Religious Studies

Courses offered by the Department of Religious Studies are listed under the subject code RELIGST on the Stanford Bulletin's ExploreCourses website (http://explorecourses.stanford.edu/CourseSearch/search?view=catalog&catalog=&page=0&q=RELIGST&filter-catalognumber-RELIGST=on).

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://exploredegrees.stanford.edu/schoolofhumanitiesandsciences/philosophy/), 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:

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Units</th>
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</thead>
<tbody>
<tr>
<td>RELIGST 290</td>
<td>Majors Seminar (Winter Quarter of junior year; fulfills WIM requirement; letter grade only)</td>
<td>5</td>
</tr>
<tr>
<td>RELIGST 297</td>
<td>Senior Essay/Honors Essay Research (minimum 5 units; up to 10 units over two quarters; graded 'N' until completion of essay or thesis)</td>
<td>3-5</td>
</tr>
<tr>
<td>RELIGST 298</td>
<td>Senior Majors' Colloquium</td>
<td>5</td>
</tr>
</tbody>
</table>

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://explorerdegrees.stanford.edu/schoolofhumanitiesandsciences/philosophy/#bachelorstext-joinmajorphilrelistud).

**Core Requirements**

1. Philosophy (PHIL) courses:
   a. Required course: PHIL 80 (p. 1) 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 conferment.

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://exploredegrees.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://exploredegrees.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.

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 coterms 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 coterm 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 coterm 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 Coterm 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://exploredegrees.stanford.edu/cotermdegrees)” section. University requirements for the master’s degree are described in the “Graduate Degrees (http://exploredegrees.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://exploredegrees.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
   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.

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:

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<thead>
<tr>
<th>Course</th>
<th>Units</th>
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<tbody>
<tr>
<td>RELIGST 304A</td>
<td>4</td>
</tr>
<tr>
<td>RELIGST 304B</td>
<td>4</td>
</tr>
</tbody>
</table>

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, René Girard (Courtesy Professor)

Chair: Paul Harrison

Director of Graduate Study: John Kieschnick

Director of Undergraduate Study: Lee Yearley

Professors: Shahzad Bashir, Paul Harrison, John Kieschnick, Jane Shaw, Thomas Sheehan, Lee Yearley

Associate Professors: Charlotte Fonrobert, Brent Sockness

Assistant Professors: Kathryn Gin Lum, Behnam Sadeghi

Senior Lecturers: Linda Hess, Barbara Pitkin

Lecturers: Kirsti Copeland, Alexandra Kaloyanides, Patricia Karlin-Neumann, Audrey Truschke, Yuhan S.-D. Vevaina

Courtesy Associate Professor: Ari Y. Kelman

Consulting Professor: Paul Groner

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.

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<tr>
<th>Course</th>
<th>Units</th>
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<tbody>
<tr>
<td>POLISCI 149S</td>
<td>5</td>
</tr>
<tr>
<td>HISTORY 293E</td>
<td>4-5</td>
</tr>
<tr>
<td>EDUC 231X</td>
<td>4</td>
</tr>
<tr>
<td>PHIL 113L</td>
<td>5</td>
</tr>
</tbody>
</table>

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).

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

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 beautiful, 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 13Q. Mystical Journeys: Beyond Knowing and Reason. 3 Units.
What makes a mystic a mystic? This question has many sides. Why do we call someone a mystic? Is there such a thing as mystical experience? Do experiences make a mystic? Do beliefs? Practices? Many religious traditions have records of visionaries whose lives and writings open windows on the more hidden and aspirational aspects of belief and practice. These writings also take many forms: poems, letters, teachings, and accounts of visions, which we will encounter in the course of the quarter. Readings for the course will cover a cross-section of texts taken from Christian, Jewish, Muslim, Buddhist, and Native American sources.

