RELIGIOUS STUDIES (RELIGST)

RELIGST 1. Religion Around the Globe. 4 Units.
This course surveys major religious traditions of the world in all of their complexity, in relation to philosophy and politics, liturgy and literature; identity and social hierarchies; art, community, and emotion. Through examination of a variety of materials, including scriptures and other spiritual writings, religious objects and artifacts, and modern documentary, fiction and film, we explore Buddhism, Christianity, Hinduism, Islam, Judaism, and Daoism as rich historical and living traditions.

RELIGST 114. Yoga: Ancient and Modern. 4 Units.
In both Western popular culture and the Indian political arena, Yoga has become emblematic of the cultural heritage of India. But how did the phenomenon that is global postural yoga, with its secular wellness ethos and athleticism, come into existence? And how does it relate to the contemplative and ascetic disciplines that were practiced in the premodern Indian past? This course explores the early history of yoga through its philosophy and esoteric practices, concluding with a look at the ramifications of yoga in contemporary culture and politics. Participating in a yoga class is recommended. 2 units of independent study (S-NC) are offered for those who participate in a weekly yoga class and write short reflections on the experience.

RELIGST 115X. Europe in the Middle Ages, 300-1500. 3-5 Units.
(HISTORY 15D is 3 units; HISTORY 115D is 5 units.) This course provides an introduction to Medieval Europe from the fall of Rome to the Renaissance. While the framework of the course is chronological, we'll concentrate particularly on the structure of medieval society. Rural and urban life, kingship and papal government, wars and plagues provide the context for our examination of the lives of medieval people, what they believed, and how they interacted with other, both within Christendom and beyond it. This course may count as DLCL 123, a course requirement for the Medieval Studies Minor.
Same as: HISTORY 15D, HISTORY 115D

RELIGST 116. Buddhist Philosophy. 4 Units.
What do Buddhists mean when they argue that there is "no self?" What about their claim that everything is "empty?" Is their theory of karma a type of "fatalism" (that everything is just a matter of predetermined fate)? Does Buddhism really teach that we are all connected with one another? This course aims to answer these questions, and many others related to Buddhist philosophy. We will begin by exploring the central philosophical arguments attributed to the historical Buddha, and study the major philosophical traditions of Buddhism and the debates between them over the issues of metaphysics (what is really real?), ethics (what should we do?), and epistemology (what and how do we know?). We will also learn about the problems and significance of the modern interpretations of Buddhist philosophy. Through these discussions, we will attempt to critically appreciate both the universality and the particularity of the Buddhist ways of thinking.

RELIGST 117. Christianity, Race, and Gender in 21st-century America. 4 Units.
As the largest religion practiced in the United States, Christianity not only shapes the private lives of a large number of Americans but also plays an important role in public discourse, policies, and debates. This course investigates Christianity's place on the shifting religious landscape in America, with special attention to present-day movements for racial and gender justice in the era of Black Lives Matter and #MeToo. Students explore reasons for declining numbers of Christians in the United States, the polarization of Christian conservatives and religious "nones," and Christian constructions of social relations. How do Christian beliefs and practices shape attitudes about race and gender roles? How is contemporary Christianity acting as a force for as well as a barrier to social justice? This course assumes no background in the study of religion, race, or gender and is open to practitioners of all faiths or none.
Same as: AMSTUD 117R

RELIGST 118. Freedom Fighters, Terrorists, and Social Justice Warriors: Protest and Decolonization in South Asia. 3 Units.
The South Asian region comprises the contemporary nations of India, Pakistan, Bangladesh, Sri Lanka, Nepal, Bhutan, and the Maldives. Racially, linguistically, politically, religiously, and in every way diverse, this region has also experienced the challenge of European colonialism, the effects of global climate change, the impact of rapid industrialization and urbanization, and internal conflicts within and between nations. It is also a creatively and intellectually vibrant region in which principles of non-violent resistance, award winning arts and literature, stunning natural environments, and scientific discovery are integral and celebrated. How have South Asians engaged the rapid social change of the twentieth century with decolonization and regional conflicts? What artistic and literary formations emerged from and drove the freedom movements against colonial rule and the nation forming projects that ensued? How have globalization and internal debates about national identities shaped contemporary South Asian societies?.
Same as: HUMCORE 134

RELIGST 119. Religion and Conflict. 4 Units.
What is the relationship between religion and conflict? Can religious movements, ideologies, and actors cause conflicts or make them better or worse? This course looks at theories of religion and conflict, religious approaches to conflict resolution or peacebuilding, and examines case studies of conflicts involving religion.

RELIGST 11N. The Meaning of Life: Philosophical, Aesthetic, and Religious Perspectives. 3 Units.
What is involved in making personal/existential sense of one's own life? We study artworks and texts by Manet, T.S. Eliot, Plato, Plotinus, Augustine, Marx, Nietzsche, and Heidegger, as well as Ingmar Bergman's classic film, "The Seventh Seal".

RELIGST 123. The Hindu Epics and the Ethics of Dharma. 4 Units.
The two great Hindu Epics, the Mahabharata and Ramayana, offer a sustained reflection on the nature of virtuous living in the face of insoluble ethical dilemmas. Their treatment of the concept of dharma, understood simultaneously as ethical action and the universal order that upholds the cosmos, lies at the heart of both Gandhian non-violent resistance and communalist interreligious conflict. This course will focus on a reading of selections from the Epics in English translation, supplemented with a consideration of how the texts have been interpreted in South Asian literary history and contemporary politics and public life in India.
Same as: CLASSICS 125

RELIGST 125. 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.
RELGST 126. Protestant Reformation. 3-5 Units.
The emergence of Protestant Christianity in 16th-century Europe. Analysis of writings by evangelical reformers (Luther, Calvin, Zwingli, Sattler, Hubmeier, Müntzer) and study of reform movements (Lutheran, Reformed, Anabaptist, Spiritualist) in their medieval context and as expressions of new and influential visions of Christian belief, life, social order.
Same as: HISTORY 126B

