

RELIGIOUS STUDIES

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

The purpose of Religious Studies is to understand and interpret the history, literature, thought, and social structures of various religious traditions and cultures. The department offers courses at several levels, described below.

UNDERGRADUATE PROGRAMS

BACHELOR OF ARTS

The goal of the Religious Studies undergraduate curriculum is to give students exposure to the set of phenomena called religion and the leading theories and methods by which religion is studied in the modern university. The department's courses are designed to engage students existentially and to assist them in thinking about intellectual, ethical, and sociopolitical issues in the world's religions. No less important, the department faculty seek to provide tools for understanding the complex encounters among religious ideas, practices, and communities, and the past and present cultures which have shaped and been shaped by religion. Courses therefore expose students to leading concepts in the field of religious studies such as god(s), sacrifice, ritual, scripture, prophecy, and priesthood; to approaches developed over the past century, including the anthropological, historical, psychological, philosophical, and phenomenological, that open religion to closer inspection and analysis; and to major questions, themes, developments, features, and figures in the world's religious traditions. The department encourages and supports the acquisition of languages needed for engagement with sacred texts and interpretive traditions as well as study abroad at Stanford's overseas centers where religions can be observed and experienced in their culture of origins.

MAJOR

The curriculum for majors is designed to move students sequentially from foundational courses, through deeper investigations, culminating in integrative research courses. Thus, the introductory sequence is designed to lead to a wide array of courses which build on this foundation, with topics including: particular traditions such as Judaism or Buddhism; comparative studies such as nonviolence in Hinduism and Buddhism, or Muslim and Christian interpretations of scripture; specific topics such as mysticism, gender and religion, or theodicy; and distinctive approaches such as the philosophy of religion or ritual studies. Majors complete their careers with integrative courses which afford opportunity for research and consolidation of the knowledge and skills gained earlier.

A Bachelor of Arts in Religious Studies requires 60 units of course work. At least 44 units are taken in courses numbered above 100. Ten units out of the 60 may be taken for the grade of 'CR/NC.'

- At least eight of the 60 units must be courses at the introductory level. Students may satisfy this requirement by taking either:
 - IHUM 68A,B. Approaching Religion: Tradition, Transformation, and the Challenge of the Present (Winter/Spring sequence), or
 - one course in each of the following categories: introduction to religious traditions (courses numbered 11-50) and academic approaches to the study of religion (courses numbered 51-99). In consultation with the Undergraduate Director, one Stanford Introductory Seminar in Religious Studies may be applied to this introductory requirement.
- At least 29 units are to be taken in intermediate lecture and seminar courses numbered 100-289. Of these, at least two seminars are required from courses numbered above 200. Language courses relating to students' study of religion within the department, such as Arabic, biblical Hebrew, New Testament Greek, Chinese, or Japanese, but not counted towards the University language requirement may, with departmental approval, be counted among these 29 units.
- 15 units in integrative courses:
 - Majors' Seminar:* RELIGST 290, Theories of Religion (5 units; Winter Quarter of junior year; fulfills WIM requirement)
 - Senior Essay or Honors Thesis Research:* RELIGST 297 (3-5 units; up to 10 units over two quarters)
 - Senior Majors' Colloquium:* RELIGST 298 (5 units, Spring Quarter, graded S/NC)
 - completion of either a senior essay or honors thesis. See below concerning the difference between these options.
- Each student, in consultation with his/her adviser, works out a focus of study centering either on a particular religious tradition or on a theme or problem which cuts across traditions such as ritual, ethics, scripture, or gender.

SENIOR ESSAY

A 25-30 page essay on a topic chosen by the student and approved by the adviser upon receipt of a student's proposal by the end of the third quarter prior to expected graduation. The character and content of the essay, which is meant to allow the student to call into play knowledge and skills learned in the course of the major, may take several forms. For example, a student may return to a subject studied earlier but now pursued with more questions or from a new perspective, or research a recent or new topic of interest in the field, or offer a carefully framed critical assessment of what has been learned in the major based on review of influential sources, theories, and methods of studying religion. The senior essay is read and graded by the student's adviser and one other member of the Religious Studies faculty.