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. "Land of Milk and Honey": Food, Justice, and Ethnic Identity in Jewish Culture. 3 Units.
Food is an essential aspect 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. nThis seminar examines Jewish culture and the food practices and traditions that have shaped and continue to shape it. Why has Jewish culture been centered around food practices? How have religious laws and rituals about food and food production shaped Jewish culture and vice versa? Dietary laws prescribe which animals are and are not "kosher" and what can be eaten with them, holidays are celebrated with traditional foods, and regional foods contribute to the formation of distinct Jewish ethnic identities. More recently, American Jews have begun to organize around issues of food justice, and joined the sustainability movement, adapting Jewish traditions about food production into their cause. What is the significance of animal welfare, environmental issues, and labor practices in Jewish culture?nnThis multi-disciplinary seminar explores the connection between food practices and ethnic and religious identity(ies), the history of the dietary laws and their multiple interpretations, the cultural significance of the phenomenal success of kosher certification in the U.S. food market, and the rise of the Jewish food justice movement. These issues raise a multitude of comparative questions, and you are encouraged to engage in research into other religious and ethnic food cultures. Course materials include: biblical and later religious, legal, and philosophical texts; cook-books (as cultural and historical sources); literature (both fiction and academic); films; news media, and food experts. We will visit an urban farming community (Urban Adamah) to learn from those involved in the Jewish sustainability movement.
Same as: CSRE 19N, JEWISHST 19N.
RELIGST 20A. The Sun Also Shines on the Wicked: The Problem of Evil in Religious Thought. 3 Units.
The problem of Evil has plagued religious thinkers and philosophers for centuries. If God is omnipotent, omniscient, and omnibenevolent, then why is there Evil in the world? We will read and discuss the key thinkers and foundational texts from Plato and the Book of Job to Fyodor Dostoevsky, Friedrich Nietzsche and Sigmund Freud in order to appreciate the diverse responses to this most vexed of questions. We will survey some of the major approaches to the problem of Evil such as skepticism and theodicy in the works of the Classical authors and in those of the Christian, Jewish, and Islamic thinkers like Augustine, Maimonides, and al-Ghazali. We will also engage with dualist traditions such as Zoroastranism and Manicheism, and with the ethics of the major figures of the Enlightenment such as Leibniz, Hume, and Kant. We will end the quarter by reading the most strident atheistic responses from contemporary scientists and philosophers such as Richard Dawkins and Sam Harris.

RELIGST 21. Religion in Science Fiction and Fantasy. 5 Units.
Science fiction and fantasy create alternate worlds that incorporate religious institutions and beliefs that illuminate how we think about religion now and for the future. Texts work off diverse religious traditions: Islam, Buddhism, Catholic and Protestant forms of Christianity, Mayan religion, and Voudou are some that appear. Themes of free will and determinism, immortality, apocalypse and redemption. Myth, ritual, prophecy, the messianic hero, monasticism and mysticism. Texts like Dune, Count Zero, Sandman, Grass and the like explore religion in the contemporary imagination. Main assignment: write a short story.

RELIGST 22. Method in the Sciences of Nature and Society. 4 Units.
This course considers whether there are any fundamental differences between natural science and social science. Students are introduced to the philosophy of science, social theory, evolutionary epistemology, and debates about the influence of ideologies on the contents of science and scholarship.

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 inextricably linked; in Judaism, Islam, Christianity, Hinduism, and Buddhism.

Same as: FEMGEN 24

RELIGST 25SI. Contemporary German Jewish Encounters: the Holocaust in Historical Memory. 1 Unit.
This one-unit course, open to all students, will focus on the history and contemporary experience of Jewish life and memory in Berlin in the decades following the Holocaust. Topics range from artistic expression and storytelling, to theodicy and forgiveness, to public historical memory and memorials. Each week students will meet with professors from various departments with different fields of expertise. This is a readings and discussion based course that encourages group discussion and empowers students to learn from each other as well as from the speaking professors.

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.

Religion and science are widely seen to be in conflict with each other, particularly in the West where science was under the aegis of the Church for centuries, until the advent of an independent scientific community and the tragedy of the Galileo affair. This course explores the historical and philosophical grounds for the conflictual view, areas where the two domains remain distinct, and contemporary and future strategies for dialogue on the basis of overlapping understandings of how we go about knowing anything at all. Features guest speakers from Stanford and elsewhere in the scientific, philosophical, historical and theological fields.

RELIGST 28SI. Interfaith@Noon. 1 Unit.
This student-initiated course explores the intersections of faith, compassion, and happiness. Faculty speakers from across the campus provide theoretical perspectives from a range of disciplines and share personal insights about the nature of faith, compassion, and happiness and their relationship to one another and role in a meaningful life. Student organizers provide a forum for participant discussion and reflection on these important topics. As part of Stanford's response to President Obama's Interfaith and Community Service Campus Challenge, the course is a collaboration between the Office for Religious Life, the Department of Religious Studies, the Haas Center for Public Service, the McCoy Family Center for Ethics in Society, and the Center for Compassion and Altruism Research and Education. Class meets on Tuesdays starting March 31, 12:00 pm. Location TBD. Open to the public.