RELGST 128. Women and Gender in Early Judaism and Christianity. 4 Units.
Beginning with the Hebrew Bible and New Testament, we will explore female figures in early Jewish and Christian literatures, such as Eve, Ruth, Mary, and Junia. Based on this, we will probe the prescriptions for female comportment in early Judaism and Christianity placing these literary prescriptions in conversation with material evidence related to women, such as for example the Babatha archive. We will analyze the politics of patriarchy in ancient discourse, and examine, among other topics, efforts by Christian clergy to silence female prophets in the second and third centuries CE. The bulk of the course will be devoted to the formative years of both Judaism and Christianity in Late Antiquity. This course assumes no prior knowledge of Judaism, Christianity, the Bible, or ancient history. It is designed for students who are part of faith traditions that consider the Bible to be sacred, as well as those who are not. Ancient readings in this course will be supplemented by modern scholarship in classics, early Christian studies, gender studies, queer studies, and the history of sexuality.
Same as: JEWISHST 128

RELGST 129. Milk and Honey, Wine and Blood: Food, Justice, and Ethnic Identity in Jewish Culture. 4 Units.
This course examines Jewish culture and the food practices and traditions that have shaped and continue to shape it. Students learn to prepare a variety of meals while studying about the historical and literary traditions associated with them, such as the dietary ‘laws’ and the long history of their interpretation, as well as the cultivation of eating as devotional practice in Jewish mystical traditions. We will explore how regional foods the world over contribute to the formation of distinct Jewish ethnic identities, and how these traditions shape contemporary Jewish food ethics. The course includes guest visits by professional chefs and food writers, and field trips to a local winery.
Same as: JEWISHST 129A

RELGST 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, Dickerson, 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.

RELGST 133. Muslims, Jews, and Christians: Conflict, Coexistence, and Collaboration. 4 Units.
Relationships between Muslims, Jews, and Christians today are informed by a multitude of complex and often painful histories. These faith traditions emerged out of deep and sustained engagement with one another sharing theological and ethical principles, and revering many of the same figures and there have been many periods of rich and productive interaction. Yet there have also been areas of dissension and conflict, and periods when theological, social, or political disagreement devolved into violence and oppression. In recent times (especially following the Holocaust and the establishment of the modern State of Israel), religious, political, and intellectual leaders of Muslim, Jewish, and Christian communities, in the U.S. and around the world, have recognized the need to forge deeper and more meaningful relationships with one another. Knowledge and understanding of the perspectives that different communities and individuals bring to bear on their entangled past, present, and future are a critical part of efforts to resolve intransient conflicts and advance mutual interests. This course explores some of the most significant moments of interaction through literature and art, polemic and dialogue that have shaped engagements between Muslims, Jews, and Christians throughout history, and examines both prospects and pitfalls for engagement in the present and future.
Same as: JEWISHST 123

RELGST 135. Contemporary Islam and Muslims in America. 4 Units.
In this course, we will explore contemporary Islam and Muslims in a post-9/11 and post-Trump America. Following some brief grounding history in Week 1, we will use ethnographic studies and digital media content to understand the American Muslim experience in the 21st century. Each week, we will also address how the lived experience of American Muslims interacts with “theoretical” and “normative” conceptions of Islam, and whether these interactions eventually create a distinctive “American Islam.” Topics covered will include: internal and external racial & gender dynamics, ideological debates, institutions, social media wars, politics, and specific communities as case studies. Together we will develop a critical perspective on the American Muslim experience, particularly as a case of how one diverse religious community negotiates religion in a complex sociopolitical setting.
Same as: AFRICAAM 135A, AMSTUD 135X, CSRE 135, GLOBAL 137

RELGST 139. Religion along the Silk Road. 4 Units.
From roughly the year 1 to the year 1000, a vibrant trade route stretched across Central Asia, linking Europe, India and East Asia. Along this route, merchants bought and sold the silk that gave the route its name, along with paper, ceramics, spices, precious stones and any number of other commodities. Together with these trade goods, merchants, missionaries, farmers and artisans who participated in this vast commercial network, exchanged ideas, scriptures, practices and beliefs, including those associated with major religious traditions; Buddhism, Zoroastrianism, Christianity, Judaism, Manichaeism and Islam followed the same routes. In this course we will examine the spread of all of these religions across the Silk Road, what happened when they interacted, and what this tells us about the relation between commerce, trade and geography in the pre-modern world.

RELGST 13N. The Fourth “R”: Religion and American Schools. 4 Units.
In this seminar, we will engage with historical, legal, and sociological texts, in order to trace the complicated relationship between church and state as it has played out in and around questions of education. Deciding what belongs in schools, what does not, whose interests are served in the process, and what the Constitution will allow are just some of the questions that will guide us. Through close readings of text and critical writing, we will develop alternative narratives about church-state issues that can make sense of everything from prayer in schools to civic education. This course must be taken for a minimum of 3 units and a letter grade to be eligible for Ways credit.
Same as: AMSTUD 117N, EDUC 117N
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 147. Building Heaven and Hell. 4 Units.
How did early Jews and Christians imagine space? How did they construct heaven and hell through their written texts? Can we take their written images of the earthly and heavenly Jerusalem and her temple, such as those found in Ezekiel, the Book of Revelation and the Apocalypse of Paul and transform them into three-dimensional space? We are going to try! We will send materials to your home so that you can literally build these images from foam board and hot glue. A number of themes will emerge through the course: the interpretive move in rendering a once real space as a literary icon, the relationship between text and imagined space, the connection between space and ritual, the development of apocalyptic visions, and the centrality of Jerusalem in Jewish and Christian thought. Learn more about the course here: https://youtu.be/J9qBCCQ9NKa.

RELIGST 149. Finding Utopia: Mysticism, Free Love, and New Religions of the Nineteenth-Century. 4 Units.
This class explores radical experiments in 19th-century religious utopias. Ranging from the occult to free love to anarchism, we will encounter diaries from a polyamorous commune, seance accounts of astral travel, a journal from a “Sister of the New Life” striving to create a neighborhood modeled off the fairies that she thought inhabited her body, and theological treatises insisting that spiritual progress could only be achieved scientifically. Sources such as these will help us investigate the connection between religious innovation and concepts that continue to influence us today.

