

RELIGIOUS STUDIES

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

Mission of the Department

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

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

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

Undergraduate Programs in Religious Studies

The department offers a Bachelor of Arts major, minor, and honors program in Religious Studies, and a combined major with the Philosophy Department in Philosophy and Religious Studies. Undergraduate courses in Religious Studies are designed to engage students existentially and to assist them in thinking about intellectual, ethical, and sociopolitical issues in the world's religions. The department's faculty seek to provide tools for understanding the complex encounters among religious ideas, practices, and communities, and the past and present cultures that have shaped and been shaped by religion. Courses therefore expose students to: leading concepts in the field of religious studies such as god(s), sacrifice, ritual, scripture, prophecy, and priesthood; approaches developed over the past century, including the anthropological, historical, psychological, philosophical, and phenomenological, that open religion to closer inspection and analysis; and major questions, themes, developments, features, and figures in the world's religious traditions. The department encourages and supports the acquisition of languages needed for engagement with sacred texts and interpretive traditions as well as study abroad at Stanford's overseas centers where religions can be observed and experienced in their contemporary contexts.

Major in Philosophy and Religious Studies

The departments of Philosophy and Religious Studies jointly nominate for the B.A. in Philosophy and Religious Studies those students who have completed a major in the two disciplines. See a description of this combined major under the "Bachelor's" tab of the "Religious Studies" section of this bulletin (p. 1), in the "Philosophy" section of this bulletin (<http://exploreddegrees.stanford.edu/schoolofhumanitiesandsciences/philosophy/#bachelorstext>), or in the guidelines available from the undergraduate director of either department.

Learning Outcomes (Undergraduate)

The department expects undergraduate majors in the program to be able to demonstrate the following learning outcomes. These learning outcomes are used in evaluating students and the department's undergraduate program. Students are expected to:

1. demonstrate familiarity with a variety of methods used analytically in the field of Religious Studies.
2. demonstrate proficiency in writing papers in the style of academic writing in the field of Religious Studies.
3. demonstrate the ability to engage peer scholars' research in constructive and critical ways, and communicate feedback effectively.
4. demonstrate individual expertise through oral presentation of one's advanced research to peers.
5. complete an advanced research project consistent with standards for papers in the field of Religious Studies.

Graduate Programs in Religious Studies

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

Learning Outcomes (Graduate)

Master's Program: The purpose of the Master's program is to develop knowledge and skills in Religious Studies. For some students this will serve as preparation for applications to Ph.D. programs. For others it will serve as a further capstone experience for their undergraduate program of study. The goals are achieved through the completion of courses, in the primary field as well as related areas, and experience with independent work and specialization. For some it will involve an optional Master's thesis.

Doctoral Program: The Ph.D. is conferred upon candidates who have demonstrated substantial scholarship and the ability to conduct independent research and analysis in Religious Studies. Through completion of advanced coursework and rigorous skills training, the doctoral program prepares students to make original contributions to the field of Religious Studies and to interpret and present the results of such research through teaching and publication.

Bachelor of Arts in Religious Studies

Suggested Preparation for the Major

There is no prescribed route or prerequisite to the major or minor in Religious Studies or the combined major in Philosophy and Religious Studies. Students typically find themselves selecting one of these paths after taking elective courses in the department and becoming acquainted with the faculty.

Students contemplating the major, the minor, or the Philosophy and Religious Studies major are invited to consult with the Director of Undergraduate Studies. The undergraduate student services associate in Building 70 can also field questions regarding the declaration procedure within the department.

Degree Requirements

The curriculum for majors is designed to move students sequentially from foundational courses, through deeper investigations, culminating in integrative research courses. Thus, the introductory sequence is designed to lead to courses which build on this foundation with topics including: particular traditions such as Judaism or Buddhism; comparative studies such as nonviolence in Hinduism and Buddhism, or

Muslim and Christian interpretations of scripture; specific topics such as mysticism, gender and religion, or theodicy; and distinctive approaches such as the philosophy of religion or ritual studies. Majors complete their careers with integrative courses that afford opportunity for research and consolidation of the knowledge and skills gained earlier.

Required Courses

A Bachelor of Arts in Religious Studies requires 60 units of course work, distributed as follows:

1. Two courses (at least 3 units each) from courses numbered 1-49, including approved Thinking Matters or Introductory Seminars. Successful completion of SLE may count as one of these two courses. IHUM courses with Religious Studies content taught prior to 2012-13 also fulfill this requirement.
2. Two courses (at least 3 units each) from courses numbered 50-99.
3. Three integrative courses (at least five units each) as follows:

Majors' Seminar (5)

RELIGST 290	Majors Seminar (Winter Quarter of junior year; fulfills WIM requirement; letter grade only)	5
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Senior Essay or Honors Thesis Research (5)

RELIGST 297	Senior Essay/Honors Essay Research (minimum 5 units; up to 10 units over two quarters; graded 'N' until completion of essay or thesis)	3-5
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Senior Majors' Colloquium (5)

RELIGST 298	Senior Colloquium (Spring Quarter; grading option S/NC)	5
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4. At least 24 of the remaining units should be in courses numbered 100-289. At least two of these courses should be 200-level seminar courses.

Additional Regulations

1. Variations to the required distribution of courses under 1 and 2 above may be approved by the Director of Undergraduate Studies on an individual basis.
2. All units must be in Religious Studies courses unless an exception is made by the Director of Undergraduate Studies.
3. With the approval of the Director of Undergraduate Studies, up to two language courses relating to the student's program of study (such as Arabic, Biblical Hebrew, New Testament Greek, Chinese, Persian, or Japanese), but not counted towards the University language requirement, may be counted toward the major.
4. No more than ten units of the total 60 (excluding RELIGST 298) may be taken for the grade of 'S/NC' or 'CR/NC.'
5. Students may not take all courses in one religious tradition.

Senior Essay

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

Honors Thesis

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

Philosophy and Religious Studies Combined Major

The undergraduate major in Philosophy and Religious Studies consists of 60 units of course work with approximately one third each in the philosophy core, the religious studies core, and either the general major or the special concentration. Affiliated courses cannot be used to satisfy this requirement.

No courses in either the philosophy or religious studies core may be taken satisfactory/no credit or credit/no credit.

In general, transfer units cannot be used to satisfy the core requirements. Transfer units and substitutions must be approved by the director of undergraduate studies in the appropriate department.

Please see a detailed description of the major in the "Philosophy" section of this Bulletin (<http://exploreddegrees.stanford.edu/schoolofhumanitiesandsciences/philosophy/#bachelorstext-joinmajophilrelistud>).

Core Requirements

1. Philosophy (PHIL) courses:
 - a. Required course: PHIL 80 Mind, Matter, and Meaning
 - b. 16 units, including at least one Philosophy course from each of the following areas:
 - i logic and philosophy of science
 - ii ethics and value theory
 - iii epistemology, metaphysics, and philosophy of language
 - iv history of philosophy
2. Religious Studies (RELIGST) courses: 20 units, chosen in consultation with the student's adviser, including:
 - a. Required Course: RELIGST 290 Majors Seminar (5 units; Winter Quarter; recommended junior year; fulfills WIM requirement).
 - b. At least one course in philosophy of religion, broadly construed, to be approved by the Director of Undergraduate Studies for Religious Studies.
 - c. Diversity requirement: Students may not take all their religion courses in one religious tradition.

General Major Requirements

Five additional courses (approximately 20 units) divided between the two departments. No more than five of these units may come from courses numbered under 99 in either department. Each student must also take at least one undergraduate seminar in religious studies and one undergraduate seminar in philosophy.

Special Concentration

With the aid of an adviser, students pursue a specialized form of inquiry in which the combined departments have strength; for example, American philosophy and religious thought, philosophical and religious

theories of human nature and action, philosophy of religion. Courses for this concentration must be approved in writing by the adviser.

Directed Reading and Satisfactory/No Credit Units

Units of directed reading for fulfilling requirements of the major are allowed only with special permission. No more than 10 units of work with a grade of 'satisfactory' count toward the Philosophy and Religious Studies major.

Honors Program

Students pursuing a major in Philosophy and Religious Studies may also apply for honors by following the procedure for honors in either of the departments.

Minor in Religious Studies

A Religious Studies minor is a complement to many majors throughout the University. Students contemplating the minor are invited to consult with the Director of Undergraduate Studies. The undergraduate student services associate in Bldg. 70 can also field questions regarding the declaration procedure within the department.

Degree Requirements

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

Required Courses for the Minor

1. One course (at least 3 units) from courses numbered 1-49, including approved Thinking Matters or Introductory Seminars. IHUM courses with Religious Studies content taught prior to 2012-13 also fulfill this requirement.
2. One course (at least 3 units) from courses numbered 50-99.
3. At least 14 of the remaining units should be at the intermediate and advanced level (above 100), including at least one 200-level seminar course.

Additional Regulations

1. All units must be in Religious Studies courses unless an exception is made by the Director of Undergraduate Studies.
2. With the approval of the Director of Undergraduate Studies, one language course relating to the student's program of study (such as Arabic, Biblical Hebrew, New Testament Greek, Chinese, Persian, or Japanese), but not counted towards the University language requirement, may be counted toward the minor.
3. No course may be taken on a 'S/NC' or 'CR/NC' basis.
4. Students may not take all courses in one religious tradition.
5. One course in directed reading (RELIGST 199 Individual Work) may be counted towards the minor.

Master of Arts in Religious Studies

University requirements for the M.A. are described in the "Graduate Degrees (<http://exploreddegrees.stanford.edu/graduatedegrees>)" section of this bulletin. The department offers a one-year terminal M.A. program. Students can also earn their M.A. degree as part of their coterminal degree program.

The M.A. program serves two groups of students:

1. those who wish to prepare for a doctoral program in Religious Studies
2. those who wish to further deepen their knowledge in an area in which they have acquired some expertise during their undergraduate work.

At this time, eligibility for admission to the master's program is restricted to current Stanford undergraduates and graduate students.

Degree Requirements

The following requirements are in addition to the University's basic requirements (<http://exploreddegrees.stanford.edu/graduatedegrees>).

The student completes at least 45 units of graduate work at Stanford beyond the B.A. degree, including RELIGST 300 Theory in the Study of Religion or RELIGST 290 Majors Seminar. Students who have taken this course as part of the B.A. need not take it again.

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 in consultation with the adviser. 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.

The department allows coterminals to count courses as early as their first quarter of sophomore year toward their master's degree. Course transfers require department approval and cannot be processed after the bachelor's degree has been conferred. All University coterminal policies apply.

Application and Admissions

At this time, eligibility for admission to the master's program is restricted to current Stanford undergraduates and graduate students.

Current Stanford Undergraduates

Religious Studies accepts coterminal applications in Winter Quarter (due end of the second week of classes) for admission starting Spring Quarter. Only complete applications submitted by the deadline are reviewed. A complete application includes the following:

- Complete Coterminal Application
- Two confidential letters of recommendation, one of which must be from a Stanford faculty member familiar with applicant's academic work
- Statement of purpose, not to exceed two pages
- Undergraduate transcript(s)
- Preliminary program proposal

Current Stanford Graduate Students

- Application for Current Stanford Graduate Students
- Two confidential letters of recommendation, one of which must be from a Stanford faculty member familiar with applicant's academic work
- Undergraduate and graduate transcripts
- Statement of purpose, not to exceed two pages
- Preliminary program proposal

University Coterminal Requirements

Coterminal master's degree candidates are expected to complete all master's degree requirements as described in this bulletin. University requirements for the coterminal master's degree are described in the "Coterminal Master's Program (<http://exploreddegrees.stanford.edu/cotermdegrees>)" section. University requirements for the master's degree are described in the "Graduate Degrees (<http://exploreddegrees.stanford.edu/graduatedegrees/#masterstext>)" section of this bulletin.

After accepting admission to this coterminal master's degree program, students may request transfer of courses from the undergraduate to the graduate career to satisfy requirements for the master's degree. Transfer of courses to the graduate career requires review and approval of both the undergraduate and graduate programs on a case by case basis.

In this master's program, courses taken during or after the first quarter of the sophomore year are eligible for consideration for transfer to the graduate career; the timing of the first graduate quarter is not a factor. No courses taken prior to the first quarter of the sophomore year may be used to meet master's degree requirements.

Course transfers are not possible after the bachelor's degree has been conferred.

The University requires that the graduate adviser be assigned in the student's first graduate quarter even though the undergraduate career may still be open. The University also requires that the Master's Degree Program Proposal be completed by the student and approved by the department by the end of the student's first graduate quarter.

Financial Aid

The Religious Studies department does not provide financial assistance to coterminal or master's students. For information on student loans and other sources of support, consult the Financial Aid Office (<http://financialaid.stanford.edu>).

Doctor of Philosophy in Religious Studies

University requirements for the Ph.D. are described in the "Graduate Degrees (<http://exploreddegrees.stanford.edu/graduatedegrees>)" section of this bulletin. The Ph.D. in Religious Studies signifies special knowledge of an interdisciplinary field of study and potential mastery of an area of specialization within it. The faculty of the department have established certain fields of study in which the department's strengths and those of other Stanford departments cohere. They are: Buddhist studies, Islamic studies, Jewish studies, and modern religious thought, ethics, and philosophy. Students who wish to specialize in other fields must obtain early approval by the faculty. Each of these areas of specialization follows a shared structure of study.

Degree Requirements

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

1. Residence

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

2. Required Courses

The 135 units of graduate course work must include the following:

a.			
	RELIGST 304A	Theories and Methods	4
	RELIGST 304B	Theories and Methods	4
	RELIGST 391	Teaching Religious Studies	3
	RELIGST 399	Recent Works in Religious Studies	1-2

b. Two courses in an area outside the student's field.

c. The remainder of the course work is individually designed, in consultation with the adviser.

3. Languages

Each student demonstrates a reading knowledge of two foreign languages, including French or German. One of those language requirements should be fulfilled by the time of advancing to candidacy at the end of the second year. Competence in the second

language must be demonstrated at the time of the qualifying examination. Each student also demonstrates reading knowledge of other ancient or modern languages necessary for the field of study, area of specialization, and dissertation topic.

4. Candidacy

At the end of each academic year, the department's faculty recommend second-year students for candidacy on the basis of all relevant information, and especially on the student's candidacy dossier that includes the approved declaration of an area of specialization, certification for one foreign language, and two substantial papers written for courses during the previous two years. Students are required to take RELIGST 304A Theories and Methods, RELIGST 304B Theories and Methods, RELIGST 391 Teaching Religious Studies, and RELIGST 399 Recent Works in Religious Studies prior to candidacy.