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 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 35S. Religion, Democracy, and Human Rights. 3 Units.
What is the relationship between religion, democracy, and human rights?
What is the status of religion within modern human rights regimes? Do
religions have “special” rights in democracies? Why did the French outlaw
the hijab (Islamic headscarf) and the Swiss the building of mosques and
is that good for human and democratic rights? What is (and what should
be) the relationship between religious human rights and democratic self-
determination? How do we balance between concerns over blasphemy and
free speech, in the case of the Danish cartoon depiction of Mohammad,
for example? Is the idea of “religion” even useful in human rights or
democratic language anymore, as some now claim? These are just some
of the questions students will take up as they are introduced to several
important areas within the larger field of religion and international
relations.
Readings are interdisciplinary in nature, and include case
studies. No prerequisite: Open to all majors/minors, and will be particularly
beneficial to students in International Relations, International Policy
Studies, Political Science, and Religious Studies, as well as students with
specific regional political interests where the themes of the course are
especially relevant (e.g., Middle East, Latin America, Russia and Eastern
Europe, Africa, and so on) and Pre-Law students.
Same as: POLSCI 33S

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 their 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 36S. Saints, Hermits and Epic Journeys in East Asia. 3
Units.
We will be reading Buddhist literary classics from China and Japan. This
course introduces traditions of East Asian Buddhism and other religious
traditions of China. Two major themes emerge in Buddhist literature:
tales of great persons and grueling journeys of spiritual consequence. This
course explores the themes of saints and their journeys, in the Buddhist
traditions and the literature of East Asia. Students will develop critical
skills for reading religious literature and will practice articulating religious
themes. The course begins with introductions to the three great traditions
of Confucianism, Daoism and Buddhism. Through reading saintsly stories
and Chan lore, students will learn to identify genres, themes, and religious
ideals in ancient religious texts. Then the course will turn to modern
versions of the lives of saints, analyzing the bestiquests; selling manga
Buddha. Next, our class will read the medieval Chinese poetry of the hermit
known as Cold Mountain and learn to discern his Buddhist, Daoist, and
Confucian impulses. We will examine poetic techniques as preparation
for turning to the literary devices and Buddhist themes in a record left by
a Japanese recluse. Our readings will conclude with Chinaquests; epic
Journey to the West and a harrowing poetic record of a famous journey
through the Japanese Alps. We will attend to these textsquests; use of plot
and narrative technique as we consider the journeyquest; as metaphor for
the spiritual path.

RELIGST 37S. Religion in the Information Age: The Modern Religious
Experience in New Media and Cyberspace. 3 Units.
In today’s high-tech world, information is everywhere. We live in an age
where all the knowledge ever produced, anything you could ever want
know, see, or hear, is available within a matter of seconds. Yet for all
this instantly accessible information, it seems there remain questions
that caniquots; be solved by a simple search on Wikipedia or Google. What
is life? Why are we here? Is there a higher being? What is the best way
to live? These are questions that have traditionally been associated with
questionquest; with philosophy rather than science, with faith rather than
fact. In a time when everything is immediately knowable, how does religion
retain any sense of mystery? Do the ways of talking and thinking about God
handed down to us from the ancient world still have any of their power, or
have they grown stale, ossified and ineffective as we transform the universe
into easily searchable data, into friendly sound bites and viral memes?
What has become of religion in the age of information? This course
focuses on the concept of information as a way to examine the
broad question of the role of religion in the modern world. How is
religion affected by the exponential advancement of technology? How are
traditional concepts like God, belief, or prayer impacted by the discoveries
of science? What is the modern religious experience in this new digital age?
In particular this course asks whether or not religious discoursequests; the
language of poetry, scripture, and everyday speechquests; faces new
challenges in the modern age. This course 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.
This course 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, as well as popular materials,
we will attempt to both 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 thinkers including: Plato, Plotinus, Ibn al-
Arabi, Jean-Paul Sartre, Martin Heidegger, William Blake, Guy Debord,
Cormac McCarthy, and Friedrich Nietzsche. We will also interrogate
what films such as Christopher Nolanquests; Memento, images such as
Manetquests; Bar at the Folies Bergerequests; eve, 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 main focus
will be on fostering robust and substantive discussion and developing the
philosophical skills needed to think through and debate the notion of the self
and its attendant issues in a reflexive 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. The
seminarquests; 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?quest;

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. 4 Units.
Reading and discussion of Zen texts in English translation.

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’anic 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 61S, Islamic Encounters. 4 Units.
No religious tradition forms or exists in a vacuum and throughout history Muslims have lived and interacted with non-Muslims, whether Christian, Jews, or Hindus. This course will explore those encounters by looking at the social and political effects of five encounters between Muslims and non-Muslims across the world. The class will begin with two examples from the contemporary period: political debates over Islamic clothing in Europe and shared devotion between Muslims and Hindus in modern India as the class examines how politics and cultural affect and are affected by religious identity. We will then turn to the example of Muslims living under non-Muslim rule in eighteenth- and nineteenth-century West Africa. As we examine how these communities decided to shift from religious accommodation to religious warfare and Muslim statehood we will question the role of religious conflict in driving large historical changes. The fourth section of this class will examine the relationship between racial and religious identity by looking at Muslims in the Americas, and specifically the participation of Muslims in the 1835 slave uprising in Brazil. Finally, the last section of the class will focus on the development of the first Muslim community in the Arabian peninsula as we look at the relationship between the formation of religious identity and the formation of a religion itself. While historically and geographically distinct, all these moments bring to light the fundamental issue of contact and encounter and examine how those encounters shape religious traditions and identity.