HONORS THESIS

A 40-80 page research paper on a topic chosen by the student and approved by the adviser upon receipt of a proposal in the fourth quarter prior to expected graduation. The paper, supported by mastery of primary and secondary scholarship, advances a well-reasoned, supportable thesis. Writers of honors theses must have a grade point average (GPA) of 3.5 in Religious Studies courses, and at least 3.2 overall, and are expected to have already demonstrated success in writing research papers. The honors thesis is read and graded by the student's adviser and one other member of the Religious Studies faculty. Theses earning a grade of 'B+' or above receive honors.

MINOR

A minor in Religious Studies requires a minimum of 30 graded units. Students must declare the minor no later than the last day of the quarter, two quarters before degree conferral.

Requirements for the minor include:

1. Two introductory courses. To satisfy this requirement, students take either:
 - a) IHUM 68A,B. Approaching Religion: Tradition, Transformation, and the Challenge of the Present (Winter/Spring sequence), or
 - b) one course in each of the following categories: introduction to religious traditions (courses numbered 11-50) and academic approaches to the study of religion (courses numbered 51-99). In consultation with the Undergraduate Director, one Stanford Introductory Seminar in Religious Studies may be applied to this introductory requirement.
2. Five intermediate lecture and seminar courses, 100-289.
3. One course in directed reading (RELIGST 199) may count towards the minor.
4. Students may petition for other Stanford courses to fulfill minor requirements, but they must take courses from at least two Religious Studies faculty members.
5. Students are strongly encouraged to focus their program of study either in a religious tradition or in a theme which cuts across traditions. In consultation with their advisers, students may design the minor in Religious Studies to complement their major.

MAJOR IN RELIGIOUS STUDIES AND PHILOSOPHY

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

GRADUATE PROGRAMS**MASTER OF ARTS**

University regulations pertaining to the M.A. are listed in the "Graduate Degrees" section of this bulletin. The following requirements are in addition to the University's basic requirements.

The student completes at least 45 units of graduate work at Stanford beyond the B.A. degree, including either the RELIGST 290, Majors Seminar, or 304A or B, Theories and Methods, with consent of instructor. Residence may be completed by three quarters of full-time work or the equivalent.

The student's plan of courses is subject to approval by the Graduate Director. No field of specialization is expected, but students may focus work in particular areas. Advanced and graduate courses in other departments may be taken. No thesis is required; a thesis, if elected, may count for as many as 9 units.

Each student demonstrates reading knowledge of at least one foreign language.

DOCTOR OF PHILOSOPHY

University regulations regarding the Ph.D. are found in the "Graduate Degrees" section of this bulletin. The following requirements are in addition to the University's basic requirements.

Residence—Each student completes three years (nine quarters) of full-time study, or the equivalent, in graduate work beyond the B.A. degree, and a minimum of 135 units of graduate course work (excluding the dissertation).

Field of Study—The Ph.D. signifies special knowledge of a field of study and potential mastery of an area of specialization within it. The faculty of the department have established certain fields of study in which the department's strengths and those of other Stanford departments cohere. They are: East Asian religions, Christianity, Judaism, religious ethics, and modern Western religious thought. Students who wish to specialize in other fields must obtain early approval by the faculty.

Stages of Advancement—

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

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

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

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

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

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

PH.D. MINOR IN RELIGIOUS STUDIES

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

JOINT PH.D. IN RELIGIOUS STUDIES AND HUMANITIES

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

COURSES**INTRODUCTION TO THE HUMANITIES (IHUM)**

The following Introduction to the Humanities courses are taught by Religious Studies department faculty members. IHUM courses are typically available only to freshmen seeking to fulfill GER:1 requirements; see the "Introduction to the Humanities" section of this bulletin for further information. Prospective majors in Religious Studies are advised to consider satisfying their GER:IHUM-2,3 requirements by registering for the following IHUM courses.