5. Paper-in-Field

During the third year, under the supervision of their advisers, students prepare a paper suitable for submission to an academic journal in their field. The paper is read and approved by at least two faculty members in the department. Students are encouraged to register for RELIGST 392 Paper in the Field while working on the paper.

6. Teaching Internship

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

7. Qualifying Examination

To qualify for writing a dissertation, the student must pass a comprehensive examination in the chosen field and the area of specialization, typically during the first quarter of their fourth year. The student must complete the second language requirement before taking the qualifying examination. The qualifying examination is normally conducted by a committee of at least three Academic Council members of the department, one of whom is the adviser. One faculty member may be from outside the department with permission of the Director of Graduate Studies.

8. Dissertation

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

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

b. *Dissertation Proposal*—Candidates submit their dissertation proposal in consultation with their advisers. It is read and approved by the three members of the dissertation committee.

Units

9. University Oral Examination

This examination, required by the University of Ph.D. students, is a defense of a completed draft of the dissertation. The composition of the examination committee is set by University regulation: five or more faculty, normally all of whom are members of the Academic Council, one of whom must be outside the department to serve as chair of the committee. Normally, the examining committee includes all members of the dissertation committee. A majority of those voting must be Academic Council faculty from within the department.

Ph.D. Minor in Religious Studies

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

Degree Requirements

The minor requires at least 24 units in Religious Studies at the 200 level or above. Four of the 24 units should be in:

RELIGST 304A	Theories and Methods	4
RELIGST 304B	Theories and Methods	4

Optional Courses for the Minor

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

Faculty

Emeriti: (Professors) Carl W. Bielefeldt, Arnold Eisen, Bernard Faure, Hester G. Gelber, Robert C. Gregg, Van Harvey

Chair: John Kieschnick

Director of Graduate Study: Shahzad Bashir

Director of Undergraduate Study: Lee Yearley

Professors: Shahzad Bashir, Paul Harrison (on leave), John Kieschnick, Jane Shaw, Thomas Sheehan, Lee Yearley

Associate Professors: Charlotte Fonrobert, Brent Sockness (on leave)

Assistant Professors: Kathryn Gin Lum, Michaela Mross

Senior Lecturers: Linda Hess, Barbara Pitkin

Lecturer: Alexandra Kaloyanides

Courtesy Professor: Mark Lewis

Courtesy Associate Professor: Ari Y. Kelman

Visiting Professor: Jens-Uwe Hartmann (Winter)

Affiliated Faculty: Vincent Barletta (Iberian and Latin American Cultures), Jean-Pierre Dupuy (French and Italian)

Cognate Courses

The following courses in other departments/programs have been approved by the Chair as fulfilling requirement 2 (p.) for the bachelor's degree.

POLISCI 149S	Islam, Iran, and the West	5
HISTORY 293E	Female Divinities in China	4-5

Overseas Studies Courses in Religious Studies

The Bing Overseas Studies Program (<http://bosp.stanford.edu>) manages Stanford study abroad programs for Stanford undergraduates. Students should consult their department or program's student services office for applicability of Overseas Studies courses to a major or minor program.

The Bing Overseas Studies course search site (<https://undergrad.stanford.edu/programs/bosp/explore/search-courses>) displays courses, locations, and quarters relevant to specific majors.

For course descriptions and additional offerings, see the listings in the Stanford Bulletin's ExploreCourses (<http://explorecourses.stanford.edu>) or Bing Overseas Studies (<http://bosp.stanford.edu>).

OSPKYOTO 13	Contemporary Religion in Japan's Ancient Capital: Sustaining and Recasting Tradition	4-5
OSPMADRD 74	Islam in Spain and Europe: 1300 Years of Contact	4

Courses

RELIGST 1. Religion Around the Globe. 4 Units.

A survey of significant religious traditions of the world with emphasis on contemporary manifestations. We will address aspects of Buddhism, Christianity, Hinduism, Islam, Judaism, and Sikhism. In addition, we will discuss interaction between individuals and communities in diverse and complex religious settings such as East Asia, the Middle East, and North America.

RELIGST 2. Is Stanford a Religion?. 4 Units.

This course seeks to introduce students to the study of religion by posing a two-part question: What is a religion, and does Stanford qualify as one? Scientific, pragmatic, seemingly secular, Stanford may not seem at all similar to religions like Christianity, Judaism or Buddhism, but a deeper look reveals that it has many of the qualities of religion—origin stories, rituals and ceremonies, sacred spaces and times, visions of the future, even some spirits. By learning some of the theories and methods of the field of religious studies, students will gain a better understanding not just of Stanford culture but of what motivates people to be religious, the roles religion plays in people's lives, and the similarities and differences between religious and secular culture.

RELIGST 2N. Religion in Anime and Manga. 4 Units.

Religious themes and topoi are ubiquitous in Japanese anime and manga. In this course, we will examine how religions are represented in these new media and study the role of religions in contemporary Japan. By doing this, students will also learn fundamental concepts of Buddhism and Shintō.

RELIGST 11N. The Meaning of Life: Philosophical, Aesthetic, and Religious Perspectives. 5 Units.

Raise ultimate questions about life. Yes, the unexamined life is not worth living, but also the un-lived life is not worth examining. Students and professor examine their own lives in the light of questions that the readings and lectures bring up: 1. The big picture: Is there such a thing as "the" meaning of life? 2. What is entailed in making personal-existential sense of one's own life? 3. What constitutes the good life, lived in society? 4. How can a university education bear upon the search for a meaningful life? 5. What "methods" for or approaches to life can one learn from studies in the humanities? After introductory lectures, the seminar studies a series of artworks, poems, diverse texts, and a film, all of which bear on the questions mentioned above – works such: 1. Plato's Allegory of the Cave, from "The Republic" 2. Manet's "A bar at the Folies Bergere" 3. A comparison/contrast of Monet's early (1862) "Still Life" and van Gogh's late (1889) "Irises" 4. Lyric poetry T.S. Eliot: "The Love Song of J. Alfred Prufrock," "The Waste Land," and "East Coker"; Edwin Muir: "The Heart Could Never Speak"; Philip Larkin: "Days" 5. Martin Heidegger's "What Is Metaphysics?" 6. Jean-Paul Sartre's novel "Nausea" 7. Marx's Paris Manuscripts of 1844 8. Bergman's "The Seventh Seal".

RELIGST 12N. Perspectives on the Good Life. 3-4 Units.

The question is how to approach and evaluate different perspectives on the good life, especially when those perspectives are beautifully, and elusively, presented to us as texts. We will consider both classic and modern writers, from the West and from China; some are explicitly religious, some explicitly secular; some literary, some philosophical. Most of the class will revolve around our talk with each other, interpreting and questioning relatively short texts. The works we will read - by Dante, Dickenson, Zhuangzi, Shklar, and others - are not intended to be representative of traditions, of eras, or of disciplines. They do, however, present a range of viewpoint and of style that will help frame and re-frame our views on the good life. They will illustrate and question the role that great texts can play in a modern 'art of living.' Perhaps most important, they will develop and reward the skills of careful reading, attentive listening, and thoughtful discussion. (Note: preparation and participation in discussion are the primary course requirement. Enrollment at 3 units requires a short final paper; a more substantial paper is required for the 4-unit option.

RELIGST 14N. Demons, Death, and the Damned: The 'Other' and the Otherworldly in America. 3 Units.

This course will examine how beliefs about the "other world" actually shape and are shaped by Americans' this-worldly actions and interactions (i.e. in the demonization of the "other," whether defined religiously, racially, ethnically, or in gendered terms). Students will ask how ideas about demons and death, heaven and hell have reflected the concerns, values, and identities of Americans over time. Students will learn how to read primary sources against secondary literature.

RELIGST 17N. Love, Power, and Justice: Ethics in Christian Perspective. 3 Units.

From its inception, the Christian faith has, like all religions, implied an ethos as well as a worldview, a morality and way of life as well as a system of beliefs, an ethics as well as a metaphysics. Throughout history, Christian thinkers have offered reasoned accounts of the moral values, principles, and virtues that ought to animate the adherents of what eventually became the world's largest religion. We will explore a variety of controversial issues, theological orientations, and types of ethical reasoning in the Christian tradition, treating the latter as one 'comprehensive doctrine' (John Rawls) among many; a normative framework (actually a variety of contested religious premises, moral teachings, and philosophical arguments) formally on par with the religious ethics of other major faiths as well as with the various secular moral theories typically discussed in the modern university. We will learn to interpret, reconstruct, criticize, and think intelligently about the coherence and persuasiveness of moral arguments offered by a diverse handful of this religious tradition's best thinkers and critics, past and present.

RELIGST 18N. Religion and Politics: Comparing Europe to the U.S.. 3-4 Units.

Interdisciplinary and comparative. Historical, political, sociological, and religious studies approaches. The relationship between religion and politics as understood in the U.S. and Europe. How this relationship has become tense both because of the rise of Islam as a public religion in Europe and the rising influence of religious groups in public culture. Different understandings and definitions of the separation of church and state in Western democratic cultures, and differing notions of the public sphere. Case studies to investigate the nature of public conflicts, what issues lead to conflict, and why. Why has the head covering of Muslim women become politicized in Europe? What are the arguments surrounding the Cordoba House, known as the Ground Zero Mosque, and how does this conflict compare to controversies about recent constructions of mosques in Europe? Resources include media, documentaries, and scholarly literature.

Same as: JEWISHST 18N

RELIGST 19N. Everyone Eats: Food, Religion and Culture. 3 Units.

Food is one of the most essential aspects of the human experience. The decisions and choices we make about food define who we have been, who we are now, and who we want to become. In this seminar we will study how food habits have shaped religious traditions, and vice versa, how religious traditions have shaped food ways. Some traditions are centered around food regimens such as the dietary laws, derived from biblical law that shapes Jewish and Christian tradition very differently. Indeed, many religious and ethical thinkers, as well as anthropologists, have interpreted the meanings of the dietary laws very differently. Further, in many religious traditions the killing of animals and consumption of meat is deeply fraught. We will explore the history of food practices and their contemporary impact; the connections between food, religion, and identity; the meanings that religious thinkers and anthropologists have attributed to food habits; as well as the creative translations of religious traditions into contemporary food ethics by various social movements and groups, predominantly in the U.S. Same as: CSRE 19N, JEWISHST 19N

RELIGST 24. Sexuality, Gender, and Religion. 2 Units.

From ancient times to the present, religious texts, authority figures, adherents, and critics have had a great deal to say about sexuality and gender, with powerful impacts in personal, social and political spheres. Today these debates are more wide ranging and public than ever. In this lecture and discussion series, distinguished scholars from within and beyond Stanford will consider how sexuality and gender become religious in Judaism, Islam, Christianity, Hinduism, and Buddhism. Same as: FEMGEN 24

RELIGST 26. The Bible and its Interpreters. 4 Units.

Introduction to major stories, figures, and themes of the Christian Bible and their retellings in theological writing, art, literature, film, and music throughout the ages.

RELIGST 29. Religion, Violence & Nonviolence. 2 Units.

College courses and public events often address "religion and violence"--an important topic, but one-sided. We will study ways in which religious leaders, movements, and discourses have (1) promoted violent conflict, aggression, and oppression; and (2) contributed to nonviolence, peacebuilding, and liberation of the oppressed. An overarching theme will be a view of religions as fields of interpretation. No religion is essentially violent or peaceful; intricately connected to the world around them, religions become what they become through interpretation and action. Each week will have two meetings: one featuring an outstanding guest lecturer and one to discuss the lecture topic, with assigned readings and films. Topics under consideration include: Buddhism and Violence; Dorothy Day and Catholic Nonviolent Resistance to Nuclear Weapons; Just War and Jihad; The Contribution of Negro Spirituals to Liberation; The Quakers: Pacifist Convictions and Activism; Violence/Nonviolence in Jainism; The Role of Christian Faith in M.L. King's Political Work; Spirituality and Religious Peacebuilding. Lectures series with required attendance and written reflections for 2 units; full course for 4 units please sign up for RELIGST 119.

Same as: Lecture Series

RELIGST 31. The Religious Life of Things. 3-5 Units.

Temples, prayer beads, icons, robes, books, relics, candles and incense, scarves and hats, sacred food and holy water; objects of all sorts play a prominent role in all religions, evoking a wide range of emotional responses, from reverence, solace and even ecstasy, to fear, hostility and violence. What is it about these things that makes them so powerful? Is it beliefs and doctrines that inspire particular attitudes towards certain objects, or is it the other way around? Many see a tension or even contradiction between religion and material pursuits and argue that the true religious life is a life without things. But is such a life even possible? This course adopts a comparative approach, drawing on a variety of traditions to examine the place of images, food, clothing, ritual objects, architecture and relics in religious thought and practice. Materials for the course include scholarship, scripture, images and at least one museum visit.

RELIGST 36. Philosophy of Religion. 3 Units.

(Formerly RELIGST 62S) Explores fundamental questions about the existence of God, free will and determinism, faith and reason, through traditional philosophical texts. Course is divided into four sections: first asks what is religion; second surveys the western philosophical tradition from Boethius through Descartes, Hume, Kant, and Kierkegaard regarding the foundation for theistic beliefs; third investigates questions mystical experience raises through both western and Buddhist materials; and fourth takes up the ethics of belief, what we have a right to believe, through the Clifford and James debate and the opposing stances of Camus and Pascal.
Same as: PHIL 77S

RELIGST 38S. Who Am I? The Question of the Self in Art, Literature, Religion, and Philosophy. 3 Units.

