RELIGST 214. Taoist Canon II

4 units (Staff) not given 2003-04

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

4 units, Win (Diehl)

RELIGST 218. Buddhist Ethics: Non-Violence and Compassion—Whereas the principle of non-violence (*ahimsa*) is characteristic of the early Buddhist schools, in Mahayana Buddhism compassion is more crucial. The early ascetic, radically pacifist, and self-centered orientation was challenged by an approach that aimed at the spiritual benefit of other sentient beings, to the extent of forcing the Buddhist practitioner to infringe upon the rule of non-violence. Focus is on this shift of values within Indian Buddhism and other basic notions of Buddhist ethics and soteriology including the moral code to be followed by bodhisattvas (buddhas-to-be).

4 units Spr (Zimmermann)

RELIGST 220. The Chinese Martial Arts: Historical, Religious, and Cultural Perspectives—Historical and social factors in the development of the martial arts and interpretations as physical combat, regimens of personal health, and techniques of spiritual development. Relationships to Buddhist contemplative practices and Taoist self-cultivation. Sources include histories, gazetteers, monastic records, novels, and films.

4 units, Spr (Shahar)

RELIGST 223. Religion and Family in East Asian History—How ideas and practices about the notion of family have informed, responded to, and interacted with religious teachings, rites, and institutions in the histories of China and Japan. Emphasis is on the relationship between monastic communities and the family; the construction of motherhood; the creation of nonbiological lineages and families; clans, ancestor worship, and death ritual; marriage practices; family planning; and education and childrearing practices.

3-5 units, Win (Meeks)

RELIGST 248. Laozi and Chinese Religion

4 units (Staff) not given 2003-04

RELIGST 251. Indian Devotional Poetry—Poetry is a major vehicle of religious expression and understanding in India, but it is also 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 transformations that occur when religious literature becomes song.

4-5 units (Hess) not given 2003-04

RELIGST 255. Chinese Alchemy—History, doctrines, and practices. Emphasis is on the features of its main forms, inner and outer, Neidan and Waidan, and their relation to other traditions from pharmacology to meditation. Readings from Chinese sources in English translation.

3-5 units, Win (Pregadio)

RELIGST 257. Chinese Buddhist Texts—Readings from the Ming dynasty Buddhist monk, Hanshan Deqing (1546-1623), including his autobiography, essays, letters, writings on Laozi and Zhuangzi, dharma talks, and poems. Scholarship on Ming religious history and thought. Prerequisite: background in Chinese language.

4 units, Spr (Epstein)

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

3-5 units, Spr (Meeks)

RELIGST 259. Readings in Tibetan Buddhism—An introduction to Tibetan Buddhism based on recently published books in this field.

5 units (Faure) not given 2003-04

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 (Staff) not given 2003-04

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 (Gregg) not given 2003-04

RELIGST 241. Asceticism in Christian Antiquity—To battle demons, to train the soul, to achieve wisdom, and to serve God, early Christian monks and nuns (as solitaries and as members of communes) undertook forms of training (*askesis*) involving study, meditation, prayer and physical disciplines. Origins, inspirational models, and religious-social energies. Sources include early texts describing ascetics' practices and pursuits, and modern examinations of the ascetic imperative with its varied human methods for achieving purification and holiness.

3-5 units, Win (Gleason, Gregg, Kalleres)

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 (Staff) not given 2003-04

RELIGST 250. Gnosticism—Focus is on a collection of ancient Mediterranean texts, the Nag Hammadi Library, representing Gnosticism, a category referencing an amalgam of heretical religious movements in the first few centuries of Christianity. Goal is to question the usefulness of the category of Gnosticism and the cohesiveness of the social phenomenon of a Gnostic movement from the perspective of the history of religions. Issues include the construction of the cosmos in relation to social realities such as gender and sexuality, ritual practice, and hermeneutics.