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

IHUM 68A: 4 units, *Win (Sheehan, T; Bashir, S)*

IHUM 68B: 4 units, *Spr (Hess, L; Bielefeldt, C)*

INTRODUCTORY

RELIGST 5N. Three Sacred Stories of Judaism, Christianity, and Islam—Stanford Introductory Seminar. Preference to freshmen. Interpretations of the scriptural narratives of Sarah and Hagar/Hajar, 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:DB-Hum, EC-GlobalCom

3-4 units, *Aut (Gregg, R)*

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

4 units, *Win (Sockness, B)*

RELIGST 8N. Francis of Assisi: An Exemplary Saint—Stanford Introductory Seminar. Preference to freshmen. The making of a new model of saint at a time of cultural change in the Middle Ages. What Francis as a paradigm of the model self reveals about the ethical and religious imagination, past and present. Texts include Francis' writings and primary documents that chronicle the founding of the Franciscan order. GER:DB-Hum

3 units, *Aut (Gelber, H)*

RELIGST 10C. A Global Focus on Current Affairs—Required of priority residents in Castano; open to others. May be repeated for credit. (AU)

1 unit, *Spr (Gelber, H)*

RELIGST 10L. Lantana Humanities Seminar—Required of focus residents in Lantana; open to other Lantana residents. May be repeated for credit. (AU)

1 unit, *Aut, Win, Spr (Sockness, B; Pitkin, B)*

RELIGST 11. Religious Classics of Asia: India's Ramayana Epic—The *Ramayana* as one of the most important religious and cultural texts of India. Its heroes, Rama and Sita, as incarnations of the supreme God and Goddess and models for ideal manhood and womanhood. Textual and performative versions including Valmiki's 2,000-year-old Sanskrit poem, medieval vernacular versions, rural women's folk songs, and the TV serial of 1988-89. *Ramayana* traditions through the lenses of religion, literature, performance, popular culture, gender, and politics. GER:DB-Hum, EC-GlobalCom

3 units, *not given this year*

RELIGST 12. Introduction to Hinduism—Historical study from earliest period to the present, including religious poetry, narrative, performance, concepts of self and liberation, yoga, ritual, God and gods, views of religion through history, region, class, caste, and gender. GER:DB-Hum, EC-GlobalCom

4 units, *Win (Hess, L)*

RELIGST 14. Introduction to Buddhism—From its beginnings to the 21st century. Principal teachings and practices, institutional and social forms, and artistic and iconographical expressions. GER:DB-Hum, EC-GlobalCom

4 units, *Win (Harrison, P)*

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

4 units, *not given this year*

RELIGST 20. Introduction to the Zoroastrian Religion—The origins of Zoroastrianism, its role in the Iranian empires, and its relation to Judaism, Christianity, Manichaeism, and Islam, and its later forms and function in Iran, India, and its diaspora. The impact of the religion on European literati such as Voltaire, Mozart, the romantic poets, and Nietzsche. GER:DB-Hum

3 units, *Win (Rose, J)*

RELIGST 23. Introduction to Judaism—The historical development of Jewish religious thought and practice, from the biblical period to the present. Scriptural, liturgical, midrashic, legal, historical, and philosophical texts reflecting that development. The Sabbath, and annual festivals and sacred days. GER:DB-Hum

4 units, *Aut (Radwin, A)*

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

4 units, *Spr (Pitkin, B)*

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

4 units, *not given this year*

RELIGST 35. Introduction to Chinese Religions—(Formerly 55.) Confucianism, Daoism, Buddhism, and the interchange among these belief systems and institutions. Set against the background of Chinese history, society, and culture, with attention to elite and popular religious forms. GER:DB-Hum, EC-GlobalCom

4 units, *Win (Pregadio, F)*

RELIGST 46. Introduction to Daoism—(Formerly 56.) Historical survey from origins to the present. Main schools, notions, communal rites, and individual practices, and the relation of Daoism to facets of Chinese culture. GER:DB-Hum

4 units, *not given this year*

RELIGST 52. The Problem of God—(Formerly 32.) Monotheism is a belief for which people continue to live and die. Philosophical inquiry into the concept of God through its classic formulations, modern critics, and contemporary defenders. What has the idea of God meant to serious minds in the past? And in the modern or postmodern world? GER:DB-Hum

4 units, *not given this year*

RELIGST 54. The Roots of Right and Wrong in Christianity, Judaism, and Islam—What Christian, Jewish, and premodern Muslim thinkers have to say about these questions: what makes an act right or wrong; can a basis for right and wrong be identified independently of revealed religion; is observing commands and prohibitions sufficient to lead a life of virtue and refinement? Readings in primary texts. GER:DB-Hum

4 units, *Win (Sadeki, B)*

RELIGST 57. Millennium, Messiahs, and Mayhem—How the apocalypse has captured the imaginations and influenced the behaviors of many Jews and Christians who predict the end of the world during their lifetimes, whether facilitated by the arrival of a human or divine emissary, preceded by a cataclysm, or announced by a renunciation of normative morals. Examples include the Book of Revelations, the Dead Sea Scrolls, the Brotherhood of the Free Spirit, Shabtai Tzvi, Jacob Frank, the Mormons, and Chabad Chasidism.