RELIGST 62. Philosophy of Religion. 4 Units.
Classic and modern questions in the philosophy of religion traced through Western and Eastern traditions: the coherence of theism, relativism, verification and ethics of belief, and mystical experience. Readings from traditional and modern texts.

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 to Matthew, the letters of St. Paul, St. Augustine, the Talmud (selections), Maimonides, Martin Luther’s sermons on the Jews, Nostra Aetate (Vatican II) 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 underwrite 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

RELIGST 93. Exploring Zoroastrianism. 4 Units.
Zoroastrianism was once considered one of the great religions of antiquity. It was the state religion of the Persian Empire and its theological influence has been traced in Graeco-Roman mystery cults, Judaism, Christianity, Islam, Hinduism and Buddhism. Yet, today it is one of the least understood of living religions. This introductory class will introduce and analyze Zoroastrianism through some of its defining themes, including an examination of the figure of the prophet Zoroaster, modes of transmitting sacred knowledge, the nature of good and evil, and the importance of ritual practice and practitioners. We will also discuss how Zoroastrianism views the individual with respect to the body, the life cycle, and issues of gender and sexuality. Finally, this course will also examine the intersection of religion and ethnicity that has defined Zoroastrianism from its origins in the 2nd millennium BCE up to the present.
RELIGST 95. How to Read the Bible. 4 Units.
What does the Bible mean? Seeks to help students answer this question for themselves by introducing some of the many ways in which the Bible has been read over the ages. The focus will be the book of Genesis, but the real subject is the history of biblical interpretation. How has Genesis been understood by theologians, writers, artists, scholars and others? If the ultimate goal is not merely to engage the Bible itself but to gain a better appreciation of the act of reading, why do people read differently and the consequences of that difference for religious history.

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: HISTORY 154D

RELIGST 106. Religion and the Environment: The Moral Meanings of Nature. 3 Units.
What does it mean to live in "harmony" with nature? What do humans seek and find in nature and our relationship to it? How have understandings of nature oriented human actions and values and given "place" to humanity in the cosmos? From religious texts to Deep Ecology, American conservationism to Buddhist and Romantic nature poetry, naturalist critics of religion to religious naturalists, and finally debates over the role of religion in dealing with environmental crisis, this course is designed as a general introductory survey of the topic of religion and the environment. It will be guided by the question of how conceptions of nature have been a source of reflection on the goals of life and the ways in which humans are to understand their existential "lot." Readings will include primary texts from major religious traditions, poetry, and scholarly and philosophical texts from figures including, among others, Descartes, Goethe, Nietzsche, J.S. Mill, Thoreau, Aldo Leopold, John Mair, Gary Snyder, and Peter Singer.

RELIGST 107. Hindus and Muslims in South Asia. 4 Units.
Hindus and Muslims have lived together in the subcontinent for over 1000 years, joined by Sikhs in the last 500. Contrasting narratives may emphasize composite cultures and interdependent societies, or separation and conflict. In the first half we will introduce these traditions and communities and highlight composite cultures in religion, literature, and music. In the second half we will examine key moments of conflict: the 11th-century invasions of Mahmud of Ghazni and narratives about them in Hindu and Muslim sources; the 1947 Partition of India and Pakistan; the Khalistan movement and the 1984 massacre of Sikhs after Indira Gandhi's assassination; the 2002 Gujarat riots. Learning goals: critically examine the categories 'Hindu,' 'Muslim,' 'Sikh,' 'religion'; analyze differing narratives of the same events; clarify the complex factors involved in violent 'religious' conflict.

RELIGST 108. Indian Epics: Past and Present. 4 Units.
The Mahabharata and the Ramayana, the two great epics of India, have been crucial texts in South Asian literatures and cultures for millennia. In this course, we will explore the diverse traditions of both epics from their Sanskrit versions, first composed more than 2,000 years ago, through retellings in newer media forms well into the twenty-first century. Among our primary interests will be comparing versions of each epic that have circulated in South Asia, Southeast Asia, and the West at different times. We begin with abridged translations of both the Sanskrit Mahabharata (including the Bhagavadgita) and the Ramayana. We will discuss the major literary, religious, and social themes of each text as well as subsequent translations and transcreations of the stories in Indian and Southeast Asian contexts during the last thousand years. We will also investigate the modern lives of the epics, including their transformations into Indian television serials, film versions of both narratives (from India and America), and invocations of the epic stories in contemporary art, culture, and political disputes. Students will gain exposure to some of the foundational texts for the study of South Asia, both past and present. More broadly, students will cultivate the ability to fruitfully approach texts from different cultures and learn to critically analyze the impacts and roles of stories in various religious, literary, and historical contexts.
Same as: COMPLIT 148B