3-5 units, Aut (Kalleres)

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 (Gelber) not given 2003-04

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 units (Yearley) not given 2003-04

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 (Staff) not given 2003-04

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

5 units (Harvey) not given 2003-04

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

5 units, Aut (Sheehan)

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 (Staff) not given 2003-04

RELIGST 227. Biblical Reflections on Power and Powerlessness—The books of Judges, Samuel, and Amos depict and question the uses and abuse of power, the necessity for strong leaders who inevitably fail, and the interplay between prophet as representative of God and the human king. How these texts succeed in their scrutiny of human power through attention to their narrative artistry.

5 units, Spr (Leveen)

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 (Fonrobert) not given 2003-04

RELIGST 263. Judaism and the Body—Representations and discourses of the body in Jewish culture. Readings include classical texts in Jewish tradition and current discussions of these textual traditions. GER:3a,4c

4-5 units, Win (Fonrobert)

THEORETICAL AND COMPARATIVE STUDIES

RELIGST 215. Ancient Asceticism: Self-Improvement Practices in Greek, Roman, and Jewish Belief Systems—(Same as CLASSGEN 115/215.) Greeks, Romans, and Jews found different ways to engage in disciplined effort toward the goal of spiritual perfection. For some, it was a matter of philosophy, a process of detachment, and training the mind and emotions. Others used physical training and deprivation of the body to enhance the capacities of the soul. What ancient people were looking for when they engaged in disciplines of self-improvement, and how they put their beliefs into practice.

4 units, Aut (Gleason, Gregg, Kalleres)

RELIGST 230. Violence and Culture: Sophocles, Shakespeare, Racine, Christ—(Enroll in FRENGEN 230, COMPLIT 230F.)

3-5 units, Spr (Girard)

RELIGST 237. Jewish and Christian Rome, 1st to 6th Centuries—To what extent are Judaism and Christianity products of the Roman Empire, and shaped by its politics? Literature concerning Jewish and Christian perceptions of power, and archaeological and artistic traces of both religions in the imperial city of Rome. What roles did strategies of resistance and accommodation play in the formation of these religious communities' emerging identities? Possible optional field trip to Rome over Spring break.

3-5 units (Fonrobert, Gregg) not given 2003-04

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 writers including J. Z. Smith, Catherine Bell, and Stanley Tambiah to interpret primary textual and material evidence.

4 units (Kalleres) not given 2003-04

RELIGST 247. Self and Other in Puritan America—The nature of Puritan belief and practice and the role of religion in shaping American conceptions of self and other. Topics include gender relations, race relations, class structures, national identity, popular culture, and modern appropriations of Puritanism to construct national, religious, and cultural self/other dichotomies.

4 units, Spr (Wilson)

RELIGST 257C. Fundamentalism and Modernity—(Enroll in CASA 157/257.)

3-5 units (Delaney) not given 2003-04

RELIGST 270. Science and Religion—Team-taught. Relations between the fields via case studies drawn primarily from biology and Judaism highlighting both similarities and differences. A review of current debates, with emphasis on genetics, the evolution of learning, communication, ritual and tradition, and the role of religious and scientific communities.

4 units (Bergman, Eisen) not given 2003-04

RELIGST 275. The 19th-Century Anti-Religious Underground: Feuerbach and Nietzsche—The criticism of religion by Feuerbach and Nietzsche.

3-5 units, Spr (Harvey)

RELIGST 290. Theories of Religion—(Same as HUMNTIES 196A.) Historical, philosophical, anthropological, and psychological theories of religion, both classical and contemporary. Satisfies majors' seminar requirement for Religious Studies. (WIM)

4 units, Win (Eisen)

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.

3-5 units, A: Aut (Yearley), B: (Staff) not given 2003-04

RELIGST 305. Medieval Daoist Texts—Readings from primary sources. Prerequisite: classical Chinese.