RELIGST 150. Texts that Changed the World from the Ancient Middle East. 3-5 Units.
This course traces the story of the cradle of human civilization. We will begin with the earliest human stories, the Gilgamesh Epic and biblical literature, and follow the path of the development of law, religion, philosophy and literature in the ancient Mediterranean or Middle Eastern world, to the emergence of Jewish and Christian thinking. We will pose questions about how this past continues to inform our present: What stories, myths, and ideas remain foundational to us? How did the stories and myths shape civilizations and form larger communities? How did the earliest stories conceive of human life and the divine? What are the ideas about the order of nature, and the place of human life within that order? How is the relationship between the individual and society constituted? This course is part of the Humanities Core: https://humanitiescore.stanford.edu/.
Same as: COMPLIT 31, HUMCORE 111, JEWISHST 150

RELIGST 152. Buddhism and the Family. 4 Units.
What do we owe our parents? This course centers how Buddhist authors in Cambodia and Vietnam have wrestled with questions of debt and gratitude in the family. We will begin with the Indian and Chinese antecedents that shaped ideals of filial piety in the region of Southeast Asia formerly known as “Indochina.” The core of our readings and discussions will engage classical Khmer and Vietnamese literature in translation, including the verse novels “A Child Called Dream” and “The Tale of Kieu.” The course will close with Asian American celebrations and critiques of filial piety. Our aim throughout the quarter will be to complicate contemporary views on familial debts by charting a specific religious and literary history in Southeast Asia.

RELIGST 154. Buddhism and Science: A Critical Introduction to the Encounter. 4 Units.
Buddhism has figured in the Western imagination as a “rational religion,” a “philosophy” that is mostly compatible with science. While the notion of Buddhism as “scientific” is both controversial and open to exaggeration, in the last few decades, this positive image has helped to facilitate direct encounters between Buddhism and science in multiple settings—dialogues between scientists and Buddhist scholars on key topics such as mindfulness, collaborative presentations and workshops at academic conferences, scientific research on contemplative practices, and so forth. This course explores the many facets of the encounter between Buddhism and science. It aims to do so through discussion and debate of relevant scientific papers, traditional Buddhist literature, science and technology studies (STS), and anthropological literature. Topics to be addressed include, among others, the encounter between Buddhism and psychology; the study of Buddhist contemplative practices in the laboratory; the Mindfulness-Based Stress Reduction program and the “Mindful Revolution”; the creation of a Buddhist “science of happiness”; Buddhism and technology; and Buddhism, science, and the idea of secularism.

RELIGST 156X. Sounds of Islam. 3 Units.
This course explores diverse intersections of sound and Islam in religious and secular contexts throughout the world. From studying Islamic philosophies about the art of listening to interrogating Muslim hip hop, we examine how sonic practices simultaneously reflect and shape different Muslim identities globally. Issues of nationalism, war and trauma, class, race and ethnicity, gender and sexualities, colonialism, social in/justice, and migration will remain central to our exploration of spirituality, secularism, piety, and religiosity for the individuals and communities making or listening to sounds of Islam.
Same as: MUSIC 186E

RELIGST 158. Spiritualism and the Occult. 4 Units.
How can the living communicate with the dead? From Leland Jr.’s ghost to his uncle, T.W. Stanford, millions of people in the nineteenth century practiced technologies of spirit communication from spirit photography to animated seance tables. Through close readings of stories, novels, such as Romance of Two Worlds in which the heroine astrally travels through outer space, seance accounts, and scientific treatises, including Waisbrooker’s theory that the way to enlightenment is through having the right type of sex, this class explores their mystical culture and how it blurred the line between seen and unseen in an effort to expand the real.

RELIGST 162X. Spirituality and Nonviolent Urban and Social Transformation. 3 Units.
A life of engagement in social transformation is often built on a foundation of spiritual and religious commitments. Case studies of nonviolent social change agents including Rosa Parks in the civil rights movement, César Chávez in the labor movement, and William Sloane Coffin in the peace movement; the religious and spiritual underpinnings of their commitments. Theory and principles of nonviolence. Films and readings. Service learning component includes placements in organizations engaged in social transformation. Service Learning Course (certified by Haas Center).
Same as: CSRE 162A, URBANST 126
RELIGST 165. Modern Jewish Mysticism: Devotion in a Secular Age. 4 Units.
The twentieth-century was a time of tremendous upheaval and unspeakable tragedy for the Jewish communities of Europe. But the past hundred years were also a period of great renewal for Jewish spirituality, a renaissance that has continued into the present day. Beginning with the writings of the Safed Renaissance, the Sabbateanism, and the Hasidic masters, our course will focus on key thinkers in the 19th and 20th centuries, including: Hillel Zeitlin, Martin Buber, Abraham Isaac Kook, Abraham Joshua Heschel, and Arthur Green. Drawing upon essays, homilies, and poems, we will examine the ways in which their works re-cast and reinterpret the Jewish tradition in answer to the singular questions and challenges modernity. We will mark the development of their thinking against the two World Wars, the Holocaust, and the complex and multi-faceted processes of secularization. We will also consider the theological project of modern Jewish mystics in dialogue with modern Jewish philosophers (such as Hermann Cohen, Franz Rosenzweig, and Emmanuel Levinas) as well as modern philosophers and scholars informed by Christianity (from William James to Charles Taylor).

This course argues that the processes of sacramentalization, of reclaiming a life of mystical devotion, are best understood as a unique response to Jewish modernity rather than a retreat to past modalities of religion. In seeking to prove this point, we will explore writers whose work emerged in and engaged with different social and cultural domains. We will investigate their writings with an eye to issues such as power and identity, and will draw upon their works in charting the intersection of mysticism, literature, language and experience. Throughout our readings, we will keep our eye on the sustained impact of feminism on Jewish mysticism in the second half of the twentieth century. This course is structured as a seminar, and our class discussions will be rooted in the primary sources. It assumes no prior background of Judaism or any other religious traditions. All readings will be made available in English.

Same as: JEWISHST 125

RELIGST 166. The Divine Feminine in India. 4 Units.
What happens when God is a woman? Is the Goddess a feminist? The Goddess, in her numerous incarnations, is foundational to much of Indian religiosity, whether Hindu, Buddhist, or even Jain, and in turn, without her story, much of the theology and practice of these religions remains incomprehensible. This course examines the principal expressions of the theology and ritual worship of the Goddess in Indian history, from the Vedas to the Hindu Epics, to Indian philosophy, tantric ritual practice and modern global and new age movements in order to understand how the gendering of divinity affects theological speculation, religious experience, and embodied religious identity.