RELIGST 109. Emperor, Explorer, and God: Alexander the Great in the Global Imagination. 3 Units.
(Formerly CLASSGEN 109.) This course will survey the changing image of Alexander the Great from the Hellenistic world to the contemporary. We shall study the appropriation of his life and legend in a variety of cultures both East and West and discuss his reception as both a divine and a secular figure by examining a variety of media including texts (primary and secondary) and images (statues, coins, mosaics, illuminated manuscripts, film, and TV) in the Hellenistic, Roman, Byzantine, Jewish, Islamic, Medieval, Renaissance, and Early Modern contexts. In concluding the quarter, students will evaluate contemporary representations in film and popular culture, such as Alexander directed by Oliver Stone and Pop Art in order to better appreciate his enduring legacy.
Same as: CLASSICS 142

RELIGST 110. Islam, Art, Modernity. 3-5 Units.
Taught in conjunction with a major exhibition of modern Islamic art at the Cantor Museum. We will consider theoretical discussions regarding art and modern Muslim identities and examine the use of Islamic motifs in art and architecture in detail.
Same as: RELIGST 310

RELIGST 111. Islam in India: Conflict and Accommodation. 4 Units.
This course will investigate the history of Islam in South Asia, particularly interactions between Muslims and Hindus, through the lenses of conflict and accommodation. This topic has become increasingly important in modern times as India and neighboring nations experience sectarian violence and simultaneously strive to engender the peaceful coexistence of multiple religious communities. In many ways the debate over South Asia's present and future is being played out in regards to interpretations of its past. In this course, students will gain a solid overview of the chronological development of Islam in India and its negotiations with other religious traditions on the subcontinent. We will think critically about the relevance of South Asia's past to its present and the crucial role of forms of Indian Islam in the broader context of Islamic cultures across the globe.
Same as: HISTORY 195X

RELIGST 113B. Japanese Religion Through Film. 4 Units.
Themes in premodern and modern Japanese religion through animations, movies and documentaries.
RELIGST 113C. Asceticism: The Discipline of Desire. 3 Units.
Asceticism is an intense negotiation of the self with its desires, usually taking the form of the attempt to repress or curtail desire. Asceticism is often understood as a radical response to the problem of obsessive desire. Excessive attachments to food, money, and sex are among the most common of these concerns; today we refer to these as addictions. Both in the contemporary world and to those living in a pre-modern context. In this course, we will discuss the experiences of ascetic figures throughout history not as relics of history but as intelligible responses to the problem of obsessive desire common to all ages. We will comparatively examine case studies from the ancient Christian world and the modern Indian world. The first part of the course will be devoted to understanding some of the most notable theoretical approaches to ascetic behavior in the field of religious studies while the second part of the course will be devoted to close readings of the cases in light of these theoretical approaches. Cross-cultural comparison and contrast will also be stressed. In the final part of the course, we will turn to modern philosophical reflections on ascetic behavior, attempting to answer the question, does the ascetic response to obsessive desire make sense in the world we live in today?

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 115. Women and Pilgrimage in Japan. 4 Units.
Pilgrimage, travel to a religious center or along a religious circuit, has been an integral part of Japanese religion since at least the Heian era. However, pilgrimage in Japan has changed dramatically since its early inception as an elite pursuit of the aristocracy, becoming practiced by an increasingly broad spectrum of society. We will examine the historical exclusion of women from some pilgrimage sites, and explore the ways in which contemporary pilgrimage may be a gendered experience. This course will also investigate specific Japanese pilgrimage sites in order to understand the broader phenomenon of Japanese pilgrimage and Japanese religious history.

RELIGST 115B. Buddhism and Death. 4 Units.

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 focus 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 116. Who Speaks for Religion? Scholars Versus Believers. 4 Units.
This course introduces students to the Insider/Outsider problem in the study of Religion focusing on questions of location, position, relation and boundaries. Who possesses the authority to decide on which people are insider/outside a religion, religious group or tradition? How do we conceive of the participant observer relationship and the speaking and writing about religion? How should we think about the scientific pretensions of religious studies as a reductionist approach? How do we meaningfully engage with questions of faith, theology, and the beliefs of others as part of a historical narrative of religious studies that both privileges lived experience of believers and extols the need for critical distance on the part of scholars?.

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.