4 units, *Aut (Levinsky, D)*

RELIGST 62. Philosophy of Religion—(Formerly 42.) Classic and modern questions through Western and Eastern traditions: the coherence of theism, relativism, verification and ethics of belief, and implications of science. Readings from traditional and modern texts. GER:DB-Hum

4 units, not given this year

RELIGST 82. Approaches to the Study of Religion: Christianity—Historical and contemporary Christianity from four viewpoints: ritual and prayer; sacred texts and creeds; ethics and life; and community governance. GER:DB-Hum

4 units, not given this year

RELIGST 84. Mystics, Pilgrims, Monks, and Scholars: Religious Devotion in Medieval Christianity—The variety and vitality of religious expression in medieval Christian Europe. How Christians sought God through mystical encounter, the structure of monastic life, visits to shrines, devotion to the saints, and the study of scripture and ancient Christian wisdom. Readings focus on primary texts. GER:DB-Hum

4 units, not given this year

UNDERGRADUATE LECTURES

RELIGST 101. Islamic Theology, 700-1300 C.E.—How did attitudes towards God's nature define and distinguish different theological movements in premodern Islam? Were theological differences due to different methods of interpreting the Qur'ân? God's power, free will versus predestination, the age of the Universe. Political and social contexts. Readings mostly in primary sources. GER:DB-Hum

3 units, Aut (Sadeki, B)

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

4 units, not given this year

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

4 units, not given this year

RELIGST 112. Handmaids and Harlots: Biblical Women in Jewish and Christian Traditions—Miraculous births, wandering in the wilderness, encounters with angels: stories of Hagar, Sarah, Hannah, and Mary, and how their tales are read and re-told by later Jews and Christians. Sources include the Hebrew Bible and New Testament, Jewish and Christian commentary, and religious iconography. GER:DB-Hum, EC-Gender

4 units, not given this year

RELIGST 113A. Sacred Space and the Supernatural in Japanese Religion—Ties to place in Japanese religious history, legends, and religious practices. The role of Japan's mountains in the religious imagination.

4 units, Aut (Klonos, G)

RELIGST 114A. Sacred Journeys in Chinese Religion—Journey themes in Shamanic, Buddhist, Daoist, and popular Chinese religion from ancient to early modern period. Genres and traditions such as ancient shamanesses and their ecstatic trysts with nature deities, Daoist poets and their literary flights, and monks and their legendary westward journeys in search of Buddhist scripture.

4 units, Spr (Cook, T)

RELIGST 116. Daoist Thought, Daoist Religion—Main traditions and lineages of Daoism over its two and a half millennia of history. Sources include translated primary sources and secondary studies.

4 units, Spr (Pregadio, F)

RELIGST 118. Gandhi, King, and Nonviolence—(Same as HISTORY 105.) Lives, times, theory, and practice of Mohandas Gandhi and Martin Luther King, Jr.; their significance to issues of violence and nonviolence today.

4 units, Win (Carson, C; Hess, L)

RELIGST 124. Sufi Islam—The complex of Islamic intellectual and social perspectives subsumed under the term Sufism. Sufi mystical philosophies and historical and social evolution. Major examples include: Qushayrî, Râbi'a, Junayd, Hallâj, Sulamî, Ibn al-'Arabî, Rûmî, Nizâm al-Dîn Awliyâ'. Social and political roles of Sufi saints and communities. Readings include original prose and poetry in translation, secondary discussions, and ethnography.