In 2013, the Oxford English Dictionary declared *selfie* to be the word of the year, as researchers revealed that usage of the term had increased 17,000% since the previous year. By 2014, the New York Times, following on the heels of a study conducted by the Pew Research Foundation dubbed millennials the *selfie generation*. And today, identity politics have moved to the forefront of public discussion in unprecedented ways. It seems that everyone is talking about the self, but what or, better yet, who is this mysterious entity we speak for each time we use the first person pronoun? This seminar engages the question of the self through the exploration of art, literature, religion, philosophy, and pop culture. Through close, guided readings and analysis of classic, contemporary, and popular materials, we will attempt to understand and complicate the notion of the self and inquire into the personal, social, and political relationships that define its contours and boundaries. Course content will be drawn from a diverse but complementary range of works including those by: Plato, Plotinus, Jean-Paul Sartre, Martin Heidegger, James Baldwin, William Blake, Guy Debord, Christopher Nolan, and Friedrich Nietzsche. We will also interrogate what films such as Jim Jarmusch's *Dead Man*, artists such as Ana Mendieta and Barbara Kruger, and countercultural musical movements such as punk rock and black metal have to add to our inquiry. Short lectures will contextualize the topics treated; but the focus will be on fostering robust and substantive discussion while developing the philosophical skills needed to think through and debate the notion of the self and its attendant issues in a reflective and nuanced manner. By drawing from different eras and cultural contexts, we will gain a new appreciation for the historical background of the existential questions that concern us today, while confronting the radical diversity of possible responses. However, since the question of the self must necessarily be raised in the first person, you will be the most important subject of this course. In this spirit, the seminar's ultimate aim is to engage with multimedia materials that help you develop, articulate, and ultimately live out your own personal response to a very pressing question: *Who am I?* All are welcome. No previous experience with philosophy, literature, art, or religious studies will be assumed.

RELIGST 39S. The Other Side: Ethnography and Travel Writing through Jewish, Christian and Muslim Eyes. 3 Units.

In an age of reality television and social media, we are bombarded with snapshots of the exotic, monstrous, and bizarre. Yet despite their quantity, these images pale in comparison to the qualities of terror, wonder and curiosity that ancient travelers evoked in their encounters with foreign lands and peoples. Early ethnographers, too, painstakingly explored the beliefs and practices of unfamiliar peoples sometimes very close to home. This course surveys their most vivid writings, from ancient Greece to the colonization of the New World, focusing on the relation between fascination with the other and the author's own religious imagination. In particular, it introduces the contributions of Jewish travelers and ethnographers to this history, which has often been written from the standpoint of imperial, ecclesiastical or colonial power. It stresses literary continuities across three general periods (ancient, medieval, and colonial), showing how remarkably consistent patterns of identification spring from diverse encounters.

RELIGST 50. Exploring Buddhism. 5 Units.

From its beginnings to the 21st century. Principal teachings and practices, institutional and social forms, and artistic and iconographical expressions. (Formerly RELIGST 14.)

RELIGST 55. Exploring Zen Buddhism. 4 Units.

This course is an introduction to Chan/Zen Buddhism. We will study the historical and doctrinal development of this tradition in China and Japan and examine various facets of Zen, such as the philosophy, practices, rituals, culture, and institution. For this aim, we will read and discuss classical Zen texts in translation and important secondary literature. This course will further feature a fieldtrip to a local Zen center.

RELIGST 56. Exploring Chinese Religions. 4 Units.

An overview of major themes and historical developments in 5000 years of Chinese religion. In this course, we will try as much as possible to appreciate Chinese religion from the Chinese perspective, paying particular attention to original texts in translation in an attempt to discern the logic of Chinese religion and the role it has played in the course of Chinese history. To a greater extent perhaps than any other civilization, Chinese have left behind a continuous body of written documents and other artifacts relating to religion stretching over thousands of years, providing a wealth of material for studying the place of religion in history and society.

RELIGST 61. Exploring Islam. 4 Units.

This course introduces some of the most important features of the Islamic religious tradition. It explores the different ways in which Muslims have interpreted and practiced their religion. The main subjects of discussion — including the life of the Prophet Muhammad, the Qur'an, law, ritual, mysticism, theology, politics, and art — will be considered with reference to their proper historical contexts. Some of the topics covered include abortion, gender, rebellion and violence, and the visual vocabulary of paintings. Students will be exposed to important theories and methods in the academic study of religion. No prior knowledge is required.

RELIGST 65. Exploring Global Christianity. 4 Units.

Explore the world's largest religion as a multicultural, global faith, with attention to Christianity's origins, spread and impact around the world up to the present. Special attention to recent shifting demographics leading to declining numbers in mainline Christian denominations in North America and Europe and the rapid expansion of Christianity in Africa, Asia, and South America; the explosion of international Pentecostalism and other new Christianities; Christianity, global politics, and the global economy; Christian-Muslim relations and conflicts.

RELIGST 71. Jews and Christians: Conflict and Coexistence. 3 Units.

The relationship between Judaism and Christianity has had a long and controversial history. Christianity originated as a dissident Jewish sect but eventually evolved into an independent religion, with only tenuous ties to its Jewish past and present. At the same time, Judaism has at times considered Christianity a form of idolatry. It seems that only since the catastrophe of the Holocaust, Jews and Christians (Catholics and Protestants) have begun the serious work of forging more meaningful relationships with each other. This course explores the most significant moments, both difficult and conciliatory ones, that have shaped the relationship between Judaism and Christianity, and introduces students to some of the most important literature, art, and music that are part of it. Selected literature: Gospel according Matthew, the letters of St. Paul, St. Augustine, the Talmud (selections), Maimonides, Martin Luther's sermons on the Jews, *Nostra Aetate* (Vatican II) Art and Music: Medieval art and sculpture, Haendel's *Messiah*.
Same as: JEWISHST 71

RELIGST 81. Exploring Indian Religions. 4 Units.

This course provides an overview of Indian religious traditions, including Hinduism, Buddhism, Jainism, Islam, and Sikhism. We will spend approximately half the course on Hindu thought and traditions from the Vedic period until the present day, emphasizing the diverse forms of this religion in different times and places. The second half of the course will be devoted to religions that emerged in South Asia (e.g., Jainism) and those that came to find a home and particular forms of expression on the subcontinent (e.g., Islam). Throughout students will read selections from a range of theological texts, epics, and literature that have permeated many aspects of daily religious life in India. We will also emphasize ritual activities, visual experiences in temples, and networks of pilgrimage places that dot the subcontinent. We will often pair primary sources (in translation) with later interpretations and impacts of those texts in modern South Asia. We will also survey the modern incarnations of particular Indian religious traditions throughout South Asia and the diaspora. By the conclusion of this course, students will be conversant with the texts, beliefs, and practices of the major Indian religions in their cultural and historical contexts and also have a working knowledge of basic categories important for the study of religion more broadly.

RELIGST 82. Approaches to the Study of Religion: Exploring Christianity. 4 Units.

Historical and contemporary Christianity from four viewpoints: ritual and prayer; sacred texts and creeds; ethics and life; and community governance.

RELIGST 86. Exploring the New Testament. 4 Units.

The New Testament is many things to many people. Around the globe, it is and has been for two millennia a source of culture, law, and faith. It has been used both to undergird battles for civil rights and to fight against them. It has been used both to justify wars and to argue that all war is unjust. Yet, many people haven't read the New Testament and still more haven't looked at it from historical, sociological, comparative and literary frameworks. This course will provide you the opportunity to read the New Testament and to study it closely. We will ask questions of the New Testament about the early Jesus movement, how it fits into its historical context and how it developed. We will look at the range of opinions and views about Jesus present in this literature. We will explore the different genres used by early Christians. We will examine how this set of Early Christian texts came to be considered the canon.

Same as: CLASSICS 43

RELIGST 91. Exploring American Religious History. 4 Units.

This course will trace how contemporary beliefs and practices connect to historical trends in the American religious landscape.

Same as: AMSTUD 91, HISTORY 260K

RELIGST 105. Religion and War in America. 4 Units.

Scholars have devoted much attention to wars in American history, but have not agreed as to whether religion was a major cause or simply a cover for political, economic, and other motives. We will compare interpretations that leave religion out, with those that take it into account. We will also look at the impact of war on the religious lives of ordinary Americans. We will examine both secondary as well as primary sources, beginning with King Philip's War in the 17th century, and ending with the "War on Terror" in the present day.

Same as: AMSTUD 105R, CSRE 105, HISTORY 154D, HISTORY 354D

RELIGST 114. Yoga Ancient and Modern. 4 Units.

Originating in ancient India, yoga went through many developments over more than 4000 years in India and other parts of Asia. Having migrated to Euro-America in the late nineteenth century, today yoga is everywhere—studios, schools, gyms, malls, resorts, ashrams, retreat centers. It comes in many flavors: austere, with meditative instructors and Sanskrit chants; stylish, in 105-degree heat, with portable-miked instructors loudly motivating students to go through poses with speed and intensity; niche-crafted to meet the needs of busy professionals, pregnant women, senior citizens, or people with back problems. It may appear as a spiritual path or as a heavily marketed commodity. It generates lawsuits as teachers dispute ownership of certain styles, or as some Americans oppose its teaching yoga in public schools. In the first half of the course we will study the history of yoga in India, reading primary texts composed between about 500 BCE and 1600 CE. In the second half we will learn about yoga's globalization in the last century. Participating in a yoga class is recommended. 2 units of independent study (S-NC) are offered for those who participate in a weekly yoga class and write short reflections on the experience.

RELIGST 115X. The Civilization and Culture of the Middle Ages. 3-5 Units.

This course provides an introduction to Medieval Europe from the fall of Rome to the Renaissance. While the framework of the course is chronological, we'll concentrate particularly on the structure of medieval society. Rural and urban life, kingship and papal government, wars and plagues provide the context for our examination of the lives of medieval people, what they believed, and how they interacted with other, both within Christendom and beyond it.

Same as: HISTORY 15D, HISTORY 115D

RELIGST 117. Christianity in 21st-century America. 4 Units.

As the largest religion practiced in the United States, Christianity not only shapes the lives of a large number of its citizens but also impinges on public discourse, policies, and debates. This course investigates the ways in which Christianity in America is changing and what these changes bode for its role in the public and private spheres. Issues include shifting demographics lead to declining numbers in 'mainline' denominations; the polarization of Christian conservatives and religious 'nones'; interfaith toleration and cooperation alongside interreligious conflict; the rise of 'spiritual, not religious' young adults; the effects of immigration; religion and science.

Same as: AMSTUD 117R

RELIGST 117N. Losing My Religion: Secularism and Spirituality in American Lives. 2-4 Units.

In this seminar you will explore theory and practice, sociological data, spiritual writing, and case studies in an effort to gain a more nuanced understanding about how religion, spirituality, and secularism attempt to make legible the constellation of concerns, commitments, and behaviors that bridge the moral and the personal, the communal and the national, the sacred, the profane, and the rational. Together we will cultivate critical perspectives on practices and politics, beliefs and belonging that we typically take for granted.

Same as: AMSTUD 117N, EDUC 117N

RELIGST 118. Gandhi, Nonviolence, Religion. 4 Units.

We will study Gandhi and his era, focusing on sources that relate Gandhi's theory and practice of nonviolence to religion and ethics. Topics include Gandhi's biography and personal influences; his construction of Hinduism and inclination to asceticism; his encounters with Jainism and Christianity; his attempts to negotiate the increasingly intractable and violent issues between Hindus and Muslims leading up to independence/partition; and the religious arguments involved in his bitter break with the leader of the anti-caste and untouchable liberation movement, B.R. Ambedkar. We will locate discussions of religion within larger political and social circumstances. Readings include *The Story of My Experiments with Truth*, *Hind Swaraj*, and other writings by Gandhi; the *Bhagavad Gita*; Erik Erikson's psychoanalytic study, *Gandhi's Truth*; and recent critical works on Gandhi and religion.

RELIGST 119. Religion, Violence, and Nonviolence. 4 Units.

College courses and public events often address "religion and violence"—an important topic, but one-sided. We will study ways in which religious leaders, movements, and discourses have (1) promoted violent conflict, aggression, and oppression; and (2) contributed to nonviolence, peacebuilding, and liberation of the oppressed. An overarching theme will be a view of religions as fields of interpretation. No religion is essentially violent or peaceful; intricately connected to the world around them, religions become what they become through interpretation and action. Each week will have two meetings: one featuring an outstanding guest lecturer and one to discuss the lecture topic, with assigned readings and films. Topics under consideration include: Buddhism and Violence; Dorothy Day and Catholic Nonviolent Resistance to Nuclear Weapons; Just War and Jihad; The Contribution of Negro Spirituals to Liberation; The Quakers: Pacifist Convictions and Activism; Violence/Nonviolence in Jainism; The Role of Christian Faith in M.L. King's Political Work; Spirituality and Religious Peacebuilding. For lecture series with required attendance and written reflections for 2 units, take RELIGST 29.

RELIGST 124. Sufi Islam. 4 Units.

The complex of Islamic intellectual and social perspectives subsumed under the term Sufism. Sufi mystical philosophies and historical and social evolution. Major examples include: Qushayrī, Rābī'a, Junayd, Hallāj, Sulamī, Ibn al-'Arabī, Rūmī, Nizām al-Dīn Awliyā'. Social and political roles of Sufi saints and communities. Readings include original prose and poetry in translation, secondary discussions, and ethnography.

RELIGST 126. Protestant Reformation. 4 Units.

The emergence of Protestant Christianity in 16th-century Europe. Analysis of writings by evangelical reformers (Luther, Calvin, Zwingli, Sattler, Hubmeier, Müntzer) and study of reform movements (Lutheran, Reformed, Anabaptist, Spiritualist) in their medieval context and as expressions of new and influential visions of Christian belief, life, social order.

Same as: HISTORY 126B

RELIGST 130. Sex and Gender in Judaism and Christianity. 3 Units.

What role do Jewish and Christian traditions play in shaping understandings of gender differences? Is gender always imagined as dual, male and female? This course explores the variety of ways in which Jewish and Christian traditions - often in conversation with and against each other - have shaped gender identities and sexual politics. We will explore the central role that issues around marriage and reproduction played in this conversation. Perhaps surprisingly, early Jews and Christian also espoused deep interest in writing about 'eunuchs' and 'androgynes,' as they thought about Jewish and Christian ways of being a man or a woman. We will examine the variety of these early conversations, and the contemporary Jewish and Christian discussions of feminist, queer, trans- and intersex based on them.

Same as: FEMGEN 130, JEWISHST 120

RELIGST 132. Jesus the Christ. 4 Units.

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.

RELIGST 132C. How Jesus the Jew became God. 4 Units.

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

RELIGST 132D. Early Christian Gospels. 4 Units.

An exploration of Christian gospels of the first and second century. Emphasis on the variety of images and interpretations of Jesus and the good news, the broader Hellenistic and Jewish contexts of the gospels, the processes of developing and transmitting gospels, and the creation of the canon. Readings include the Gospel of John, the Gospel of Mark, the Gospel of Thomas, the Gospel of Mary and other canonical and non-canonical gospels.

Same as: CLASSICS 145

RELIGST 140. RELIGION AND ETHICS: The Limits of Dialogue. 3 Units.