Same as: FEMGEN 166

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 169. Sacred Words: Jewish Thought and the Question of Language. 4 Units.
Jews have long been referred as the people of the book, but they might better be referred to as the people of the word. Drawing upon texts from the Hebrew Bible to the works of modern Hebrew writers like Hayyim Nahman Bialik and Amoz Oz, this seminar will chart the development of Jewish thinking on language over the past two millennia. We will explore issues such as: the idea of canonization; oral versus written language; the nature and possibility of translation; the origins of language; notions of negative theology; mystical approaches to the word; the rebirth of Hebrew as a spoken and cultural language; and the limits of language after the Holocaust. This course will also bring Jewish thought into dialogue with contemporary philosophical reflections on issues of language. Modern explorations of language will prove an interesting way of deepening our understanding of the Jewish thinkers on one hand, and enriching contemporary intellectual discourse on the other.

Same as: JEWISHST 129

RELIGST 170A. Biblical Hebrew, First Quarter. 2 Units.
Establish a basic familiarity with the grammar and vocabulary of Biblical Hebrew and will begin developing a facility with the language. Students that are enrolled in this course must also enroll in Beginning Hebrew. This course requires no prior knowledge of Hebrew and will begin with learning the alphabet. By the end of the year, students will be able to translate basic biblical texts, will be familiar with common lexica and reference grammars, and will have sufficient foundational knowledge to enable them to continue expanding their knowledge either in a subsequent course or own their own.

Same as: JEWISHST 107A

RELIGST 170D. Readings in Talmudic Literature. 1 Unit.
Readings of Talmudic texts. Some knowledge of Hebrew is preferred, but not necessary. The goal of the ongoing workshop is to provide Stanford students with the opportunity to engage in regular Talmud study, and to be introduced to a variety of approaches to studying Talmudic texts and thought.

Same as: JEWISHST 127D, JEWISHST 227D

RELIGST 171A. Biblical Greek. 3-5 Units.
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 173X. Latin 400-1700 CE. 3-5 Units.
Readings in later Latin, drawing on the vast bodies of texts from the late antique, medieval and early modern periods. Each week students will prepare selections in advance of class meetings; class time will be devoted to translation and discussion. Students taking this course will gain exposure to a wide range of later Latin texts; hone translation skills; and develop an awareness of the grammatical and stylistic features of post-classical Latin. The course is aimed both at classical Latinists seeking to broaden their reading experience and at medievalists and early modernists seeking to consolidate their Latin language skills. May be repeat for credit. Prior experience in Latin is required, preferably CLASSICS 11L. Equivalent accepted. Classics majors and minors may repeat for credit with advance approval from the Director of Undergraduate Studies. Does not fulfill the language requirement in Classical Studies track.

Same as: CLASSICS 6L, CLASSICS 208L
RELIGST 180. Gender Relations in Islam. 4 Units.
This course investigates the ways in which gender identities and relationships between men and women have been articulated, constructed, and re-fashioned throughout the Muslim world. Starting with problematizing the fixed notions of gender and sexuality, we map the attitudes toward these notions through visiting a diverse array of sources from the Qur'an, Sunna, and legal documents to historical and anthropological case studies, literature, and film from South East Asia to Europe and North America. We examine the notions of femininity and masculinity in the Qur'an, family laws, and attitudes toward homosexuality and trans-gendered populations. We read examples of ambiguous use of language with regards to gender and sexuality in Persian poetry and mystical traditions. We study the dynamic relationship between Islam and Feminism in the Muslim world. Finally, we witness the implications of these attitudes in our case studies and stories, from a divorce court in Iran to a wedding in Sudan.
Same as: FEMGEN 180

RELIGST 181. Heidegger and Mysticism. 4 Units.
A close reading of Heidegger's Being and Time with reference to the topics of meaning, mortality, mysticism, and self-transformation.
Same as: PHIL 133S

RELIGST 199. Individual Work. 1-15 Unit.
Prerequisite: consent of instructor and department. May be repeated for credit.

RELIGST 19X. Zen: A Way of Life Through Meditation and Cooking. 1 Unit.
This class is being offered in collaboration with the Stanford Program in Kyoto, Bing Overseas Studies Program. <br> In Fundamentals to Zen Buddhism is the meditative practice of zazen ("seated meditation"). In recent decades, zazen-inspired meditative practices have proliferated far from Japan and movements such as "mindfulness" have become popular in parts of the US. However, there are a number of conceptual differences between Japanese zazen and some of these newer practices.
Zazen in Japan is not a tool for relaxation, nor a means for personal gain or betterment. Instead, its goal is to clarify the self - and thereby to enable the practitioner to live a vivid and full life.
The core of Zen teaching is achieved not through study of texts but through practice and experience. In this condensed, practicum course students will learn by focusing on two of the most important aspects of Buddhist monastic life: zazen meditation, and cooking.<br> Instructor: Rev. Daiko Matsuyama<br> Dates: October 19-23 6:00AM-7:00AM PDT and 1 wrap up session-date TBD<br> Students will be required to purchase household materials for this course (approximately USD $25).<br> The course is offered remotely (online) and enrollment is limited to 15 undergraduate students. A permission code will be given to admitted students to register in the class. Interested students can apply by going to this Google form link: https://forms.gle/YcAdR59wqzuPNax56.

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 202A. Monsters, Ghosts and Other Fantastic Beings: The Supernatural and the Mysterious in Japanese Culture. 4 Units.
Examine the development of strange and fantastic creatures in Japan. Mysterious creatures in folklore, literature, art, manga and movies. Through them see how the concept of the strange or mysterious have evolved and how they inform Japanese modernity.
Same as: RELIGST 302A

RELIGST 210. Translating Religion. 3-5 Units.
What happens to Buddhism when the Buddha speaks Chinese? Is the Qur’an still the Qur’an in English? What did Martin Luther do for the German language? We try to answer these and other such questions in this course, which explores the translation of sacred scripture and other religious texts from the earliest times to the present day. Taking a global perspective, and looking at Buddhism, Christianity, Hinduism, Islam and Judaism, the course is designed to introduce students to the theory and practice of translation and get them thinking about its broader cultural, aesthetic and political significance. Undergraduates register for 200-level for 5 units. Graduate students register for 300-level for 3-5 units.
Same as: RELIGST 310

RELIGST 211. Economic Justice. 3-5 Units.
This seminar brings philosophical, humanistic, and religious analyses to bear on current issues of economic justice in the United States. The first part of the seminar studies general background issues (history of U.S. economics, philosophies of money, labor, private property, human dignity, etc.). In the second part, student study groups present their research on specific, agreed-upon topics, e.g., economic ideologies (neoliberalism, democratic socialism, etc.), models of economic justice, income and wealth distribution, etc. The goal is to move from analysis through criticism to concrete applications.