4 units, Aut (Bashir, S)

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

4 units, not given this year

RELIGST 129. Modern Jewish Thought—From the early Enlightenment to the present. Universalism, subjectivity, and redemption within Judaism's encounter with modernity as reflected on by Jewish intellectuals within the Western philosophical tradition; how modern Jewish intellectuals have shaped and been shaped by current debates. Challenges to religious identity by secularism, capitalism, and the nation state. Messianism, mysticism, reactionary romanticism, critical theory, post-Holocaust philosophy, spirituality, and feminism. Thinkers include Spinoza, Marx, Freud, Buber, Strauss, the Frankfurt school, Benjamin, Arendt, and Levinas.

4 units, Spr (Lerner, A)

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

4 units, Win (Sheehan, T)

RELIGST 133. Inventing Christianity in Late Antiquity—The transformation of an apocalyptic sect into an imperial religion from 200 to 600 C.E. Shifts in structures of authority, worship, and belief mapped against shifts in politics, economics and religion in the larger Roman empire. Cultural visions of this history including Edward Gibbon's *Decline and Fall of the Roman Empire*, Dan Brown's conspiracy theory in *The Da Vinci Code*, and Elaine Pagels' *The Secret Gospel of Thomas*. GER:DB-Hum

4 units, Spr (Lyman, R)

RELIGST 135. Daoist Ideals of Sainthood—Differing representations of the ideal of sainthood in Daoist texts from different backgrounds. Views of the Dao and application to self-cultivation, ethics, and government. GER:DB-Hum

4 units, Win (Pregadio, F)

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

4 units, Win (Bielefeldt, C)

RELIGST 140. Crusades: Interdisciplinary Approaches—(Same as ENGLISH 103, HISTORY 215, MEDVLST 165.) Causes, meanings, meaningfulness, and commemoration of the Christian expeditions against Muslims, pagans, and heretics. Primary and secondary sources.

3-5 units, Spr (Buc, P; Summit, J; Gelber, H)

RELIGST 144. John Calvin and Christian Faith—Close reading and analysis of Calvin's *Institutes of the Christian Religion* as a classic expression of Christian belief. GER:DB-Hum

4 units, Aut (Pitkin, B)

RELIGST 148. From Jesus to Paul—Jesus considered himself God's definitive prophet, but he did not think he was God, and had no intention of founding a new religion. How did this Jewish prophet become the gentle God and the founder of Christianity? The role of Paul. GER:DB-Hum

4 units, not given this year

RELIGST 151/251. Indian Devotional Poetry—(Graduate students register for 251.) 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. GER:DB-Hum

4 units, *Spr* (Hess, L)

RELIGST 154. Buddhism Today: Responses to New Global Challenges—How do the traditions of Buddhism cope with new social, ethical, and global challenges? Case studies from Sri Lanka, Japan, and the West. The historical position of Buddhist social thought. Buddhism's ascetic and meditative legacy: friend or foe of social engagement? GER:DB-Hum, EC-GlobalCom

4 units, *not given this year*

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

4 units, *not given this year*

RELIGST 159. Music and Religion in South Asia—Music and religion have been closely related for millennia in the India subcontinent. Topics include theories of sound, mantra, music as yoga, guru-disciple relationship, devotional singing, gods and their relation to music, aesthetic theory, classical and folk forms, and Hindu and Muslim traditions. Practical instruction in music. GER:DB-Hum, EC-GlobalCom

4-5 units, *not given this year*

RELIGST 164. Ritual Musics of the World—(Same as CASA 164.) The roles of music in human ritual life. Psychological and physical effects of music in healing and trance-inducing rituals; its power to create and affirm communities and other affective ties; and its effectiveness as a medium for spiritual knowledge. What can be learned about people, places, and cultures through sound; how does music express and shape social identity and culture; how are belief systems and patterns of social interaction encoded and made manifest in musical practices? GER:DB-Hum, EC-GlobalCom

4 units, *Aut* (Diehl, K)

RELIGST 167. Medieval Religious Philosophy—(Same as PHIL 101.) 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, and semiotics. Readings from Augustine, Anselm, Aquinas, Scotus, and Ockham. GER:DB-Hum

4 units, *not given this year*

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

4 units, *not given this year*

UNDERGRADUATE DIRECTED READING

RELIGST 199. Individual Work—Prerequisite: consent of instructor and department. May be repeated for credit.