How do religious traditions address ethical problems? Although *the good* seems like a universal goal, religious traditions force us to consider non-universal ways of defining it. From marriage to genetic engineering, from abortion to organ donation, issues of community, faith, and practice continue to complicate our ethical thinking. Exploration of case-studies and concepts, with readings from Kant, Foucault, Butler and others, as well as Jewish and Christian interpretations of the Bible.

RELIGST 143. Empathy. 3 Units.

Empathy is fashionable these days - whether in Silicon Valley or the latest neuroscience. There is a deep sense that we need to learn how to walk in the shoes of another. This course will trace the meaning and practice of empathy through Buddhist compassion; Christianity's commandments to love our neighbor; Enlightenment moral philosophy; nineteenth-century aesthetics; and twenty-first century neuroscience. We will also explore how the arts - drama, novels, poetry, and the visual arts - especially enable us to understand and empathize with the other.

RELIGST 144. John Calvin and Christian Faith. 5 Units.

Close reading and analysis of Calvin's *Institutes of the Christian Religion* as a classic expression of Christian belief.

RELIGST 148. From Jesus to Paul. 4 Units.

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

RELIGST 148A. St. Paul and the Politics of Religion. 4 Units.

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

RELIGST 150. The Lotus Sutra: Story of a Buddhist Book. 4 Units.

The Lotus school of Mahayana, and its Indian sources, Chinese formulation, and Japanese developments.

RELIGST 151. Religious Poetry of India. 4 Units.

India has a rich literature of devotional and mystical poetry composed by "poet-saints" in common vernacular languages. This passionate and contemplative poetry flourished between the 6th and 18th centuries, inspiring religious and social movements that are still vibrant today. It also lives as music, remaining popular and powerful in the form of songs in many styles. We will study this material through the lenses of poetry, religion, performance, and politics.

RELIGST 160. Religion in Modern African Literature. 4 Units.

RELIGST 161. Modern Religious Thought: From Galileo to Freud. 4-5 Units.

The three centuries following the Protestant Reformation led to a gradual clarification of the notions of the religious and secular and gave rise to a new genre of religious thought, ideally freed from theology, church or synagogue—a secular philosophy of religion, or in some cases a religiously-imbued philosophy. We will examine some of the foundations of religious thought in modernity, including Galileo, Spinoza, Diderot, Kant, Hegel, Schleiermacher, Kierkegaard, Feuerbach, Marx, Nietzsche and Freud.

RELIGST 162X. Spirituality and Nonviolent Urban and Social Transformation. 3 Units.

A life of engagement in social transformation is often built on a foundation of spiritual and religious commitments. Case studies of nonviolent social change agents including Rosa Parks in the civil rights movement, César Chávez in the labor movement, and William Sloane Coffin in the peace movement; the religious and spiritual underpinnings of their commitments. Theory and principles of nonviolence. Films and readings. Service learning component includes placements in organizations engaged in social transformation. Service Learning Course (certified by Haas Center).

Same as: CSRE 162A, URBANST 126

RELIGST 168. Philosophy of Religion. 3 Units.

Course traces efforts within the Western tradition from Boethius through Anselm, Aquinas, Descartes, Hume, Kant, and Kierkegaard to Camus to establish a rational foundation for theist belief and its consistency or coherence with everyday experience. We will deal extensively with the criticisms that that effort has cast up and then turn to investigate issues that extraordinary or mystical experience raises. We will incorporate a look at Buddhist traditions as well as those in the west to gain insight into these questions. And finally, we will look at the ethics of belief, at our responsibility toward our commitments, and some of the varying positions available to us.

RELIGST 170A. Biblical Hebrew, First Quarter. 2 Units.

Establish a basic familiarity with the grammar and vocabulary of Biblical Hebrew and will begin developing a facility with the language. Students that are enrolled in this course must also enroll in Beginning Hebrew. This course requires no prior knowledge of Hebrew and will begin with learning the alphabet. By the end of the year, students will be able to translate basic biblical texts, will be familiar with common lexica and reference grammars, and will have sufficient foundational knowledge to enable them to continue expanding their knowledge either in a subsequent course or on their own.

Same as: AMELANG 170A, JEWISHST 107A

RELIGST 170C. Reading in Biblical Hebrew. 4 Units.

Third of a three quarter sequence. Readings and translation of biblical narratives emphasizing grammar and literary techniques. Prerequisite: AMELANG 170B.

RELIGST 170D. Readings in Talmudic Literature. 1 Unit.

Readings of the talmudic texts. Some knowledge of Hebrew is preferred. The ongoing seminar is designed to study the making of the talmudic sugya (unit of discourse), along with classic commentaries. Students will consider some of the recent developments in the academic study of Talmudic literature, introduced by the instructor. The goal of the ongoing seminar is to provide Stanford students and faculty with the opportunity to engage in regular Talmud study, and to be introduced to a variety of approaches to studying Talmudic texts. Class meets on Fridays, from 12:00-1:15 pm in Hillel (Koret Pavilion Taube Hillel House; Ziff Center for Jewish Life). May be repeat for credit.

Same as: JEWISHST 127D, JEWISHST 227D

RELIGST 170E. Readings in Talmudic Literature Advanced. 1 Unit.

Readings of the talmudic texts. Knowledge of Hebrew is required. The ongoing seminar is designed to study the making of the talmudic sugya (unit of discourse), along with classic commentaries. Students will consider some of the recent developments in the academic study of Talmudic literature, introduced by the instructor. The goal of the ongoing seminar is to provide Stanford students and faculty with the opportunity to engage in regular Talmud study, and to be introduced to a variety of approaches to studying Talmudic texts. Meeting time and location TBA. May be repeated for credit.

Same as: JEWISHST 127E, JEWISHST 227E

RELIGST 171A. Biblical Greek. 3-5 Units.

(Formerly CLASSGRK 5.) This is a one term intensive class in Biblical Greek. After quickly learning the basics of the language, we will then dive right into readings from the New Testament and the Septuagint, which is the ancient Greek translation of the Hebrew Bible. No previous knowledge of Greek required. If demand is high for a second term, an additional quarter will be offered in the Spring.

Same as: CLASSICS 6G, JEWISHST 5

RELIGST 171X. Intensive Biblical Greek. 8 Units.

Equivalent to two quarters of Biblical Greek (CLASSICS 6G, 7G). Students will learn the core of New Testament Greek with the goal of learning to accurately translate and read the New Testament. Students will read one-third of the Gospel of John during the course and will be well-prepared to read the Greek New Testament independently after the course. Focus on knowledge of key vocabulary and grammar needed to read the Greek Bible with ease. No previous knowledge of Greek required. Course does not fulfill the Stanford language requirement.

Same as: JEWISHST 5G

RELIGST 173. What is Enlightenment? Religion in the Age of Reason. 4 Units.

Many contemporary attitudes towards religion were forged in 17th- and 18th-century Europe in the midst of heated debates over the meaning and value of Christianity in a world 'come of age': Liberal calls for justice, toleration, and pluralism in matters religious; secular suspicions about religious superstition, fanaticism, and ideology; skepticism regarding the solubility of ultimate questions of meaning and metaphysics. Seminal readings on religion from Descartes, Pascal, Leibniz, Voltaire, Hume, Mendelssohn and Kant.

RELIGST 174. Religious Existentialism-Kierkegaard. 4 Units.

Existentialism is often understood to be a secular or anti-religious philosophy of life, a substitute for Christian ethics in a post-theistic world come of age. Yet this twentieth-century philosophical movement owes many of its concerns and much of its vocabulary to the hyper-Protestant Danish thinker Soren Kierkegaard, and much of the best Christian and Jewish thought in the 20th-century (Bultmann, Buber, Tillich) adopted existentialism as the 'best philosophy' for making sense of these traditions in a secular age. This course will examine the origins of existentialist thought in the writings of Kierkegaard and its appropriation by a handful of influential 20th-century religious thinkers.

RELIGST 176. Religious Diversity: Theoretical and Practical Issues. 4 Units.

What does it mean for a religion to be true? If one religion is true, what about the truth of other religious possibilities? How, and why, should religious traditions be compared? Readings address tolerance and pluralism, relativism, comparative theory, and new religious virtues.

RELIGST 179. Doing the Sacred: Religion and Performance. 4 Units.

This course investigates religion as practice and performance, rather than as belief and doctrine. A performance-centered emphasis helps us understand how domination and authority, as well as creativity and individual resistance, underlie culture. From initiatory rites to cyber sermons, human action offers raw, physical data that unveils the mechanisms of social control, ideology, and individual resistance. Reorienting religion from the perspective of religious acts / actors – those who are doing something they consider sacred – evokes many interpretive possibilities: How do these performances create and maintain communities? How do they resolve conflicts that arise within everyday affairs? In what ways do they generate meaning and shape identity? What can these enactments reveal about the constructions of power, gender, and race? This course explores such issues, probing the complicated relationship between human intention and social reality. Ultimately, a study of religion and performance seeks to understand how performance and transcendence interact to make participants into who they are. The readings cover an array of religious traditions – medieval and evangelical Christian, Hindu, Native American, Jewish, Buddhist, African and Haitian Vodou – all of which present a rich repertoire of sacred drama, dance, and music. We will discuss performances that make modern readers uncomfortable, such as sacrifice and flagellation, and examine why they are meaningful within their specific cultural context. Finally, we will consider how secular practices and the internet mimic religious behavior. However divergent, all of these examples demonstrate how religious performance is no mere artifice, but a vehicle for the practitioner's own pious posturing – one that is spiritually innovative and self-affirming – yet shaped by hierarchical regimes.

RELIGST 180. Gender Relations in Islam. 3 Units.

This course investigates the ways in which gender identities and relationships between men and women have been articulated, constructed, and refashioned throughout the Muslim world. Starting with problematizing the fixed notions of gender and sexuality, we map the attitudes toward these notions through visiting a diverse array of sources from the Qur'an, Sunna, and legal documents to historical and anthropological case studies, literature, and film from South East Asia to Europe and North America. We examine the notions of femininity and masculinity in the Qur'an, family laws, and attitudes toward homosexuality and transgendered populations. We read examples of ambiguous use of language with regards to gender and sexuality in Persian poetry and mystical traditions. We study the dynamic relationship between Islam and Feminism in the Muslim world. Finally, we witness the implications of these attitudes in our case studies and stories, from a divorce court in Iran to a wedding in Sudan.

RELIGST 181. Heidegger and Daoism: Differences and Dialogue. 5 Units.

The new paradigm for understanding Heidegger makes possible a fresh look at his long-standing interest in Daoism. Part One: a radical recasting of Heidegger's thought, including his readings of the Presocratics (6th century BCE). In light of that, Part Two: a reading of Laozi's *Dao De Jing* / *Tao Te Ching* (6th century BCE). Permission of instructor required. Same as: PHIL 133S

RELIGST 183. Atheism: Hegel to Heidegger. 5 Units.

The radical changes in ideas of God between Hegel and Heidegger, arguing that their questions about theism and atheism are still pertinent today. Texts from Hegel, Feuerbach, Marx, Nietzsche, and Heidegger: on God, history, and the social dimensions of human nature. N.B.: Class size limited. Apply early at tsheehan@stanford.edu. Same as: PHIL 133T

RELIGST 185. Prophetic Voices of Social Critique. 4 Units.

Judges, Samuel, Amos, and Isaiah depict and question power, strong leaders who inevitably fail, the societal inequities and corruption inevitable in prosperity, and the interplay between prophet as representative of God and the human king. How these texts succeed in their scrutiny of human power and societal arrangements through attention to narrative artistry and poetic force, and condemnation of injustice. Includes service-learning component in conjunction with the Haas Center.

RELIGST 199. Individual Work. 1-15 Unit.

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

RELIGST 201. Islamic Law. 3-5 Units.

(This course is combined with LAW 586) Topics include marriage, divorce, inheritance, ritual, war, rebellion, abortion, and relations with non-Muslims. The course begins with the premodern period, in which jurists were organized in legal traditions called *schools of law*. After examining the nature and functions of these institutions, we turn to the present era to study the relationship between customary law, state law, and the Islamic legal heritage in Egypt and Indonesia. The course explores Muslim laws and legal institutions and the factors that have shaped them, including social values and customs, politics, legal precedents, and textual interpretation.

Same as: RELIGST 301

RELIGST 201A. Gender in Classical Islamic Law. 3-5 Units.

The course examines classical Islamic society and law. It covers historical development, the unity and diversity of Muslim legal traditions, and the relationship between laws and values. Constructions of gender in law are examined through rituals, marriage, divorce, birth control, child custody, and sexuality.

Same as: RELIGST 301A

RELIGST 203. Myth, Place, and Ritual in the Study of Religion. 3-5 Units.

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

Same as: RELIGST 303

RELIGST 204. Paleography of Medieval and Early Modern Manuscripts. 3-5 Units.

Introductory course in the history of writing and of the book, from the late antique period until the advent of printing. Opportunity to learn to read and interpret medieval manuscripts through hands-on examination of original materials in Special Collections of Stanford Libraries as well as through digital images. Offers critical training in the reading of manuscripts for students from departments as diverse as Classics, History, Philosophy, Religious Studies, English, and the Division of Languages Cultures and Literatures.

Same as: CLASSICS 215, DLCL 209, HISTORY 309G

RELIGST 205. Religious Poetry. 4 Units.

Religious poetry drawn from the Islamic, Christian, Confucian and Daoist traditions. Limited enrollment or consent of the instructor required.

RELIGST 208A. Ex Oriente Lux: Orientalism and the Study of Religion. 3-5 Units.

This seminar is designed to expose students to issues relating to discourse and subjectivity within the textual constructions of Oriental religions in the colonial era. We will begin with Edward W. Said's provocative work on notions of representation and power embedded in the discourse on the Orient that established, produced, and, ultimately, perpetuated western knowledge about the Other. We will then discuss the impact of the Oriental Renaissance and the vital role that Eastern wisdom played in constructing the field of Comparative Religious Studies. In addition, students will also read ethnographies, fables, and travelogues that both support and undermine Said's thesis of an active West constructing a largely passive East.

Same as: RELIGST 308A

RELIGST 208C. Architecture, Acoustics and Ritual in Byzantium. 1-3 Unit.

Onassis Seminar "Icons of Sound: Architecture, Acoustics and Ritual in Byzantium". This year-long seminar explores the creation and operations of sacred space in Byzantium by focusing on the intersection of architecture, acoustics, music, and ritual. Through the support of the Onassis Foundation (USA), nine leading scholars in the field share their research and conduct the discussion of their pre-circulated papers. The goal is to develop a new interpretive framework for the study of religious experience and assemble the research tools needed for work in this interdisciplinary field.