RELIGST 117X. Losing My Religion: Secularism and Spirituality in American Lives. 3 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 untouchables, 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 study, Gandhi; 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 119X. Spirits, Selves, and the Social: Histories of Thinking about Religion. 5 Units.
Why do humans worship gods, spirits, and ancestors? What roles do religion, witchcraft, and magic play in everyday life? How does religious action become meaningful in a particular context? In what sense can we know about the religious experiences of others? Focus is on approaches to religion throughout anthropological experiences of history. Each student will carry out a mini-ethnography on a religious community of their choice. Students will not be required to have any previous knowledge in anthropology or the study of religion.
Same as: ANTHRO 119A

RELIGST 121. Muslim Bodies: sound, art, food and medicine in Islam. 4 Units.

RELIGST 124. Sufi Islam. 4 Units.

RELIGST 126. Protestant Reformation. 4 Units.
The emergence of Protestant Christianity in sixteenth-century Europe. Analysis of writings by evangelical reformers (Luther, Calvin, Zwingli, Sattler, Hubmeier, Muanmtzer) 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 128. The Five Books of Moses. 4 Units.
A survey of the first five books of the Hebrew Bible/Old Testament—Genesis, Exodus, Leviticus, Numbers and Deuteronomy—that will explore their authorship, form and meaning.

RELIGST 129. Modern Jewish Thought. 4 Units.
From 1870 to the late twentieth century, Jewish thought and philosophy attempted to understand Judaism in response to the developments and crises of Jewish life in the modern world. In this course we shall explore the responses of figures such as Martin Buber, Franz Rosenzweig, Hermann Cohen, Abraham Joshua Heschel, Joseph Soloveitchik, Emil Fackenheim, and Emmanuel Levinas. Central topics will concern ethics and politics, faith and revelation, redemption and messianism, and the religious responses to catastrophe and atrocity. We shall discuss Judaism in European culture before and after World War I and in North America in the postwar period and after the Six Day War. A central theme will be the ways in which attempts to understand Jewish experience are related to history.
Same as: JEWISHST 129

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 first 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 133. Inventing Christianity in Late Antiquity. 4 Units.
The transformation of an apocalyptic sect into an imperial religion from 200 to 600 C.E. Shifts in structures of authority, worship, and belief mapped against shifts in politics, economics and religion in the larger Roman empire. Cultural visions of this history including Edward Gibbon's Decline and Fall of the Roman Empire, Dan Brown's conspiracy theory in The Da Vinci Code, and Elaine Pagels' The Secret Gospel of Thomas.

RELIGST 134. Sacred Space. 4 Units.
Religious throughout history have marked certain spaces as out-of-the-ordinary, as places where the gods reveal themselves, where special events have taken place, where one can see and experience things not possible in ordinary space. Individuals and groups who enter and create these sacred spaces create the opportunity to transcend the everyday world. Some of these spaces are natural—mountains, rivers, deserts. Others are constructed—temples, churches, tombs. This course will explore such sacred spaces: how they come to be, what distinguishes them from ordinary space, what happens in them. Part of the course will be theoretical, looking at different approaches to sacred spaces developed by recent scholars of religion; part of it will be focused on specific sacred spaces, especially in Israel and America, and the course will conclude with a chance for students to explore the variety of sacred spaces found in our own community.

RELIGST 135. Islam in America. 4 Units.
This course explores the history of Islam in North America with special emphasis on the experience of Muslims in the United States. Contrary to popularly held belief, Muslims have been critical participants in the construction of American identity from the 16th century onwards when Muslim slaves were forcibly brought to Colonial America. Our course will explore the diverse ways Muslims in America have imagined, practiced, and negotiated their religious identity. We will move chronologically, and we will focus upon three crucial themes: the convergence of constructions of racial, religious, and national identities in America; the ever-shifting terrain of notions of authority and authenticity amongst Muslims in America; and global resonances of the practices and ideas of American Muslims.

RELIGST 136. Buddhist Yoga. 4 Units.
Buddhist models of spiritual practice emphasizing issues in the interpretation of the contemplative path.

RELIGST 140. RELIGION AND ETHICS: The Limits of Dialogue. 3 Units.
How do religious traditions address ethical problems? Although iquest;the goodquest; 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 146. Religious Mystery and Rational Reflection. 4 Units.
Explores the boundaries of rational knowledge about Christian faith through a careful reading of the transcendental project of Jesuit theologian Karl Rahner. Rahner's thought, informed by various sources (e.g., the mystics, Aquinas, Kant, Hegel and Ignatius Loyola), results in an interpretation of Christian faith that strives for intellectual honesty in the face of challenges from science, atheism and post-modern culture. Yet it leaves room for a fundamental human openness to the source and goal of self-transcendence, what Rahner calls Holy Mystery. Weekly short position papers will be required to stir both reflection and discussion.