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

UNDERGRADUATE SEMINARS

RELIGST 201/301. Classical Islamic Law—(Graduate students register for 301; same as LAW 586.) Emphasis is on methods of textual interpretation. History of premodern Islamic law, including origins, formation of schools of law, and social and political contexts.

4-5 units, *Win* (Sadeki, B)

RELIGST 210. Translating the *Daode Jing*—One of the most frequently translated works in world literature. Challenges faced by translators, support from commentaries and related sources, and assumptions underlying translations into Western languages. Recommended: classical Chinese. GER:DB-Hum

4 units, *not given this year*

RELIGST 212. *Chuang Tzu*—The *Chuang Tzu* (*Zhuangzi*) in its original setting and as understood by its spiritual progeny. Limited enrollment. GER:DB-Hum

5 units, *Win* (Yearley, L)

RELIGST 216. Japanese Buddhism—Recent scholarship.

4 units, *Spr* (Bielefeldt, C)

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

3 units, *Aut* (Kumada, N)

RELIGST 217A. Tibetan Ritual Life—(Same as CASA 127.) The human life cycle, the calendar year, and pilgrimage as organizing principles to examine Tibetan 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 and performative aspects of Tibetan rituals, the meanings of these rituals to those who participate in them, and the role of ritual in human culture. GER:DB-Hum, EC-GlobalCom

5 units, *Win* (Diehl, K)

RELIGST 222. Literature and Society in Medieval Islam—The development of literary traditions, 600-1500. Major poetic and prose topoi through examples from Arabic, Persian, and Turkish literature in translation. Literature's place in Islamic societies and biographies of significant authors. The religious value of literary forms. Literary canons as unifying agents in different parts of the medieval Muslim world. Comparison between high and folk literatures. The role of aesthetic paradigms in the formation of Islamic religious and cultural identities.

4 units, *Aut* (Bashir, S)

RELIGST 223. Studying Islam: History, Methods, Debates—Islam as a subject of academic inquiry since the 19th century. Origins and critiques of major methodological perspectives in Islamic studies such as philology, religious studies, history, art history, and anthropology. Landmarks in the development of the field and the work of major scholars. Academic debates regarding unity versus diversity, orientalism, fundamentalism and Islamism, Sufism, and gender. Current trends in scholarship on medieval and modern Muslim societies. Prerequisite: course work in Islamic studies or methodology in religious studies.

4 units, *Win* (Bashir, S)

RELIGST 226/326. Philosophy and Kabbalah in Jewish Society: Middle Ages and Early Modern Period—(Graduate students register for 326.) Characteristics of religious philosophy from Saadia Gaon to Maimonides, Jewish opposition to and support of philosophy in the medieval Christian and Muslim world, texts from the early development of Kabbalah, the relationship between philosophy and Kabbalah, and conflicting views of Kabbalah from the 16th through 18th centuries.

5 units, *Win* (Malkiel, D)

RELIGST 227/327. The Qur'ân—(Graduate students register for 327.) Early history, themes, structure, chronology, and premodern interpretation. Relative chronology of passages.

5 units, Aut (Sadeki, B)

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

5 units, Win (Gregg, R; Fonrobert, C)

RELIGST 238. Christian Neo-Platonism, East and West—Christianity's shift to neo-Platonic Greek philosophical categories and its significance for contemporary spirituality. Readings from Plotinus, Proclus, Greek fathers such as Pseudo-Dionysus, and from Ambrose and Augustine.

4 units, Spr (Sheehan, T)

RELIGST 245. Religion, Reason, and Romanticism—(Same as HUMNTIES 196B.) The late 18th-century European cultural shift from rationalist to romantic modes of thought and sensibility. Debates about religion as catalysts for the new *Zeitgeist*. Readings include: the Jewish metaphysician, Mendelssohn; the dramatist, Lessing; the philosopher of language and history, Herder; the critical idealist, Kant; and the transcendental idealist, Fichte. GER:DB-Hum

5 units, Aut (Sockness, B)

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

4 units, Spr (Harrison, P)

RELIGST 250. Classics of Indian Buddhism—Texts in English translation including discourses (sutras), philosophical treatises, commentaries, didactic epistles, hymns, biographies, and narratives.