Same as: ARTHIST 208C, ARTHIST 408C, CLASSICS 175, MUSIC 208C, MUSIC 408C, REES 208C, REES 408C, RELIGST 308C

RELIGST 209. Priests, Prophets, and Kings: Religion and Society in Late Antique Iran. 4-5 Units.

This course is designed as a broad introduction to the religious and social history of the Sasanian Empire, encompassing the period from 224-651 CE as well as the early years of Islamic rule in Iran. Among the topics we will discuss are: the lives and deeds of the powerful Iranian emperors such as Shapur I and II in relation to the Roman emperors Diocletian and Constantine; the transformation of Zoroastrianism into a powerful official religion of the state and its subsequent orthodoxy; the emergence of the prophet Mani and the confrontation of Manicheism with the Zoroastrian priesthood; the conversion of Constantine to Christianity and its political and social ramifications in Iran; the establishment of an independent Iranian Christian church; the importance of Armenia in the Sasanian-Roman conflict; and a brief discussion of the history of the Jewish community under the Sasanians. We will end the quarter by examining the Arab-Islamic conquests of Iran and the profound social changes experienced by the Zoroastrian communities in the early centuries of Islam in Iran.

Same as: CLASSICS 147, CLASSICS 247, RELIGST 309

RELIGST 209A. Sugar in the Milk: Modern Zoroastrianism as Race, Religion, and Ethnicity. 4-5 Units.

Modern Zoroastrian experience as race, religion, and ethnic identity. Some 60,000 Zoroastrians now live in India and have resided there for a millennium. In the 19th century, these peoples from Persia/Parsis became colonial elites yet were acutely aware that they were not quite Indian, British, or Persian. Diverse ways this experience of dislocation has served as a defining characteristic in Parsi communal identity and contrast these South Asian experiences with the minority socio-politics of those who remained in Iran. Survey the colonial and post-colonial communities in England, East Africa, Hong Kong, Australia, and North America and examine the expression of these global diasporic experiences in literature and the arts.

Same as: RELIGST 309A

RELIGST 209D. 'Crow Eaters' & 'Fire Worshippers': Exploring Contemporary Zoroastrianism Thru Reading Parsi Lit. 3-5 Units.

In the past three decades Parsi fiction has rapidly emerged as a unique and creative voice in modern Anglophone literature from South Asia. From Bapsi Sidhwa to Thrity Umrigar to Rohinton Mistry, Parsi novelists address the most poignant concerns of Zoroastrians living in an era of rapid social, political, and religious transformation. The erosion of tradition; the breakdown of the Parsi family; the demise of religion among the young; and the cultural losses and gains of living in diaspora are common themes in their works. The unique vantage point of the Parsis; neither Hindu nor Muslim, neither quite Indian nor quite British; will serve as a lens for examining the inherent tensions in multicultural societies both East and West.

Same as: RELIGST 309D

RELIGST 209E. Imperishable Heroes and Unblemished Goddesses: Myth, Ritual, and Epic in Ancient Iran. 3-5 Units.

Designed as a broad introduction to the world of ancient Iran, students will be introduced to the Indo-European inheritance in ancient Iranian culture; the shared world of ritual, religion, and mythology between Zoroastrianism in Iran and Vedic Hinduism in India; and to the contours of early Zoroastrian religious thought. We will also survey mythoepic literature in translation from the archaic Avesta through the late antique Zoroastrian Middle Persian corpus to the early medieval national epic of Iran, the Book of Kings of Ferdowsi.

Same as: CLASSICS 148, CLASSICS 248, RELIGST 309E

RELIGST 212. Chuang Tzu. 5 Units.

The *Chuang Tzu* (Zhuangzi) in its original setting and as understood by its spiritual progeny. Limited enrollment.

RELIGST 212X. Knights, Monks, and Nobles: Masculinity in the Middle Ages. 4-5 Units.

This course considers masculinity as historically and culturally contingent, focusing on the experiences and representations of medieval men as heroes, eunuchs, fathers, priests, husbands, boys, and fighting men. Recognizing that the lives of men, like those of women, were governed by gendered rules and expectations, we will explore a wide range of medieval masculinities, paying close attention to the processes by which manhood could be achieved (e.g. martial, spiritual, sexual), and to competing versions of manliness, from the warrior hero of the early middle ages to the suffering Christ of late medieval religion.

Same as: FEMGEN 212X, FEMGEN 312, HISTORY 212, HISTORY 312, RELIGST 312X

RELIGST 215X. Saints and Sinners: Women and Religion in the Medieval World. 5 Units.

Although the Apostle Paul taught that "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus" (Gal. 3:28), men and women experienced medieval Christianity in ways that were often vastly different. In this course we examine the religious experiences of women from the origins of Christianity through to the end of the medieval period, with particular attention paid to female prophets and religious authority, saints and martyrs, sexuality and virginity, literacy and education within the cloister, mysticism, relations between religious women and men, and the relevance of gender in the religious life – especially as gender intersected with fears of heresy, sin, and embodiment.

Same as: FEMGEN 215, HISTORY 215, HISTORY 315A

RELIGST 216. Japanese Buddhism. 4 Units.

Focus on the religious lives of lay people in medieval Japan, as evidenced in collections of Buddhist stories (setsuwashu), narrative picture scrolls (emaki), and related historical materials. All readings are in English, but the instructor will also work with students interested in reading the original Japanese.

RELIGST 217. Japanese Studies of Religion in China. 3 Units.

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

Same as: RELIGST 317

RELIGST 217X. Minorities In Medieval Europe. 5 Units.

This course examines attitudes towards outsider groups within medieval society and the treatment of these groups by medieval Christians. Heretics, Jews, Muslims, homosexuals, prostitutes and usurers occupied ambivalent and at times dangerous positions within a society that increasingly defined itself as Christian. Differences in the treatment of these various 'outcast' groups, their depiction in art, their legal segregation, and their presumed association with demonic activity are addressed through discussion, and readings from primary and secondary source material.

Same as: HISTORY 217S

RELIGST 221. The Talmud. 4 Units.

Strategies of interpretation, debate, and law making. Historical contexts. Prerequisite: Hebrew.

Same as: RELIGST 321

RELIGST 221B. What is Talmud?. 5 Units.

In what sense can Talmud be studied as literature? Which voices can be identified? Concepts of author, editor, or redactor. The basic textual units of Talmud: sugya, chapter, and tractate. The sugya as literary genre. The aesthetic of talmudic dialectics. Prerequisite: reading Hebrew with some understanding of biblical Hebrew.

Same as: RELIGST 321B

RELIGST 221D. Readings in Syriac Literature. 2-5 Units.

In recent years, there has been growing interest in the works of Syriac speaking Christians in antiquity and beyond. This course offers an introduction to the Syriac language, including its script, vocabulary and grammar, and a chance to read from a selection of foundational Syriac Christian texts.

Same as: JEWISHST 221D, JEWISHST 321D, RELIGST 321D

RELIGST 222B. Sufism Seminar. 3-5 Units.

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

Same as: RELIGST 322B

RELIGST 223. Studying Islam: History, Methods, Debates. 4 Units.

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.

RELIGST 224. Classical Islamic Texts. 3 Units.

The course is based on readings in primary Arabic sources in the key fields of pre-modern Islamic scholarship. The list of readings and topics will depend on the interests of the students. In addition to focusing on the language, contents, and context of the texts covered, the course introduces genre-specific historical research methods. The reading selections may be derived from Qur'anic interpretation (tafsir), the hadith literature, adab, biographical dictionaries, fiqh, ta'rikh, kalam, or Sufism. Reading knowledge of Arabic is required.

Same as: RELIGST 324

RELIGST 224B. Unveiling the Sacred: Explorations in Islamic Religious Imagination. 3-5 Units.

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

Same as: RELIGST 324B

RELIGST 226A. Judaism and Hellenism. 3-5 Units.

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

Same as: RELIGST 326A

RELIGST 226D. Jewish-Christian Relations in Antiquity. 1-2 Unit.

Constructions of identity, community, ethnicity: these nnconsiderations frame the investigation of ancient Christian rhetoric nnand theology contra Iudaeos. This historical project will be set nnwithin the larger intellectual and cultural context of a) learned nnGraeco-Roman traditions of ethnic stereotyping; b) forensic nnrhetoric; and c) philosophical paideia; and these nntraditions will be considered within their larger social context of the Mediterranean nncity (I-III). Specifically, various Christian, and especially Latin nntraditions contra Iudaeos (IV-VI) will be studied.

Same as: CLASSGEN 126B

RELIGST 227. The Qur'an. 5 Units.

Early history, themes, structure, chronology, and premodern interpretation. Relative chronology of passages.

Same as: RELIGST 327

RELIGST 230B. Zen Studies. 4 Units.

Readings in recent English-language scholarship on Chan and Zen Buddhism.

Same as: RELIGST 330B

RELIGST 231. European Reformations. 4-5 Units.

Readings in and discussion of theological and social aspects of sixteenth century reformations: Luther, Radical Reform, Calvin, and Council of Trent, missionary expansion, religious conflict, creative and artistic expressions. Texts include primary sources and secondary scholarly essays and monographs.

Same as: HISTORY 231G, HISTORY 331G, RELIGST 331

RELIGST 231X. Learning Religion: How People Acquire Religious Commitments. 4 Units.

This course will examine how people learn religion outside of school, and in conversation with popular cultural texts and practices. Taking a broad social-constructivist approach to the variety of ways people learn, this course will explore how people assemble ideas about faith, identity, community, and practice, and how those ideas inform individual, communal and global notions of religion. Much of this work takes place in formal educational environments including missionary and parochial schools, Muslim madrasas or Jewish yeshivot. However, even more takes place outside of school, as people develop skills and strategies in conversation with broader social trends. This course takes an interdisciplinary approach to questions that lie at the intersection of religion, popular culture, and education. May be repeat for credit.

Same as: AMSTUD 231X, EDUC 231, JEWISHST 291X

RELIGST 234. Emmanuel Levinas: Ethics, Philosophy and Religion. 4 Units.

Emmanuel Levinas (1906-1995) is a major French philosopher of the second half of the twentieth century and is among the half-dozen most important Jewish thinkers of the century. Born in Lithuania, Levinas lived most of his life in France; he was primarily a philosopher but also a deeply committed Jewish educator who often lectured and wrote about Judaism and Jewish matters. Levinas was influenced by Bergson, Husserl, Heidegger, and others, like Buber and Rosenzweig. We will look at the philosophical world in which he was educated and explore his unique development as a philosopher in the years after World War Two. Levinas reacted against the main tendencies of Western philosophy and religious thought and as a result shaped novel, powerful, and challenging ways of understanding philosophy, religion, ethics, and politics. In this course, we will examine works from every stage of Levinas's career, from his early study of Husserl and Heidegger to the emergence of his new understanding of the human condition and the primacy of ethics, the face-to-face encounter with the human other, the role of language and the relationship between ethics and religion, and finally his understanding of Judaism and its relationship to Western philosophy. We will be interested in his philosophical method, the relevance of his thinking for ethics and religion, the role of language in his philosophy and the problem of the limits of expressibility, and the implications of his work for politics. We shall also consider his conception of Judaism, its primary goals and character, and its relation to Western culture and philosophy.

Same as: JEWISHST 224, JEWISHST 324, RELIGST 334

RELIGST 235. Religion in Modern Society: Secularization and the Sacred. 4 Units.

What is the status of religion in modern life? Is the modern world "secular" in some fundamental, irreversible way and what does this mean? This course will explore these questions through variety of readings from leading sociologists, philosophers, and anthropologists. Our goal will be to understand in what ways industrialization, political liberalization, the rise of technology, and the success of modern science have been used to support the "secularization" thesis that the modern West rendered religion a thing of the past. A central question to be asked will be: do assessments of the place of religion in modernity necessitate a philosophy of history i.e., a theory not only of historical change, but of the meaning of this change as well? The course will begin by looking at the origins of the theory of secularization from its beginnings in Enlightenment attempts to understand the meaning of history. We will then turn to contemporary debates over the term "secular" against its counterpart, "religious", and the problems with their application to non-Western societies. We will read works by Talal Asad, Saba Mahmood, Max Weber, Charles Taylor, Jürgen Habermas, and Pope Benedict XVI.

Same as: RELIGST 335

RELIGST 238. Christian Neo-Platonism, East and West. 3-5 Units.

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.

Same as: RELIGST 338

RELIGST 239. Luther and the Reform of Western Christianity. 3-5 Units.

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

Same as: RELIGST 339

RELIGST 244. Explaining Religion. 3-5 Units.

There are broadly two different, and sometimes mutually exclusive, ways of explaining social religious phenomena: idealism and materialism. One gives ideas ultimate causal primacy while the other emphasizes economic, technological, geographical, and demographic factors. This course examines arguments for and against each approach. Topics include rational choice theory, functionalism, Marxism, cultural materialism, and the unconscious. Case studies include Jewish and Indian dietary restrictions, competition between Christian denominations, survival strategies of minority religions, apocalyptic movements, etc. For the final paper, each student will write on a religious tradition of his/her choice.

Same as: RELIGST 344

RELIGST 245. Religion, Reason, and Romanticism. 5 Units.

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.

RELIGST 246. Constructing Race and Religion in America. 4-5 Units.

This seminar focuses on the interrelationships between social constructions of race, and social interpretations of religion in America. How have assumptions about race shaped religious worldviews? How have religious beliefs shaped racial attitudes? How have ideas about religion and race contributed to notions of what it means to be "American"? We will look at primary and secondary sources, and at the historical development of ideas and practices over time.

Same as: CSRE 246, HISTORY 256G, HISTORY 356G, RELIGST 346

RELIGST 247B. Readings in Chinese Religious Texts: The Lingbao Scriptures. 4 Units.

A survey of the original Lingbao scriptures. Composed in the late-4th / early 5th century, these texts radically revised Daoist practice, incorporated elements of Buddhist thought and practice, and created liturgies that are still used in Daoist communities today. (Reading knowledge of Literary Chinese 22 required).

Same as: RELIGST 347B

RELIGST 248. Chinese Buddhism in World Historical Perspective. 3-5 Units.

Shared cosmologies, trade routes, and political systems. Prerequisite: background in Chinese or Japanese.

Same as: RELIGST 348

RELIGST 248A. Chinese Buddhism Beyond the Great Wall. 3-5 Units.