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 gentle God and the founder of Christianity? The role of Paul.

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

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 156. Music and Religious Experience in the Contemporary World. 3-5 Units.
Explores the central role of music in the performance and experience of religion, positioning music not as an adjunct to silent rituals and liturgy, but as the catalyst and carrier of religious experience, indeed as religious experience itself. Topics include: trance, spirit possession, heightened religious experience, sacred sound and chant, shamanism, politics, and identity. Musical traditions include: Zimbabwean mbira music, African-American church music, Southeast Asian Buddhist ritual music, South Asian Hindu and Islamic devotional music, shamanistic music of Southeast Asia.

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-imbeded 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 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 168A. 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 own their own. Same as: AMELANG 170A, JEWISHST 107A

RELIGST 168C. 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 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: CLASSICS 9G, 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 173X. Latin 500-1600 CE. 5 Units.
The aim of the course is to familiarize students with medieval Latin and neo-Latin through a reading of various short texts drawn from philosophical, religious, political, historical, and literary works. Students will devote most of their efforts to preparing translations for class. We shall also discuss some peculiarities of post-classical Latin grammar.
Prerequisite: CLASSLAT 1, 2 & 3, or equivalent.
Same as: CLASSICS 6L, ENGLISH 113L, PHIL 113L, PHIL 213L

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 quest/best philosophy/quest; 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 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 tshehan@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 188A. Issues in Liberation: Central America. 5 Units.
Within the context of US intervention in Latin America the course investigates the history of liberation movements in El Salvador and Nicaragua (including liberation theology), as well as ethical questions relating economic, social, and political issues in those countries. This class will likely include immersion travel to El Salvador or Nicaragua over spring break and consequently the size of this course is limited. Students will be given an application by email. All applications will be reviewed to determine final class enrollment.

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 iquest;schools of law.iquest; 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 Santosiquest; *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. Saidiquest;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 Saidiquest;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 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 Manichaeism with the Zoroastrian priesthood; the conversion of Constantine to Christianity and its political and social ramifications in Iran; the establishment of an independent 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 Arabiquest;iquest;Islamic iquest;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 experienceiquest;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 Persiaiquest;Parsi iquest;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: RELIGST 309E

RELIGST 211. Chuang Tzu. 5 Units.
The Chuang Tzu (Zhuangzi) in its original setting and as understood by its spiritual progeny. Limited enrollment.

RELIGST 212X. Saints and Sinners: Women and Religion in the Medieval World. 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.

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. 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.

RELIGST 215. 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 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 time 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 211B. 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.
Same as: JEWISHST 221D, JEWISHST 321D, RELIGST 321D

RELIGST 222. 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 miscalculations frame the investigation of ancient Christian rhetoric and theology contra Judaic. This historical project will be set within the larger intellectual and cultural context of a) learned Graeco-Roman traditions of ethnic stereotyping; b) forensic rhetoric; and c) philosophical paideia; and these miscalculations will be considered within their larger social context of the Mediterranean unity (I-III). Specifically, various Christian, and especially Latin miscalculations contra Judaic (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 229. Winged Bulls and Sun Disks: Religion and Politics in the Persian Empire. 3-5 Units.
Stretching from India to Ethiopia, the Persian Empire (I-III) has been represented as the exemplar of oriental despotism and imperial arrogance, a looming presence and worthy foil for the iquest-West. And Greek democracy. This course will provide a general introduction to the Persian Empire, beginning in the 6th century BCE to the fall of Persia to Alexander the Great in 331 BCE. We shall not only examine the originality of the first world empire of antiquity, but the course will also attempt to present a broad picture of the diverse cultural institutions and religious practices found within the empire. Readings in translation from the royal edicts and the inscriptions of Cyrus, Darius, and Xerxes will allow us to better appreciate the subtle ways in which these Persian kings used religion to justify and propagate the most ambitious imperial agenda the world had ever seen. In concluding the quarter, students will evaluate contemporary representations of Persia and the Persians in politics and popular culture in a wide array of media, such as the recent film 300 and the graphic novel on which it is based, in an attempt to better appreciate the enduring legacy of the Greco-Persian wars.
Same as: CLASSICS 146, CLASSICS 246, RELIGST 329

RELIGST 230B. Zen Studies. 4 Units.
Readings in recent English-language scholarship on Chan and Zen Buddhism.
Same as: RELIGST 330B

RELIGST 231X. Knowing God: Learning Religion in Popular Culture. 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.
Same as: AMSTUD 231X, EDUC 231, JEWISHST 291X