3-5 units, Aut (Pregadio)

RELIGST 310. Buddhist Intellectual History: Buddha-Nature—The Mahayana ideal that all sentient beings have the nature of a buddha (*tathagatagarbha*), formulated in 3rd-century C.E. India, and its impact on the intellectual history of Central and E. Asia. The basic scriptures of buddha-nature thought and the forms of its expression in India. Hermeneutical problems concerning the interpretation of buddha-nature thought in the Indo-Tibetan tradition.

3-5 units, Win (Zimmermann)

RELIGST 311A,B. Buddhist Studies Seminar

5 units (*Faure*) not given 2003-04

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

2 units, **A:** *Aut* (*Bielefeldt*), **B:** *Win* (*Pregadio*), **C:** *Spr* (*Faure*)

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 2003-04

RELIGST 319. East Asian Religions: Independent Study

1-15 units, *Aut, Win, Spr, Sum* (*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 (*Eisen*) not given 2003-04

RELIGST 322. Readings in Rabbinic Texts

3-5 units, *Spr* (*Fonrobert*)

RELIGST 323. Biblical Conceptions of Tradition—Competing biblical notions of tradition and of memory through readings in Numbers and Deuteronomy.

3-5 units, *Spr* (*Leveen*)

RELIGST 324. Contemporary Jewish Thought—Doctoral seminar. Current issues and thinkers including Heschel and Soloveitchik; Holocaust theology; the impact of feminism on Jewish religious thought and practice; Israeli divergences from diaspora patterns. Prerequisites: graduate student in Jewish Studies and consent of instructor.

3-5 units, *Aut* (*Eisen*)

RELIGST 329. Near Eastern Religions: Independent Study—Directed research.

1-15 units, *Aut, Win, Spr, Sum* (*Eisen, Fonrobert, Gregg*)

RELIGST 338. Medieval Seminar—Medieval culture and ethical ideals extolled by medieval authors explicitly in philosophical and theological texts and implicitly in literary ones. Connections among ethics, cosmology, sacred history, anthropology, and soteriology in the medieval worldview. Medieval ethical beliefs as a window on the wider world of medieval intellectual culture.

4 units, *Spr* (*Gelber*)

RELIGST 339. Medieval Western Religions: Independent Study

1-15 units, *Aut, Win, Spr, Sum* (*Gelber, Yearley*)

RELIGST 347. Research in Religion in the Late Antique Mediterranean World—Early Latin Christianity; texts and recent scholarship.

4 units (*Gregg*) not given 2003-2004

RELIGST 349. Modern European Religions: Independent Study

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

RELIGST 359. American Religions: Independent Study

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

RELIGST 369. Social and Psychological Aspects of Religion: Independent Study

1-15 units, *Aut, Win, Spr, Sum* (*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 (*Yearley*) not given 2003-04

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 reasoning and historical consciousness for the philosophy of religion, ethics, and Christian theology.

4 units (*Sockness*) not given 2003-04

RELIGST 374. Weber and Troeltsch on Religion—Comparative examination of two giant figures in religious studies. Their theories of modernization, their understandings of the cultural significance of religion in modern and premodern societies, their personal religious and philosophical commitments or lack thereof, their shared intellectual, cultural, and political environment, the impact of their thought on 20th-century Jewish and Christian theology, and the implications of their work for religious studies in the contemporary academy.

3-5 units, *Win* (*Sockness*)

RELIGST 376. Religious Thought: *Das Heilige*—Prerequisite: consent of instructor.

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

RELIGST 379. Religious Thought: Independent Study

1-15 units, *Aut, Win, Spr, Sum* (*Bielefeldt, Eisen, Gelber, Yearley*)

RELIGST 389. Theory of Religion: Independent Study

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

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

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

RELIGST 395. Master of Arts Thesis

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

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

1-2 units, *Spr* (*Sockness*)

OVERSEAS STUDIES

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

KYOTO**RELIGST 17R. Religion and Japanese Culture**

4-5 units, *Spr* (*Ludvik*)

MOSCOW**RELIGST 99M. Islamic Culture**

4 units, *Spr* (*Rezvan*)

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