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

Same as: RELIGST 348A

RELIGST 250. Classics of Indian Buddhism. 4 Units.

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

RELIGST 251. Readings in Indian Buddhist Texts. 3-5 Units.

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

Same as: RELIGST 351

RELIGST 252. Hearts and Diamonds: The Lives of Buddhist Sacred Texts. 4 Units.

An exploration of two key Mahayana Buddhist scriptures (the Heart & Diamond Sutras) and their histories, looking at what they say and how they have been used, from the first millennium to the present day.

RELIGST 252A. The Story of a Buddhist Megascripture: Readings in the Avatamsaka. 3-5 Units.

In this course we will explore the massive Mahayana Buddhist scriptural compilation known as the Avatamsaka Sutra (more correctly: Buddhavatamsaka Sutra). We will investigate the development of the text in India, study its contents, and consider its later reception in East Asia. Since much of the course will be devoted to reading sections of the Buddhavatamsaka, a reading knowledge of Chinese is required.
Same as: RELIGST 352A

RELIGST 253. Mountains, Buddhist Practice, and Religious Studies. 3-5 Units.

The notion of the sacred mountain. Readings from ethnographic and theoretical works, and primary sources.
Same as: RELIGST 353

RELIGST 254. Recent Contributions to Buddhist Studies. 3-5 Units.

This reading intensive course will examine nine areas in recent work in Buddhist studies, including ethnography, archaeology, monasticism, the study of "experience," and gender. May be repeated for credit.
Same as: RELIGST 354

RELIGST 255. Religion and Power in the Making of Modern South Asia. 3-5 Units.

This course examines the diverse ways that religious traditions have been involved in the brokering of power in South Asia from the late seventeenth century to the present day. We will examine the intersection of religion and power in different arenas, including historical memory, religious festivals, language politics, and violent actions. At the core of our inquiry is how religion is invoked in political contexts (and vice-versa), public displays of religiosity, and the complex dynamics of religion and the state. Among other issues, we will particularly engage with questions of religious identity, knowledge, and violence. Undergraduates must enroll in RELIGST 255 for 5 units. Graduate students must enroll RELIGST 355 for 3-5 units. HISTORY297F must be taken for 4-5 units.
Same as: HISTORY 297F, RELIGST 355

RELIGST 256. The Brahma Net Sutra (Fanwang Jing). 4 Units.

A study of an important Chinese Buddhist apocryphal work, with special attention to interpretation of content, impact on monastic codes in medieval China, transmissional history and commentarial tradition.
Same as: RELIGST 356

RELIGST 257. Readings in Daoist Texts. 4 Units.

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

RELIGST 257X. Female Divinities in China. 4-5 Units.

This course examines the fundamental role of powerful goddesses in Chinese religion. It covers the entire range of imperial history and down to the present. It will look at, among other questions, what roles goddesses played in the spirit world, how this is related to the roles of human women, and why a civilization that excluded women from the public sphere granted them a dominant place, in the religious sphere. It is based entirely on readings in English.
Same as: HISTORY 293E, HISTORY 393E, RELIGST 357X

RELIGST 258. Japanese Buddhist Texts. 3-5 Units.

Readings in medieval Japanese Buddhist materials. May be repeated for credit. Prerequisite: background in Japanese or Chinese.
Same as: RELIGST 358

RELIGST 259. Religion and Music in South Asia. 4-5 Units.

How music and other arts in South Asia are intertwined with religion. Classical, devotional, folk, and popular examples introduce Gods as musicians, sound as God, music as yoga, singing as devotion, music as ecstasy-inducing, music as site for doctrinal argument, music and religion as vehicles for nationalism. Co-taught by professors of Music and Religious Studies, focusing Hinduism and Islam in India, Pakistan, and the diaspora. Music practice along with academic study; guest artists and films; no background required.
Same as: MUSIC 186, MUSIC 286

RELIGST 260. Buddhism & Modernity. 3-5 Units.

Is Buddhism a philosophy? A mind science? An ancient mystical path? A modern construct? This seminar will evaluate a variety of answers to these questions by exploring how Buddhism has been understood in the modern era. Our primary source materials will range from Orientalist poetry to Zen essays to Insight Meditation manuals to 21st-century films. We will examine how these works shape Buddhism, consider their pre-modern influences, and turn to recent scholarship to discuss how romantic, imperialist, anti-modern, nationalist, therapeutic, and scientific frames depict one of today's most popular religions. This course is cross-listed as RELIGST 260/360. Undergraduates must enroll in RELIGST 260 for 5 units. Graduate students must enroll RELIGST 360 for 3-5 units.
Same as: RELIGST 360

RELIGST 261A. Belief. 5 Units.

The post-Christain (or post-modern) age has given rise to new forms of faith, ranging from secular humanism and cultural atheism to rediscovery of the transcendent in the cosmos and quantum mechanics. However, unlike the era of "Christendom," belief is no longer necessarily hinged to faith. This course explores the origins of this phenomenon in Thomas Aquinas, and then newer philosophical approaches to understanding belief, ranging from Charles Taylor and Talal Asad and their theories of the secular, to Catherine Bell and the role of practice in believing. Finally, we turn to the work of three contemporary theorists of religious belief: Gianni Vattimo, Jean-Luc Marion, and Richard Kearney, who endeavor to cast believing outside established theological categories, yet still speak of "god."
Same as: in a post-Christian Age

RELIGST 263. Judaism and the Body. 4 Units.

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.

RELIGST 266. Character in the Good Life. 3-5 Units.

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Same as: RELIGST 366

RELIGST 271A. Dante's Spiritual Vision. 4-5 Units.

Poetry, ethics, and theology in Dante's Divine Comedy. Supplementary readings from classical authors such as St. Thomas Aquinas, and from modern writers, such as Jorge Borges. Fulfills capstone seminar requirement for the Philosophy and Literature tracks. Students may take 271A without taking 271B. Consent of the instructor required.

RELIGST 271B. Dante's Spiritual Vision. 4-5 Units.

Poetry, ethics, and theology in Dante's Divine Comedy. Supplementary readings from classical authors such as St. Thomas, and from modern writers, such as Jorge Borges. Fulfills capstone seminar requirement for the Philosophy and Literature tracks. Prerequisite: 271A.

RELIGST 272. Kant on Religion. 3-5 Units.

Critical examination of Kant's principle writings on religion against the background of his general theoretical and practical philosophy and guided by the hypothesis that his philosophy of religion continues to offer significant insights and resources to contemporary theories of religion. Recent reassessments of Kant on religion in the secondary literature will also be read and discussed.
Same as: RELIGST 372

RELIGST 273. Historicism and Its Problems: Ernst Troeltsch, the Study of Religion, and the Crisis of Historicism. 3-5 Units.

Examination of the early twentieth-century historian of religion, philosopher of culture, sociologist of religion, Christian theologian, and philosopher of history, Ernst Troeltsch, within the context of the late nineteenth-century "crisis of historicism," i.e., the historicization and relativization of religious, ethical, social, and political norms. Attention to seminal theorists of history (Herder, Kant, Ranke, Hegel, Nietzsche) in the post-Enlightenment German intellectual tradition and the attempts of Christian and Jewish thinkers in the Weimar era (Barth, Gogarten, Rosenzweig, L. Strauss) to "overcome" the crisis wrought by a radically historical approach to human culture.

Same as: RELIGST 373

RELIGST 274. From Kant to Kierkegaard. 3-5 Units.

(Graduate students register for 374. Undergrads register for 274 for 5 units.) The philosophy of religion emerged from the European Enlightenment as a new genre of reflection on religion distinct from both dogmatic theology and rationalist dreams of a "natural" religion of reason. Neither beholden to pre-critical tradition, nor dismissive of what Thomas Nagel has termed "the religious attitude," this new, ostensibly secular, genre of religious thought sought to rethink the meaning of Christianity at a time of immense philosophical ferment. The main currents of religious thought in Germany from Kant's critical philosophy to Kierkegaard's revolt against Hegelianism. Emphasis 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.

Same as: RELIGST 374

RELIGST 275. Kierkegaard. 3-5 Units.

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

Same as: RELIGST 375

RELIGST 277. The Later Heidegger: Art, Poetry, Language. 3 Units.

Lectures and seminar discussions of the problematic of the later Heidegger (1930 - 1976) in the light of his entire project. Readings from "On the Origin of the Work of Art" and *Elucidations of Holderlin's Poetry*.

Same as: PHIL 234B, RELIGST 377

RELIGST 278. Heidegger: Confronting the Ultimate. 3-5 Units.

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

Same as: RELIGST 378

RELIGST 279. After God: Why religion at all?. 4 Units.

God is dead, but where does religion come from? The end of the quest for God in twentieth century philosophy. Robert Bellah's *Religion in Human Evolution* plus seminal works of Heidegger, including *Being and Time*, 'What Is Metaphysics?' 'Nietzsche's Saying 'God is Dead.' 'N.B.: Class size limited. Apply early at tsheehan@stanford.edu.

Same as: RELIGST 379

RELIGST 279A. Heidegger on human being and God. 4 Units.

This lecture-seminar first raises the question of essential characteristics of human being, such as temporality, mortality, hermeneutics and the relation to meaning, and then, via readings from Karl Rahner, asks whether human being is open to a possible relation to a supernatural divinity.

Same as: RELIGST 379A

RELIGST 279X. American Jewish History: Learning to be Jewish in America. 2-4 Units.

This course will be a seminar in American Jewish History through the lens of education. It will address both the relationship between Jews and American educational systems, as well as the history of Jewish education in America. Plotting the course along these two axes will provide a productive matrix for a focused examination of the American Jewish experience. History students must take course for at least 3 units. Same as: AMSTUD 279X, EDUC 279, HISTORY 288D, JEWISHST 297X

RELIGST 280. Schleiermacher: Reconstructing Religion. 3-5 Units.

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.

Same as: RELIGST 380

RELIGST 281. Asian Religions in America; Asian American Religions. 4 Units.

This course will analyze both the reception in America of Asian religions (i.e. of Buddhism in the 19th century), and the development in America of Asian American religious traditions.

Same as: AMSTUD 281, ASNAMST 281, RELIGST 381

RELIGST 282. King Solomon and the Search for Wisdom. 4 Units.

What is wisdom according to the Bible? The course addresses this question by surveying various biblical and post-biblical texts associated with King Solomon. Other topics include the on-going debate over the historical existence of a Solomonic kingdom, the origins and history of the Jerusalem Temple, and Solomon's role in Jewish, Christian and Islamic tradition.

Same as: RELIGST 382

RELIGST 283. Religion and Literature. 4 Units.

A wide-ranging exploration of religious themes in literary works. Readings will include prose and poetry stemming from various world regions, time periods, and religious traditions.

RELIGST 283A. Heidegger, Hölderlin, and the Gods. 3-5 Units.

The radical transformations in Western notions of God between the death of Hegel and the birth of historical materialism, arguing that questions about theism and atheism, humanism, and history formulated in the period 1831-50 are still pertinent. Texts from Hegel, the young Hegelians, Feuerbach, and Marx on issues of God, history, and the social dimensions of human nature.

Same as: RELIGST 383A

RELIGST 290. Majors Seminar. 5 Units.

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

RELIGST 293X. Church, State, & Schools: Issues in Education & Religion. 4 Units.

This course will examine interactions between religion and education, focusing on both formal and experiential sites in which people and communities explore, articulate, encounter, and perform religious ideologies and identities. The class will focus on different religious traditions and their encounters the institutions and structures of education in American culture, both in the United States and as it manifests in American culture transnationally.

Same as: AMSTUD 293, EDUC 293

RELIGST 297. Senior Essay/Honors Essay Research. 3-5 Units.

Guided by faculty adviser. May be repeated for credit. Prerequisite: consent of instructor and department.

RELIGST 298. Senior Colloquium. 5 Units.

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.

RELIGST 300. Theory in the Study of Religion. 4 Units.

This course explores how religious belief, ritual, and tradition, interact with, embed, or respond to aspects of social reality or human nature, such as economics, institutions, law, art, values, and psychology. The course examines a number of approaches to the study of religion, including sociological and anthropological ones. The course is intended for Religious Studies MA students and graduate students from other departments.

RELIGST 301. Islamic Law. 3-5 Units.

(This course is combined with LAW 586) Topics include marriage, divorce, inheritance, ritual, war, rebellion, abortion, and relations with non-Muslims. The course begins with the premodern period, in which jurists were organized in legal traditions called *schools of law*. After examining the nature and functions of these institutions, we turn to the present era to study the relationship between customary law, state law, and the Islamic legal heritage in Egypt and Indonesia. The course explores Muslim laws and legal institutions and the factors that have shaped them, including social values and customs, politics, legal precedents, and textual interpretation.

Same as: RELIGST 201

RELIGST 301A. Gender in Classical Islamic Law. 3-5 Units.

The course examines classical Islamic society and law. It covers historical development, the unity and diversity of Muslim legal traditions, and the relationship between laws and values. Constructions of gender in law are examined through rituals, marriage, divorce, birth control, child custody, and sexuality.

Same as: RELIGST 201A

RELIGST 302. Islamic Studies Proseminar. 1-5 Unit.

Research methods and materials for the study of Islam. May be repeated for credit.

RELIGST 303. Myth, Place, and Ritual in the Study of Religion. 3-5 Units.

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

Same as: RELIGST 203

RELIGST 304A. Theories and Methods. 4 Units.

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

RELIGST 304B. Theories and Methods. 4 Units.

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

RELIGST 306. Life, Love, and Death in Islamic Narratives. 3-5 Units.

A wide-ranging engagement with Islamic perspectives on fundamental human preoccupations. We will utilize religious and literary sources spanning Islamic history to discuss topics such as: the ends of human life in the material world: pleasures and pains of love for God and human beings; death and dying; eschatology and resurrection; and skepticism regarding religious claims. Emphasis on original sources in translation considered in relation to theoretical perspectives in the humanities.

RELIGST 308. Medieval Japanese Buddhism. 3-5 Units.

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

RELIGST 308A. Ex Oriente Lux: Orientalism and the Study of Religion. 3-5 Units.

This seminar is designed to expose students to issues relating to discourse and subjectivity within the textual constructions of Oriental religions in the colonial era. We will begin with Edward W. Said's provocative work on notions of representation and power embedded in the discourse on the Orient that established, produced, and, ultimately, perpetuated western knowledge about the Other. We will then discuss the impact of the Oriental Renaissance and the vital role that Eastern wisdom played in constructing the field of Comparative Religious Studies. In addition, students will also read ethnographies, fables, and travelogues that both support and undermine Said's thesis of an active West constructing a largely passive East.