RELIGST 212. Zhuangzi. 5 Units.
The Zhuangzi (Chuang Tzu) in its original setting and as understood by its spiritual progeny. Limited enrollment; consent of instructor required. Please complete the questionnaire at https://forms.gle/3KqATJuZ8jzBDcKr5.

RELIGST 217. The Lotus Sutra in Japanese Buddhism. 3-5 Units.
This seminar explores the influence of the Lotus Sutra, one of the most important Mahayana scriptures, in Japan. We will study how different Japanese Buddhist schools have interpreted this sutra and analyze a wide range of religious practices, art works, and literature associated with this text. All readings will be in English. Prerequisites: Solid foundation in either Buddhist studies or East Asian Studies. You must have taken at least one other course in Buddhist Studies. NOTE: Undergraduates must enroll for 5 units; graduate students can enroll for 3-5 units.
Same as: RELIGST 317

RELIGST 218. Islam, Race and Revolution: A Pan-American Approach. 3-5 Units.
Taking a pan-American approach to the study of religious traditions, this upper-level course traces the history of the critical intersection between race, religion and revolution among Muslims from the turn of the nineteenth century until the present day. Moving from the Atlantic Revolutions of the late eighteenth and early nineteenth centuries, to the United States, to the decolonizing Third World, and then finally to the contemporary Middle East, this class will emphasize that Islam and race together have been used by many groups in order to challenge existing power structures, agitate for change, and more than occasionally, transform the social, cultural and governmental structures comprising their worlds. Moreover, although this class is concentrated upon religious formations in the Americas, students will explore global events throughout the Muslim world in order to examine how global politics contribute to religious formations, solidarities and identities. At the conclusion of this course, students will be expected to write a 10-15 page research paper, and a topic will be chosen in consultation with the instructor. Students will also be expected to write weekly reflection papers, which will serve to facilitate class discussion. Undergraduates register for 200-level for 5 units. Graduate students register for 300-level for 3-5 units.
Same as: AMSTUD 218, CSRE 218, RELIGST 318
RELIGST 221. The Talmud: Research Methods and Tools. 3-5 Units. This seminar introduces students to the academic study of the Talmud and related classical rabbinic texts from late antiquity. Students will engage the major philological and historical questions concerning the making of the Talmud, along with textual tools to help them decode the texts. Prerequisite: Hebrew. Same as: RELIGST 321

RELIGST 221C. Aramaic Texts. 1-5 Unit. Readings in Aramaic/Syriac with special focus on grammar and syntax of ancient texts. Same as: JEWISHST 221C, JEWISHST 321C, RELIGST 321C

RELIGST 223. Advanced Readings in Jewish Mysticism. 1-2 Unit. This seminar allows students and faculty to explore foundational concepts of Jewish mystical literature through immersion in primary sources. Together we will examine these texts from a wide range of philosophical, historical and theological perspectives, seeking to decode their historical importance and understand their contemporary significance. Ability to read sources in Hebrew is strongly recommended, and permission of the instructor is required. May be repeated for credit.

RELIGST 225. The Bible in Medieval and Early Modern Europe. 3-5 Units. This seminar investigates the central role of the Christian Bible in European religion, culture, and society from ca. 1000-1700 CE. In the medieval and early modern periods, the Bible not only shaped religious attitudes, practices, and institutions, but also exercised profound influence over learning and education, politics, law, social relations, art, literature, and music. Students will obtain an overview of the role of the scripture as both a religious text and a cultural artifact, exploring the history of biblical interpretation in commentaries and sermons; textual criticism, study of biblical languages, and the translation of scripture; manufacturing of Bibles in manuscript and in print; the commercial dimensions of Bible production; illustrated Bibles, biblical maps, and biblically-inspired artwork; religious uses of scripture in monastic houses, public worship, and domestic settings; biblical foundations for political and legal traditions. Students will also have the opportunity to suggest topics consonant with their own fields of interest and use the seminar to workshop on-going projects related to the Bible in this period. All of the readings will be in English, though students with the ability to read German, French, Spanish, Italian, Latin, Greek, or Hebrew will be encouraged to pursue projects that utilize their linguistic skills. Students in residence will have the opportunity to utilize materials in Special Collections; abundant digital resources will be available to students not on campus. Prerequisite: Permission of the instructor. Send an email to pitkin@stanford.edu explaining your interests and background. Undergraduates register for 200-level for 5 units. Graduate students register for 300-level for 3-5 units. Same as: RELIGST 326

RELIGST 230X. Religion, Radicalization and Media in Africa since 1945. 4-5 Units. What are the paths to religious radicalization, and what role have media—new and old—played in these conversion journeys? We examine how Pentecostal Christians and Reformist Muslims in countries such as South Africa, Nigeria, Sudan, and Ethiopia have used multiple media forms—newspapers, cell phones, TV, radio, and the internet—to gain new converts, contest the authority of colonial and post-colonial states, and position themselves as key political players. Same as: AFRICAST 248, AFRICAST 348, HISTORY 248, HISTORY 348, RELIGST 330X

RELIGST 231. European Reformations. 3-5 Units. Readings in and discussion of theological and social aspects of sixteenth century reformations: Luther, Radical Reform, Calvin, and Council of Trent, missionary expansion, religious conflict, creative and artistic expressions. Texts include primary sources and secondary scholarly essays and monographs. Same as: HISTORY 231G, HISTORY 331G, RELIGST 331
RELIGST 253. Recent Research on Japanese Buddhism. 3-5 Units.
Readings in recent English-language scholarship on Japanese Buddhism. Prerequisite: Chinese and/or Japanese. May be repeated for credit. Same as: RELIGST 356