4 units, Spr (Harrison, P)

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

1-5 units, not given this year

RELIGST 254. Recent Contributions to Buddhist Studies—May be repeated for credit.

4 units, Win (Harrison, P)

RELIGST 257/357. Readings in Daoist Texts—Readings from primary sources. Prerequisite: classical Chinese.

4 units, Spr (Pregadio, F)

RELIGST 258. Japanese Buddhist Texts—Readings in medieval Japanese Buddhist materials. May be repeated for credit. Prerequisite: background in Japanese or Chinese.

4 units, Win (Bielefeldt, C)

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

4 units, not given this year

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

4-5 units, not given this year

RELIGST 274/374. From Kant to Kierkegaard—(Graduate students register for 374.) The main currents of religious thought in Germany from Kant's critical philosophy to Kierkegaard's revolt against Hegelianism. Emphasis is on the theories of religion, the epistemological status of religious discourse, the role of history (especially the figure of Jesus), and the problem of alienation/reconciliation in seminal modern thinkers: Kant, Schleiermacher, Hegel, and Kierkegaard. GER:DB-Hum

3-5 units, not given this year

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

3-5 units, not given this year

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

4 units, not given this year

RELIGST 279/379. Heidegger and the Holy—(Graduate students register for 379.) Heidegger's philosophy as opening a new door onto the possibility of experiencing the sacred after the collapse of traditional metaphysical theology. A close reading of *Being and Time* as an introduction to the question of the holy.

4 units, not given this year

RELIGST 280/380. Schleiermacher—(Graduate students register for 380.) Idealist philosopher, Moravian pietist, early German Romantic, co-founder of the University of Berlin, head preacher at Trinity Church, translator of Plato's works, Hegel's opponent, pioneer in modern hermeneutics, father of modern theology. Schleiermacher's controversial reconception of religion and theology in its philosophical context.

3-5 units, Spr (Sockness, B)

RELIGST 290. Majors Seminar—Theories of religion versus religions themselves: attempts to define the phenomenon of religion in anthropology, psychology, sociology, and cultural studies, such as Sigmund Freud, Karl Marx, Emile Durkheim, Mircea Eliade, Max Weber, and Clifford Geertz; critical perspectives on the study of religion, such as gender and postcolonialism. WIM

4 units, Win (Gelber, H)

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

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

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

5 units, Spr (Pitkin, B)

GRADUATE SEMINARS, RESEARCH, AND TEACHING

RELIGST 304A,B. Theories and Methods—Required of graduate students in Religious Studies. Approaches to the study of religion. Prerequisite: consent of instructor.

4 units, A: Aut (Yearley, L), B: alternate years, not given this year

RELIGST 308. Medieval Japanese Buddhism—Japanese religion and culture, including Buddhism, Shinto, popular religion, and new religions, through the medium of film.

3-5 units, not given this year

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

1-5 units, not given this year

RELIGST 321. The Talmud—Strategies of interpretation, debate, and law making. Historical contexts. Prerequisite: Hebrew.

4 units, Spr (Fonrobert, C)

RELIGST 350. Modern Western Religious Thought Proseminar—Research methods and materials. May be repeated for credit.

1-5 units, Aut (Sheehan, T)

RELIGST 370. Comparative Religious Ethics—The difference that the word religious makes in religious ethics and how it affects issues of genre. Theoretical analyses with examples from W. and E. Asia. Prerequisite: consent of instructor.

4 units, Win (Yearley, L)

RELIGST 389. Individual Work for Graduate Students—May be repeated for credit. Prerequisite: consent of instructor.

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

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

4 units, Aut, Win, Spr (Staff)

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

1 unit, Aut (Peskin, J)

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

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

RELIGST 395. Master of Arts Thesis

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

RELIGST 399. Recent Works in Religious Studies—Readings in secondary literature for Religious Studies doctoral students. May be repeated for credit.

1-2 units, Spr (Sockness, B)

COGNATE COURSES

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

CLASSGEN 18. Greek Mythology

3-5 units, Win (Martin, R; Jones, E)

ENGLISH 301B. Medieval Devotion

5 units, Aut (Summit, J)

POLISCI 149S. Islam and the West

5 units, Spr (Milani, A)

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