Same as: RELIGST 208A

RELIGST 308C. Architecture, Acoustics and Ritual in Byzantium. 1-3 Unit.

Onassis Seminar "Icons of Sound: Architecture, Acoustics and Ritual in Byzantium". This year-long seminar explores the creation and operations of sacred space in Byzantium by focusing on the intersection of architecture, acoustics, music, and ritual. Through the support of the Onassis Foundation (USA), nine leading scholars in the field share their research and conduct the discussion of their pre-circulated papers. The goal is to develop a new interpretive framework for the study of religious experience and assemble the research tools needed for work in this interdisciplinary field.

Same as: ARTHIST 208C, ARTHIST 408C, CLASSICS 175, MUSIC 208C, MUSIC 408C, REES 208C, REES 408C, RELIGST 208C

RELIGST 309. Priests, Prophets, and Kings: Religion and Society in Late Antique Iran. 4-5 Units.

This course is designed as a broad introduction to the religious and social history of the Sasanian Empire, encompassing the period from 224-651 CE as well as the early years of Islamic rule in Iran. Among the topics we will discuss are: the lives and deeds of the powerful Iranian emperors such as Shapur I and II in relation to the Roman emperors Diocletian and Constantine; the transformation of Zoroastrianism into a powerful official religion of the state and its subsequent orthodoxy; the emergence of the prophet Mani and the confrontation of Manicheism with the Zoroastrian priesthood; the conversion of Constantine to Christianity and its political and social ramifications in Iran; the establishment of an independent Iranian Christian church; the importance of Armenia in the Sasanian-Roman conflict; and a brief discussion of the history of the Jewish community under the Sasanians. We will end the quarter by examining the Arab-Islamic conquests of Iran and the profound social changes experienced by the Zoroastrian communities in the early centuries of Islam in Iran.

Same as: CLASSICS 147, CLASSICS 247, RELIGST 209

RELIGST 309A. Sugar in the Milk: Modern Zoroastrianism as Race, Religion, and Ethnicity. 4-5 Units.

Modern Zoroastrian experience as race, religion, and ethnic identity. Some 60,000 Zoroastrians now live in India and have resided there for a millennium. In the 19th century, these peoples from Persia/Parsis became colonial elites yet were acutely aware that they were not quite Indian, British, or Persian. Diverse ways this experience of dislocation has served as a defining characteristic in Parsi communal identity and contrast these South Asian experiences with the minority socio-politics of those who remained in Iran. Survey the colonial and post-colonial communities in England, East Africa, Hong Kong, Australia, and North America and examine the expression of these global diasporic experiences in literature and the arts.

Same as: RELIGST 209A

RELIGST 309D. 'Crow Eaters' & 'Fire Worshippers': Exploring Contemporary Zoroastrianism Thru Reading Parsi Lit. 3-5 Units.

In the past three decades Parsi fiction has rapidly emerged as a unique and creative voice in modern Anglophone literature from South Asia. From Bapsi Sidhwa to Thrity Umrigar to Rohinton Mistry, Parsi novelists address the most poignant concerns of Zoroastrians living in an era of rapid social, political, and religious transformation. The erosion of tradition; the breakdown of the Parsi family; the demise of religion among the young; and the cultural losses and gains of living in diaspora are common themes in their works. The unique vantage point of the Parsis; neither Hindu nor Muslim, neither quite Indian nor quite British; will serve as a lens for examining the inherent tensions in multicultural societies both East and West.

Same as: RELIGST 209D

RELIGST 309E. Imperishable Heroes and Unblemished Goddesses: Myth, Ritual, and Epic in Ancient Iran. 3-5 Units.

Designed as a broad introduction to the world of ancient Iran, students will be introduced to the Indo-European inheritance in ancient Iranian culture; the shared world of ritual, religion, and mythology between Zoroastrianism in Iran and Vedic Hinduism in India; and to the contours of early Zoroastrian religious thought. We will also survey mythoepic literature in translation from the archaic Avesta through the late antique Zoroastrian Middle Persian corpus to the early medieval national epic of Iran, the Book of Kings of Ferdowsi.

Same as: CLASSICS 148, CLASSICS 248, RELIGST 209E

RELIGST 312. Buddhist Studies Proseminar. 1-5 Unit.

Research methods and materials for the study of Buddhism. May be repeated for credit. Prerequisite: reading knowledge of Chinese or Japanese.

RELIGST 312X. Knights, Monks, and Nobles: Masculinity in the Middle Ages. 4-5 Units.

This course considers masculinity as historically and culturally contingent, focusing on the experiences and representations of medieval men as heroes, eunuchs, fathers, priests, husbands, boys, and fighting men. Recognizing that the lives of men, like those of women, were governed by gendered rules and expectations, we will explore a wide range of medieval masculinities, paying close attention to the processes by which manhood could be achieved (e.g. martial, spiritual, sexual), and to competing versions of manliness, from the warrior hero of the early middle ages to the suffering Christ of late medieval religion.

Same as: FEMGEN 212X, FEMGEN 312, HISTORY 212, HISTORY 312, RELIGST 212X

RELIGST 313. Graduate Seminar in Chinese Buddhist Texts. 3-5 Units.

Graduate Seminar in Chinese Buddhist Texts: An in-depth reading of Zongmi's Chanyuan zhuquanji duxu ("Preface to the Collected Writings on the Source of Chan") (T#2015). Written in 833, the "Preface" is Zongmi's most ambitious and well-known work. It seeks to delineate the historical and doctrinal origins of the Chan tradition. In doing so, it is the first work to formulate the paradigm of a multi-branched genealogical tree that becomes the template in terms of which the subsequent Chan tradition described itself. It also tries to harmonize Chan (the practice of meditation) with the canonical teachings (doctrinal study) by adapting a Huayan philosophical framework to correlate different Chan traditions with different Chinese Buddhist doctrinal schools. In addition, it is particularly noteworthy for its analysis of the so-called sudden/gradual controversy, in which Zongmi develops an overarching scheme in which the different contending positions can all be seen to fit. The text is an excellent vehicle for giving students a grounding in both Tang-dynasty Chan history and teachings as well as the teachings of the main philosophical schools of Chinese Buddhism. The seminar will focus on a close reading of selected sections from Zongmi's text—especially those bearing on his strategies for harmonizing Chan and doctrinal teachings as well as his analysis of the sudden/gradual controversy. In doing so it will pay special attention to problems of translation. Meetings will be held in Buddhist Studies Library, located in Bldg 70 (Main Campus Quad).

RELIGST 313X. The Education of American Jews. 4 Units.

This course will take an interdisciplinary approach to the question of how American Jews negotiate the desire to retain a unique ethnic sensibility without excluding themselves from American culture more broadly. Students will examine the various ways in which people debate, deliberate, and determine what it means to be an "American Jew". This includes an investigation of how American Jewish relationships to formal and informal educational encounters through school, popular culture, religious ritual, and politics.

Same as: EDUC 313, JEWISHST 393X

RELIGST 314. Seminar in Buddhist Historiography. 3-5 Units.

The focus of this course is on approaches to the past from within Buddhist traditions rather than modern academic writing on Buddhist history. We will briefly examine research on religious conceptions of the past in other religions before turning to the full range of Buddhist historiography, including writings from India, Ceylon, China, Tibet and Japan. The first half of the class will be dedicated to reading and discussing scholarship as well as some primary sources in translation. In the second half of the course, students will develop projects based on their interests, culminating in presentations and a research paper.

RELIGST 315. Third Bhavanakrama & the Writings of Héshang Moheyan: Scripture in Buddhist Scholastic Polemics. 3-5 Units.

Readings in the original languages (Sanskrit, Tibetan and Chinese) of materials from the debates of late 8th Century Tibet (so-called debate at Bsam-yaś). The course focuses on the use of scriptural quotations in those passages where the arguments of Kamalasila, the leading Indian representative at the debates, best map on to the arguments of his Chinese rival, Héshang Moheyan.

RELIGST 315A. Chinese Buddhism. 3-5 Units.

This course provides an overview of the major themes and historical developments in 2000 years of Buddhist history in China, from its early transmission from India to contemporary developments in the PRC, Taiwan and Hong Kong. Themes include monasticism, doctrine, popular devotion, state policy and the encounter with modernity.

RELIGST 317. Japanese Studies of Religion in China. 3 Units.

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

Same as: RELIGST 217

RELIGST 320. Religion and Literature. 4 Units.

grad seminar in religion and literature-description to follow.

RELIGST 321. The Talmud. 4 Units.

Strategies of interpretation, debate, and law making. Historical contexts. Prerequisite: Hebrew.

Same as: RELIGST 221

RELIGST 321B. What is Talmud?. 5 Units.

In what sense can Talmud be studied as literature? Which voices can be identified? Concepts of author, editor, or redactor. The basic textual units of Talmud: sugya, chapter, and tractate. The sugya as literary genre. The aesthetic of talmudic dialectics. Prerequisite: reading Hebrew with some understanding of biblical Hebrew.

Same as: RELIGST 221B

RELIGST 321D. Readings in Syriac Literature. 2-5 Units.

In recent years, there has been growing interest in the works of Syriac speaking Christians in antiquity and beyond. This course offers an introduction to the Syriac language, including its script, vocabulary and grammar, and a chance to read from a selection of foundational Syriac Christian texts.

Same as: JEWISHST 221D, JEWISHST 321D, RELIGST 221D

RELIGST 322B. Sufism Seminar. 3-5 Units.

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

Same as: RELIGST 222B

RELIGST 324. Classical Islamic Texts. 3 Units.

The course is based on readings in primary Arabic sources in the key fields of pre-modern Islamic scholarship. The list of readings and topics will depend on the interests of the students. In addition to focusing on the language, contents, and context of the texts covered, the course introduces genre-specific historical research methods. The reading selections may be derived from Qurʾānic interpretation (tafsir), the hadith literature, adab, biographical dictionaries, fiqh, taʾrikh, kalam, or Sufism. Reading knowledge of Arabic is required.

Same as: RELIGST 224

RELIGST 324B. Unveiling the Sacred: Explorations in Islamic Religious Imagination. 3-5 Units.

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

Same as: RELIGST 224B

RELIGST 326A. Judaism and Hellenism. 3-5 Units.

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

Same as: RELIGST 226A

RELIGST 327. The Qurʾan. 5 Units.

Early history, themes, structure, chronology, and premodern interpretation. Relative chronology of passages.

Same as: RELIGST 227

RELIGST 328S. The Study of the Midrash. 1-2 Unit.

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

RELIGST 329X. Advanced Paleography. 5 Units.

This course will train students in the transcription and editing of original Medieval and Early Modern textual materials from c. 1000 to 1600, written principally in Latin and English (but other European languages are possible, too). Students will hone their archival skills, learning how to describe, read and present a range of manuscripts and single-leaf documents, before turning their hand to critical interpretation and editing. Students, who must already have experience of working with early archival materials, will focus on the full publication of one individual fragment or document as formal assessment.

Same as: CLASSICS 216, HISTORY 315

RELIGST 330B. Zen Studies. 4 Units.

Readings in recent English-language scholarship on Chan and Zen Buddhism.

Same as: RELIGST 230B

RELIGST 331. European Reformations. 4-5 Units.

Readings in and discussion of theological and social aspects of sixteenth century reformations: Luther, Radical Reform, Calvin, and Council of Trent, missionary expansion, religious conflict, creative and artistic expressions. Texts include primary sources and secondary scholarly essays and monographs.

Same as: HISTORY 231G, HISTORY 331G, RELIGST 231

RELIGST 332X. Religion and Modernity. 5 Units.

What role has the category of religion played in the development of the modern state, both colonial and national? How have central concepts of liberal political thought, such as freedom, progress, and history, depended on certain normative ideas of religion? Through various genealogical, historical, and ethnographic inquiries, this course examines how the category of religion has both subtended and disturbed formations of colonial and post-colonial modernity.

Same as: ANTHRO 347

RELIGST 334. Emmanuel Levinas: Ethics, Philosophy and Religion. 4 Units.

Emmanuel Levinas (1906-1995) is a major French philosopher of the second half of the twentieth century and is among the half-dozen most important Jewish thinkers of the century. Born in Lithuania, Levinas lived most of his life in France; he was primarily a philosopher but also a deeply committed Jewish educator who often lectured and wrote about Judaism and Jewish matters. Levinas was influenced by Bergson, Husserl, Heidegger, and others, like Buber and Rosenzweig. We will look at the philosophical world in which he was educated and explore his unique development as a philosopher in the years after World War Two. Levinas reacted against the main tendencies of Western philosophy and religious thought and as a result shaped novel, powerful, and challenging ways of understanding philosophy, religion, ethics, and politics. In this course, we will examine works from every stage of Levinas's career, from his early study of Husserl and Heidegger to the emergence of his new understanding of the human condition and the primacy of ethics, the face-to-face encounter with the human other, the role of language and the relationship between ethics and religion, and finally his understanding of Judaism and its relationship to Western philosophy. We will be interested in his philosophical method, the relevance of his thinking for ethics and religion, the role of language in his philosophy and the problem of the limits of expressibility, and the implications of his work for politics. We shall also consider his conception of Judaism, its primary goals and character, and its relation to Western culture and philosophy.

Same as: JEWISHST 224, JEWISHST 324, RELIGST 234

RELIGST 335. Religion in Modern Society: Secularization and the Sacred. 4 Units.

What is the status of religion in modern life? Is the modern world "secular" in some fundamental, irreversible way and what does this mean? This course will explore these questions through variety of readings from leading sociologists, philosophers, and anthropologists. Our goal will be to understand in what ways industrialization, political liberalization, the rise of technology, and the success of modern science have been used to support the "secularization" thesis that the modern West rendered religion a thing of the past. A central question to be asked will be: do assessments of the place of religion in modernity necessitate a philosophy of history i.e., a theory not only of historical change, but of the meaning of this change as well? The course will begin by looking at the origins of the theory of secularization from its beginnings in Enlightenment attempts to understand the meaning of history. We will then turn to contemporary debates over the term "secular" against its counterpart, "religious", and the problems with their application to non-Western societies. We will read works by Talal Asad, Saba Mahmood, Max Weber, Charles Taylor, Jürgen Habermas, and Pope Benedict XVI.

Same as: RELIGST 235

RELIGST 338. Christian Neo-Platonism, East and West. 3-5 Units.

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.