RELIGST 256. Readings in Buddhist Tantra: Wheel of Time. 3-5 Units.
The emergence of tantric scriptures in medieval India marked a major turning point in the development of religious thought and practice throughout Asia. These scriptures introduced myths, rituals, contemplative techniques, and artistic expressions that transformed the religious traditions of India from Hinduism to Jainism and Buddhism. Tantric forms of worship subsequently shaped the religious traditions of Southeast Asia, China, Korea, Japan, Tibet, Mongolia, and everywhere else Indian religions spread. This seminar examines the history of Buddhist tantra through English translation of one of the most popular collections of tantric literature in the history of Buddhism: the Wheel of Time. The Wheel of Time blends models of the cosmos, time, embodiment, and aesthetics with rich contemplative and ritual techniques. Since its origin, the Wheel of Time and its associated body of texts and practices has become immensely popular throughout the Tibetan Buddhist world. The influence of the Wheel of Time continues to this day, as the current Dalai Lama frequently offers the Wheel of Time initiation as a blessing for world peace, and scholars and practitioners continue to study its literature and practice its contemplative techniques. Undergraduates are expected to have at least one prior course in Buddhism or the consent of the instructor. Undergraduates register for 256 for 5 units. Graduate students register for 356 for 3-5 units. Same as: RELIGST 356

RELIGST 258. Readings in Japanese Buddhist Texts. 3-5 Units.
In this course, we will read premodern Japanese Buddhist texts. Prerequisite: Chinese and/or Japanese. Same as: RELIGST 358

RELIGST 262. Sex and the Early Church. 4 Units.
Sex and the Early Church examines the ways first- through sixth-century Christians addressed questions regarding human sexuality. We will pay particular attention to the relationship between sexuality and issues of gender, culture, power, and resistance. We will read a Roman gynecological manual, an ancient dating guide, the world's first harlequin romance novels, ancient pornography, early Christian martyrdom accounts, stories of female and male saints, instructions for how to best battle demons, visionary accounts, and monastic rules. These will be supplemented by modern scholarship in classics, early Christian studies, gender studies, queer studies, and the history of sexuality. The purpose of our exploration is not simply to better understand ancient views of gender and sexuality. Rather, this investigation of a society whose sexual system often seems so surprising aims to denaturalize many of our own assumptions concerning gender and sexuality. In the process, we will also examine the ways these first centuries of what eventually became the world's largest religious tradition has profoundly affected the sexual norms of our own time. The seminar assumes no prior knowledge of Judaism, Christianity, the bible, or ancient history.
Same as: CLASSICS 262, FEMGEN 262, RELIGST 362

RELIGST 264. Hindu Tantra. 4 Units.
What is Tantra? Tantric forms of ritual and philosophy have been integral to the practice of Hinduism for most of its history. Tantra has provided initiates with a spiritual technology for embodying the divine and transcending the cycle of rebirth; on a social and political level, Tantra has mediated the institutions of Hindu kingship and appealed to a diverse population of initiates. This course covers a number of influential and well-documented Hindu tantric traditions, exploring several prominent features of Tantric religion as they develop historically, including: tantric ritual practice (core technologies of the subtle body, mantras, ma, alas, etc., along with the more notorious elements of sex and transgression), theology and philosophical speculation, as well as Tantra's relationship to the outside world and state power. Same as: RELIGST 364

RELIGST 269. Plotinus and Augustine. 3-5 Units.
Professor's permission required to register. A reading course focused on the influence of Plotinus Enneads on Augustine's Confessions, early dialogues, and sections on reason and memory in the De trinitate. Proficiency in Greek and Latin will be helpful but is not required. Professor's prior permission required, interested students should contact the professor about course schedule: ttheehan@stanford.edu. Undergraduates register for 200-level for 5 units. Graduate students register for 300-level for 3-5 units. Same as: PHIL 229, PHIL 329, RELIGST 369

RELIGST 26S. Contemporary Islam & Muslims in America. 3 Units.
In this course, we will explore contemporary Islam and Muslims in a post-9/11 and Trump-era America. Following some brief grounding history in Week 1, we will use ethnographic studies and digital media content to understand the American Muslim experience in the 21st century. Each week, we will also address how the lived experience of American Muslims interacts with theoretical and normative conceptions of Islam, and whether these interactions eventually create a distinctive American Islam. Topics covered include: racial & gender dynamics, ideological debates, institutions, social media wars, politics, and specific communities as case studies. Together we will develop a critical perspective on the American Muslim experience, particularly as a case of how one diverse religious community negotiates religion in a complex sociopolitical setting.

RELIGST 270. 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. Same as: RELIGST 370

RELIGST 270X. Religion and Science in the Amazon and Elsewhere. 5 Units.
The conversion of native peoples to Christianity, especially Evangelical Christianity, is today a global phenomenon. This course looks to understand the reasons for religious conversion and its consequence in the everyday and ritual practices of Amazonians and their traditional practice of shamanism. We then turn to a question seldom addressed in the literature on conversion: the relationship between religion and science. We will explore the way conversion to Christianity produces changes in conceptions of the world and the person similar to those produced by access to scientific knowledge, which occurs primarily through schooling.
Same as: ANTHRO 181, ANTHRO 281, RELIGST 370X
RELIGST 278. Religion and James Joyce’s Ulysses, 3-5 Units.
Through a close reading of the novel and with the help of the vast secondary literature the course analyzes the significant roles that religion, specifically Catholicism and Judaism, plays in Joyce’s modernist masterpiece—from Stephen Dedalus’ sophisticated knowledge and bitter rejection of Irish Catholicism, through Leopold Bloom’s ambivalent rapport with Judaism, to Molly Bloom’s climatic celebration of a feminist liturgy of nature. Undergraduates register for 200-level for 5 units. Graduate students register for 300-level for 3-5 units. Same as: COMPLIT 278A, ENGLISH 285B, RELIGST 378

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: ASIANAMST 281, RELIGST 281

RELIGST 283. Religion and Literature. 4 Units.
A wide-ranging exploration of religious themes in literary works. Readings will include prose and poetry stemming from various world regions, time periods, and religious traditions. Same as: COMPLIT 283A, RELIGST 283A