RELIGST 233. The Ethics of Religious Politics. 5 Units.
Is it possible for a deeply committed religious person to be a good citizen in a liberal, pluralistic democracy? Is it morally inappropriate for religious citizens to appeal to the teachings of their tradition when they support and vote for laws that coerce fellow citizens? Must the religiously committed be prepared to defend their arguments by appealing to "secular reasons" ostensively accessible to all "reasonable" citizens? What is so special about religious claims of conscience and expression that they warrant special protection in the constitution of most liberal democracies? Is freedom of religion an illusion when it is left to ostensibly secular courts to decide what counts as religion? Exploration of the debates surrounding the public role of religion in a religiously pluralistic American democracy through the writings of scholars on all sides of the issue from the fields of law, political science, philosophy, and religious studies.
Same as: ETHICSOC 233R

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, Juumrügen 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, Mendelsohn; 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 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. HISTORY 297F must be taken for 4-5 units. Same as: HISTORY 297F, RELIGST 355

RELIGST 256. Music and Religious Experience in the Contemporary World. 3-5 Units.
Explores the central role of music in the performance and experience of religion, positioning music not as an adjunct to silent rituals and liturgy, but as the catalyst and carrier of religious experience, indeed as religious experience itself. Topics include: trance, spirit possession, heightened religious experience, sacred sound and chant, shamanism, politics, and identity. Musical traditions include: Zimbabwean mbira music, African-American church music, Southeast Asian Buddhist ritual music, South Asian Hindu and Islamic devotional music, shamanistic music of Southeast Asia. Same as: MUSIC 186A, MUSIC 286A, RELIGST 156

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 iquest;ecstasyiquest; 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 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.

RELIGST 261A. Belief. 5 Units.
The post-Chritian (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 the 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 intersubjectivity. Readings include classical texts in Jewish tradition and current discussions of these textual traditions.

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 brought 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 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 etshehan@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 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, sociological 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 iquest;schools of lawiquest; 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 Santosiquiesque, 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 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 Arabization: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;Parsi 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 Sidhu to Thrity Unigar 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 mytho-poetic 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 310. Islam, Art, Modernity. 3-5 Units.
Taught in conjunction with a major exhibition of modern Islamic art at the Cantor Museum. We will consider theoretical discussions regarding art and modern Muslim identities and examine the use of Islamic motifs in art and architecture in detail. Same as: RELIGST 110

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 special 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 331. Graduate Seminar in Chinese Buddhist Texts. 3-5 Units.
Graduate Seminar in Chinese Buddhist Texts: An in-depth reading of Zongmi's Chanyuan zhuanju 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. This 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 Heshang Moheyan: Scripture in Buddhist Scholastic Polemics. 3-5 Units.
Readings in the original languages (Sanskrit, Tibetan and Chinese) of Moheyan: Scripture in Buddhist Scholastic Polemics. 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 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.
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 Qur'an, Islamic interpretation (tafsir), the hadith literature, adab, biographical dictionaries, fiqh, ta'rikh, 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 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 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 Qur'an. 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 sugiyot; relationship between the Babylonian and Palestinian Talmud.
RELIGST 329. Winged Bulls and Sun Disks: Religion and Politics in the Persian Empire. 3-5 Units.
Stretching from India to Ethiopia, the Persian Empire is the largest empire before Rome. It has been represented as the exemplar of oriental despotism and imperial arrogance, a looming presence and worthy foil for the West. And Greek democracy. This course will provide a general introduction to the Persian Empire, beginning in the 6th century BCE to the fall of Persia to Alexander the Great in 331 BCE. We shall not only examine the originality of the first world empire of antiquity, but the course will also attempt to present a broad picture of the diverse cultural institutions and religious practices found within the empire. Readings in translation from the royal edicts and the inscriptions of Cyrus, Darius, and Xerxes will allow us to better appreciate the subtle ways in which these Persian kings used religion to justify and propagate the most ambitious imperial agenda the world had ever seen. In concluding the quarter, students will evaluate contemporary representations of Persia and the Persians in politics and popular culture in a wide array of media, such as the recent film 300 and the graphic novel on which it is based. We will begin by looking at the origins of the theory of secularization from its beginnings in Enlightenment attempts to understand 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 religion's status 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 a 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. Religion in Modern Society: Secularization and the Sacred. 4 Units.
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 a 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. Religion in Modern Society: Secularization and the Sacred. 4 Units.
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 the 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 exercised 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 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 250G, 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). Prerequisite: 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.

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 Tungut Xixia (1032-1227) dynasties - with special emphasis on the later fortunes of the Huayan, Chan, and Mijao (Esoteric) traditions. Prerequisite: reading knowledge of Chinese.

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. HISTORY 297F 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 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 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.
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RELIGST 361. Buddhist Precepts and Ordinations: Prescriptions, Descriptions and Predictions. 4 Units.
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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, Roszenzweig, 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 sshehan@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 ongoing 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 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.