Same as: RELIGST 238

RELIGST 339. Luther and the Reform of Western Christianity. 3-5 Units. Luther's theology, ethics, biblical interpretation, and social reforms and their significance for the remaking of Western Christianity. Readings include Luther's own writings and secondary sources about Luther and his world.

Same as: RELIGST 239

RELIGST 340. Contemporary Religious Reflection. 3-5 Units.

Focus is on normative and prescriptive proposals by recent and contemporary philosophers and theologians, as opposed to the domination of Religious Studies by textual, historical, cultural, and other largely descriptive and interpretive approaches. Do such normative and prescriptive proposals belong in the academy? Has Religious Studies exorcised its theological nimbus only to find contemporary religious reflection reappearing elsewhere in the university?.

RELIGST 341. Comparative Perspectives on Classical Chinese Texts. 4-5 Units.

Classical Chinese texts, in prose and poetry, interpreted through comparative perspectives drawn from both inside and outside China. Consent of the instructor required.

RELIGST 343. Anthropology of Buddhism. 4 Units.

This seminar will focus on classic anthropological studies of Buddhism to consider how this discipline has contributed to the larger field of Buddhist studies. We will read and discuss ethnographies of modern Buddhist communities, paying particular attention to the theoretical concerns and methodological practices that shape these works. By considering the ways these ethnographies attend to particular topics such as ritual, material culture, vernacular languages, gender, and economics, this seminar will reflect on broader changes in the study of Buddhism. Over the course of the semester, students will develop research projects on anthropological material related to their dissertation interests.

RELIGST 344. Explaining Religion. 3-5 Units.

There are broadly two different, and sometimes mutually exclusive, ways of explaining social religious phenomena: idealism and materialism. One gives ideas ultimate causal primacy while the other emphasizes economic, technological, geographical, and demographic factors. This course examines arguments for and against each approach. Topics include rational choice theory, functionalism, Marxism, cultural materialism, and the unconscious. Case studies include Jewish and Indian dietary restrictions, competition between Christian denominations, survival strategies of minority religions, apocalyptic movements, etc. For the final paper, each student will write on a religious tradition of his/her choice.

Same as: RELIGST 244

RELIGST 346. Constructing Race and Religion in America. 4-5 Units.

This seminar focuses on the interrelationships between social constructions of race, and social interpretations of religion in America. How have assumptions about race shaped religious worldviews? How have religious beliefs shaped racial attitudes? How have ideas about religion and race contributed to notions of what it means to be "American"? We will look at primary and secondary sources, and at the historical development of ideas and practices over time.

Same as: CSRE 246, HISTORY 256G, HISTORY 356G, RELIGST 246

RELIGST 347. Chinese Buddhist Texts. 3-5 Units.

Chinese Buddhist texts from the Han Dynasty onwards, including sutra translations, prefaces, colophons, story collections and biographies. Prerequisite: reading competence in Chinese.

RELIGST 347B. Readings in Chinese Religious Texts: The Lingbao Scriptures. 4 Units.

A survey of the original Lingbao scriptures. Composed in the late-4th / early 5th century, these texts radically revised Daoist practice, incorporated elements of Buddhist thought and practice, and created liturgies that are still used in Daoist communities today. (Reading knowledge of Literary Chinese    required).

Same as: RELIGST 247B

RELIGST 348. Chinese Buddhism in World Historical Perspective. 3-5 Units.

Shared cosmologies, trade routes, and political systems. Prerequisite: background in Chinese or Japanese.

Same as: RELIGST 248

RELIGST 348A. Chinese Buddhism Beyond the Great Wall. 3-5 Units.

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

Same as: RELIGST 248A

RELIGST 349. Meditation and Mythology in Chinese Buddhism. 3-5 Units.

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

RELIGST 350. Modern Western Religious Thought Proseminar. 1-5 Unit.

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

RELIGST 351. Readings in Indian Buddhist Texts. 3-5 Units.

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

Same as: RELIGST 251

RELIGST 352A. The Story of a Buddhist Megascripture: Readings in the Avatamsaka. 3-5 Units.

In this course we will explore the massive Mahayana Buddhist scriptural compilation known as the Avatamsaka Sutra (more correctly: Buddhavatamsaka Sutra). We will investigate the development of the text in India, study its contents, and consider its later reception in East Asia. Since much of the course will be devoted to reading sections of the Buddhavatamsaka, a reading knowledge of Chinese is required.

Same as: RELIGST 252A

RELIGST 353. Mountains, Buddhist Practice, and Religious Studies. 3-5 Units.

The notion of the sacred mountain. Readings from ethnographic and theoretical works, and primary sources.

Same as: RELIGST 253

RELIGST 354. Recent Contributions to Buddhist Studies. 3-5 Units.

This reading intensive course will examine nine areas in recent work in Buddhist studies, including ethnography, archaeology, monasticism, the study of "experience," and gender. May be repeated for credit.

Same as: RELIGST 254

RELIGST 355. Religion and Power in the Making of Modern South Asia. 3-5 Units.

This course examines the diverse ways that religious traditions have been involved in the brokering of power in South Asia from the late seventeenth century to the present day. We will examine the intersection of religion and power in different arenas, including historical memory, religious festivals, language politics, and violent actions. At the core of our inquiry is how religion is invoked in political contexts (and vice-versa), public displays of religiosity, and the complex dynamics of religion and the state. Among other issues, we will particularly engage with questions of religious identity, knowledge, and violence. Undergraduates must enroll in RELIGST 255 for 5 units. Graduate students must enroll RELIGST 355 for 3-5 units. HISTORY297F must be taken for 4-5 units.

Same as: HISTORY 297F, RELIGST 255

RELIGST 356. The Brahma Net Sutra (Fanwang Jing). 4 Units.

A study of an important Chinese Buddhist apocryphal work, with special attention to interpretation of content, impact on monastic codes in medieval China, transmissional history and commentarial tradition.

Same as: RELIGST 256

RELIGST 357. Readings in Daoist Texts. 4 Units.

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

RELIGST 357X. Female Divinities in China. 4-5 Units.

This course examines the fundamental role of powerful goddesses in Chinese religion. It covers the entire range of imperial history and down to the present. It will look at, among other questions, what roles goddesses played in the spirit world, how this is related to the roles of human women, and why a civilization that excluded women from the public sphere granted them a dominant place, in the religious sphere. It is based entirely on readings in English.

Same as: HISTORY 293E, HISTORY 393E, RELIGST 257X

RELIGST 358. Japanese Buddhist Texts. 3-5 Units.

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

Same as: RELIGST 258

RELIGST 359. Readings in Buddhist Studies. 3-5 Units.**RELIGST 360. Buddhism & Modernity. 3-5 Units.**

Is Buddhism a philosophy? A mind science? An ancient mystical path? A modern construct? This seminar will evaluate a variety of answers to these questions by exploring how Buddhism has been understood in the modern era. Our primary source materials will range from Orientalist poetry to Zen essays to Insight Meditation manuals to 21st-century films. We will examine how these works shape Buddhism, consider their pre-modern influences, and turn to recent scholarship to discuss how romantic, imperialist, anti-modern, nationalist, therapeutic, and scientific frames depict one of today's most popular religions. This course is cross-listed as RELIGST 260/360. Undergraduates must enroll in RELIGST 260 for 5 units. Graduate students must enroll RELIGST 360 for 3-5 units.

Same as: RELIGST 260

RELIGST 361. Precepts and Ordinations in East Asia. 4 Units.

Japanese Buddhism is well-known for its very loose interpretation of monastic precepts and ordinations. Although some may think that these subjects are nothing more than out-of-date lists of rules, the study of the precepts involves social history, doctrine, and religious practice. In this course, we examine the origins and the development of the bodhisattva precepts, beginning with a brief outline of the vinaya, and then progressing to Indian and Chinese views of the bodhisattva precepts. The last half of the course focuses on how Japanese Tendai's unique interpretation of the precepts was based on Chinese apocryphal texts and Chinese Tiantai doctrines. We conclude with reading Japanese Tendai texts written in Chinese. Because the Tendai tradition had a loose administrative structure, a variety of interpretations developed. The course is composed of reading texts written in Chinese by East Asian monks. Although I will lecture for approximately 30 minutes of each class, the focus of the class will be on reading and translating short sections of primary sources together. We will also pay attention to the use of such tools as dictionaries, encyclopedias, bibliographies, and data bases of texts. Students are expected to participate in discussions and to come to class prepared to read the primary sources in class.

RELIGST 366. Character in the Good Life. 3-5 Units.

Same as: RELIGST 266

RELIGST 370. Comparative Religious Ethics. 4 Units.

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.

RELIGST 372. Kant on Religion. 3-5 Units.

Critical examination of Kant's principle writings on religion against the background of his general theoretical and practical philosophy and guided by the hypothesis that his philosophy of religion continues to offer significant insights and resources to contemporary theories of religion. Recent reassessments of Kant on religion in the secondary literature will also be read and discussed.

Same as: RELIGST 272

RELIGST 373. Historicism and Its Problems: Ernst Troeltsch, the Study of Religion, and the Crisis of Historicism. 3-5 Units.

Examination of the early twentieth-century historian of religion, philosopher of culture, sociologist of religion, Christian theologian, and philosopher of history, Ernst Troeltsch, within the context of the late nineteenth-century "crisis of historicism," i.e., the historicization and relativization of religious, ethical, social, and political norms. Attention to seminal theorists of history (Herder, Kant, Ranke, Hegel, Nietzsche) in the post-Enlightenment German intellectual tradition and the attempts of Christian and Jewish thinkers in the Weimar era (Barth, Gogarten, Rosenzweig, L. Strauss) to "overcome" the crisis wrought by a radically historical approach to human culture.

Same as: RELIGST 273

RELIGST 374. From Kant to Kierkegaard. 3-5 Units.

(Graduate students register for 374. Undergrads register for 274 for 5 units.) The philosophy of religion emerged from the European Enlightenment as a new genre of reflection on religion distinct from both dogmatic theology and rationalist dreams of a "natural" religion of reason. Neither beholden to pre-critical tradition, nor dismissive of what Thomas Nagel has termed "the religious attitude," this new, ostensibly secular, genre of religious thought sought to rethink the meaning of Christianity at a time of immense philosophical ferment. The main currents of religious thought in Germany from Kant's critical philosophy to Kierkegaard's revolt against Hegelianism. Emphasis 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.

Same as: RELIGST 274

RELIGST 375. Kierkegaard. 3-5 Units.

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

Same as: RELIGST 275

RELIGST 377. The Later Heidegger: Art, Poetry, Language. 3 Units.

Lectures and seminar discussions of the problematic of the later Heidegger (1930 - 1976) in the light of his entire project. Readings from "On the Origin of the Work of Art" and *Elucidations of Holderlin's Poetry*.

Same as: PHIL 234B, RELIGST 277

RELIGST 378. Heidegger: Confronting the Ultimate. 3-5 Units.

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

Same as: RELIGST 278

RELIGST 379. After God: Why religion at all?. 4 Units.

God is dead, but where does religion come from? The end of the quest for God in twentieth century philosophy. Robert Bellah's *Religion in Human Evolution* plus seminal works of Heidegger, including *Being and Time*, "What Is Metaphysics?" Nietzsche's *Saying 'God is Dead.'* 'N.B.: Class size limited. Apply early at tsheehan@stanford.edu.

Same as: RELIGST 279

RELIGST 379A. Heidegger on human being and God. 4 Units.

This lecture-seminar first raises the question of essential characteristics of human being, such as temporality, mortality, hermeneutics and the relation to meaning, and then, via readings from Karl Rahner, asks whether human being is open to a possible relation to a supernatural divinity.

Same as: RELIGST 279A

RELIGST 380. Schleiermacher: Reconstructing Religion. 3-5 Units.

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.

Same as: RELIGST 280

RELIGST 381. Asian Religions in America; Asian American Religions. 4 Units.

This course will analyze both the reception in America of Asian religions (i.e. of Buddhism in the 19th century), and the development in America of Asian American religious traditions.

Same as: AMSTUD 281, ASNAMST 281, RELIGST 281

RELIGST 382. King Solomon and the Search for Wisdom. 4 Units.

What is wisdom according to the Bible? The course addresses this question by surveying various biblical and post-biblical texts associated with King Solomon. Other topics include the on-going debate over the historical existence of a Solomonic kingdom, the origins and history of the Jerusalem Temple, and Solomon's role in Jewish, Christian and Islamic tradition.

Same as: RELIGST 282

RELIGST 383A. Heidegger, Hölderlin, and the Gods. 3-5 Units.

The radical transformations in Western notions of God between the death of Hegel and the birth of historical materialism, arguing that questions about theism and atheism, humanism, and history formulated in the period 1831-50 are still pertinent. Texts from Hegel, the young Hegelians, Feuerbach, and Marx on issues of God, history, and the social dimensions of human nature.

Same as: RELIGST 283A

RELIGST 384. Research in Christian Studies. 1-15 Unit.

Independent study in Christianity. May be repeated for credit.

Prerequisite: consent of instructor.

RELIGST 385. Research in Buddhist Studies. 1-15 Unit.

Independent study in Buddhism. May be repeated for credit. Prerequisite:

consent of instructor.

RELIGST 386. Research in Islamic Studies. 1-15 Unit.

Independent study in Islamic Studies. May be repeated for credit.

Prerequisite: consent of instructor.

RELIGST 387. Research in Jewish Studies. 1-15 Unit.

Independent study in Jewish Studies. May be repeated for credit.

Prerequisite: consent of instructor.

RELIGST 388. Research in Modern Religious Thought, Ethics, and Philosophy. 1-15 Unit.

Independent study in Modern Religious Thought, Ethics, and Philosophy. May be repeated for credit. Prerequisite: consent of instructor.

RELIGST 389. Individual Work for Graduate Students. 1-15 Unit.

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

RELIGST 390. Teaching Internship. 3-5 Units.

Required supervised internship for PhDs.

RELIGST 391. Teaching Religious Studies. 3 Units.

Workshop/seminar for doctoral students in Religious Studies and adjacent fields designed to cultivate methods for teaching Religious Studies in an academic setting.

RELIGST 392. Paper in the Field. 1-15 Unit.

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

RELIGST 395. Master of Arts Thesis. 2-9 Units.

RELIGST 399. Recent Works in Religious Studies. 1-2 Unit.

Readings in secondary literature for Religious Studies doctoral students. May be repeated for credit.

RELIGST 801. TGR Project. 0 Units.

(Staff).

RELIGST 802. TGR Dissertation. 0 Units.