RELIGST 283A. Modern Notions of ‘The Holy’. 3-5 Units.
This course explores the question, “What may we call ‘holy’ in the modern era?” by focusing on key writers and thinkers, who in various ways, and in different times raised this question: Friedrich Hölderlin, Hermann Cohen, Franz Kafka, Martin Heidegger, Martin Buber, Franz Rosenzweig, Else Lasker-Schüler, Walter Benjamin, Ernst Bloch, Hannah Arendt, Margarette Susman, Nelly Sachs, Paul Celan, and Judith Butler. This course will be synchronous-conducted, but will also use an innovative, Stanford-developed, on-line platform called Poetic Thinking. Poetic Thinking allows students to share both their scholarly and creative work with each other. Based on the newest technology and beautifully designed, it will greatly enhance their course experience. Same as: COMPLIT 283A, RELIGST 283A

RELIGST 286. Goodness and the Literary Imagination. 5 Units.
In her Ingersoll lecture at Harvard Divinity School, Toni Morrison probed the issue of literary presentations of goodness. We will begin with that very rich lecture, and a collection of essays by scholars of religion and religious leaders exploring that lecture in the context of Morrison’s own work. We’ll then discuss a novel by Morrison, James Baldwin’s The Fire Next Time, at least one story by Flannery O’Connor, and related (short) works of literature and commentary. The inquiry will involve both conceptual and literary analysis, all of it focused on the character and presentation of goodness. (Limited enrollment; consent of instructor required. Please complete the questionnaire at https://forms.gle/8D6XxDtLdUj47645Lh9).

RELIGST 290. Majors’ Seminar: Theories of Religion. 5 Units.
Required of all majors and combined majors. The study of religion reflects upon itself. Representative modern and contemporary attempts to “theorize,” and thereby understand, the phenomena of religion in anthropology, psychology, sociology, cultural studies, and philosophy. WIM.

RELIGST 297. Senior Essay/Honors Thesis Research. 3-5 Units.
Guided by faculty adviser. May be repeated for credit. Prerequisite: consent of instructor and department.

RELIGST 298. Senior Colloquium. 4 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 3. The Religious Life of Things. 3-5 Units.
Temple, 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 302A. Monsters, Ghosts and Other Fantastic Beings: The Supernatural and the Mysterious in Japanese Culture. 4 Units.
Examine the development of strange and fantastic creatures in Japan. Mysterious creatures in folklore, literature, art, manga and movies. Through them see how the concept of the strange or mysterious has evolved and how they inform Japanese modernity. Same as: RELIGST 202A

RELIGST 304A. Theories and Methods. 4 Units.
Required of graduate students in Religious Studies. Approaches to the study of religion. Prerequisite: consent of instructor. May be repeated for credit.

RELIGST 304B. Theories and Methods. 4 Units.
Required of graduate students in Religious Studies. Approaches to the study of religion. Prerequisite: consent of instructor. May be repeat for credit.

RELIGST 310. Translating Religion. 3-5 Units.
What happens to Buddhism when the Buddha speaks Chinese? Is the Qur’an still the Qur’an in English? What did Martin Luther do for the German language? We try to answer these and other such questions in this course, which explores the translation of sacred scripture and other religious texts from the earliest times to the present day. Taking a global perspective, and looking at Buddhism, Christianity, Hinduism, Islam and Judaism, the course is designed to introduce students to the theory and practice of translation and get them thinking about its broader cultural, aesthetic and political significance. Undergraduates register for 200-level for 5 units. Graduate students register for 300-level for 3-5 units. Same as: RELIGST 210

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 315A. Chinese Buddhism. 3-5 Units.
This year the seminar will focus on the twentieth century, perhaps the most vibrant and certainly the most tumultuous period in two thousand years of Chinese Buddhist history. After the collapse of the Qing dynasty in 1911, leading Buddhists proposed a series of radical reforms to the sangha in a frantic effort to adapt to the modern era. External changes forced creative Buddhist responses to imperialism, democratic government, communism, revolution, war and famine. By the end of the Cultural Revolution in the 1970s, it seemed as if reform had come too late, the persecution had been too brutal and too thorough, for Buddhist institutions and ideas to ever play a significant role in China again. But from the 1980s on, Buddhist rituals and practices resurfaced, at first through Buddhist organizations in Taiwan and then, increasingly, on the Mainland. By the end of the century, Buddhist leaders were posed to play a more prominent role than they had for a hundred years. In this course, we will focus on biographies and autobiographies by and about monks, nuns, laymen and laywomen in an attempt to work out from individuals to the wider trends that shaped Chinese Buddhism in the twentieth century. There is now enough material in English for a seminar on the subject, but students who can read Chinese will be encouraged to draw on the growing body of relevant material in Chinese as well.

RELIGST 316. Tantric Buddhism. 4 Units.
This course explores many of the key issues in the study of tantric Buddhism, including aspects of its historical development, ritual ideology, visual and material culture, notions of identity and embodiment, and variations across different times and cultures. Focusing on the traditions of India, Nepal, and Tibet, students will read primary texts in translation, debate secondary literature, view artworks in museum galleries, and develop final projects based on their research interests. Course readings are in English.

RELIGST 317. The Lotus Sutra in Japanese Buddhism. 3-5 Units.
This seminar explores the influence of the Lotus Sutra, one of the most important Mahayana scriptures, in Japan. We will study how different Japanese Buddhist schools have interpreted this sutra and analyze a wide range of religious practices, art works, and literature associated with this text. All readings will be in English. Prerequisites: Solid foundation in either Buddhist studies or East Asian Studies. You must have taken at least one other course in Buddhist Studies. Note: Undergraduates must enroll for 5 units; graduate students can enroll for 3-5 units.

Same as: RELIGST 217

RELIGST 318. Islam, Race and Revolution: A Pan-American Approach. 3-5 Units.
Taking a pan-American approach to the study of religious traditions, this upper-level course traces the history of the critical intersection between race, religion and revolution among Muslims from the turn of the nineteenth century until the present day. Moving from the Atlantic Revolutions of the late eighteenth and early nineteenth centuries, to the United States, to the decolonizing Third World, and then finally to the contemporary Middle East, this class will emphasize that Islam and race together have been used by many groups in order to challenge existing power structures, agitate for change, and more than occasionally, transform the social, cultural and governmental structures comprising their worlds. Moreover, although this class is concentrated upon religious formations in the Americas, students will explore global events throughout the Muslim world in order to examine how global politics contribute to religious formations, solidarities and identities. At the conclusion of this course, students will be expected to write a 10-15 page research paper, and a topic will be chosen in consultation with the instructor. Students will also be expected to write weekly reflection papers, which will serve to facilitate class discussion. Undergraduates register for 200-level for 5 units. Graduate students register for 300-level for 3-5 units.

Same as: AMSTUD 218, CSRE 218, RELIGST 218

RELIGST 319. Readings in Hindu Texts. 3-5 Units.
Readings in Hindu texts in Sanskrit. Texts will be selected based on student interest. Prerequisite: Sanskrit.

RELIGST 321. The Talmud: Research Methods and Tools. 3-5 Units.
This seminar introduces students to the academic study of the Talmud and related classical rabbinic texts from late antiquity. Students will engage the major philological and historical questions concerning the making of the Talmud, along with textual tools to help them decode the texts. Prerequisite: Hebrew.

Same as: RELIGST 221

RELIGST 321C. Aramaic Texts. 1-5 Unit.
Readings in Aramaic/Syriac with special focus on grammar and syntax of ancient texts.

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

RELIGST 325. Syrian Christianity. 3-5 Units.
In the first millennium, Christianity thrived throughout the Middle East. Because Roman Catholic and Protestant churches later declared many of these Christians to be heretics, their stories have often been excluded from the history of Christianity. This course challenges the assumption of Christianity as a “Western” religion and asks how our understanding of global Christianity changes when we include the history and perspective of Eastern Christians writing in the Aramaic dialect of Syriac. We will read in English translation such sources as the tale of a transvestite nun, a letter allegedly written by Jesus, ancient Christian hymns, the story of a demon-possessed monastery, and the first Christian writings on Islam. Although primarily designed for Ph.D. candidates who have interests in late antiquity or the middle ages, this seminar is also appropriate for graduate students working in other time periods; it does not assume previous background in Syriac or in Syriac Christianity.

RELIGST 326. The Bible in Medieval and Early Modern Europe. 3-5 Units.
This seminar investigates the central role of the Christian Bible in European religion, culture, and society from ca. 1000-1700 CE. In the medieval and early modern periods, the Bible not only shaped religious attitudes, practices, and institutions, but also exercised profound influence over learning and education, politics, law, social relations, art, literature, and music. Students will obtain an overview of the role of the scripture as both a religious text and a cultural artifact, exploring the history of biblical interpretation in commentaries and sermons; textual criticism, study of biblical languages, and the translation of scripture; manufacturing of Bibles in manuscript and in print; the commercial dimensions of Bible production; illustrated Bibles, biblical maps, and biblically-inspired artwork; religious uses of scripture in monastic houses, public worship, and domestic settings; biblical foundations for political and legal traditions. Students will also have the opportunity to suggest topics consonant with their own fields of interest and use the seminar to workshop on-going projects related to the Bible in this period. All of the readings will be in English, though students with the ability to read German, French, Spanish, Italian, Latin, Greek, or Hebrew will be encouraged to pursue projects that utilize their linguistic skills. Students in residence will have the opportunity to utilize materials in Special Collections; abundant digital resources will be available to students not on campus. Prerequisite: Permission of the instructor. Send an email to pitkin@stanford.edu explaining your interests and background. Undergraduates register for 200-level for 5 units. Graduate students register for 300-level for 3-5 units.

Same as: RELIGST 226

RELIGST 330X. Religion, Radicalization and Media in Africa since 1945. 4-5 Units.
What are the paths to religious radicalization, and what role have media- new and old- played in these conversion journeys? We examine how Pentecostal Christians and Reformist Muslims in countries such as South Africa, Nigeria, Sudan, and Ethiopia have used multiple media forms- newspapers, cell phones, TV, radio, and the internet- to gain new converts, contest the authority of colonial and post-colonial states, construct transnational communities, and position themselves as key political players.

Same as: AFRICAST 248, AFRICAST 348, HISTORY 248, HISTORY 348, RELIGST 230X
RELIGST 331. European Reformations. 3-5 Units.
Readings in and discussion of theological and social aspects of sixteenth century reformations: Luther, Radical Reform, Calvin, and Council of Trent, missionary expansion, religious conflict, creative and artistic expressions. Texts include primary sources and secondary scholarly essays and monographs. Same as: HISTORY 231G, HISTORY 331G, RELIGST 231

RELIGST 332. Buddhist Meditation: Ancient and Modern. 3-5 Units.
An exploration of the theory and practice of Buddhist meditation from the time of the Buddha to the modern mindfulness boom, with attention to the wide range of techniques developed and their diverse interpretation. Undergraduates register for 200-level for 5 units. Graduate students register for 300-level for 3-5 units. Same as: RELIGST 232

RELIGST 333. Comparative Mysticism. 5 Units.
This graduate seminar will explore the mystical writings of the major religious traditions represented in our department: Judaism, Christianity, Islam, Buddhism and Hinduism. It will address major issues in the study of mysticism, exposing students to a wide variety of religious thinkers and literary traditions, while simultaneously interrogating the usefulness of the concept of "mysticism" as a framework in the study of religion. We will consider various paradigms of method (comparative, constructivist, essentialist), and examine the texts with an eye to historical and social context together with the intellectual traditions that they represent. Preserving the distinctiveness of each religious tradition, the class will be structured as a series of five units around these traditions, but our eyes will be continuously trained upon shared topics or themes, including: language; gender; notions of sainthood; scripture and exegesis; autobiography and writing; mysticism and philosophy; poetry and translation; mysticism and social formation; the interface of law, devotion, and spirit; science and mysticism; perceptions of inter-religious influence; mysticism and the modern/post-modern world. Advanced reading knowledge of at least one language of primary-source scholarship in one of the above traditions is required.

RELIGST 333X. Workshop in Religion and Education. 1 Unit.
This 1 unit workshop will explore the intersection of religion and education across a variety of learning environments and demographics. It invites an ongoing conversation of the relationships between schools, congregations, religious bodies, learners, seekers, philanthropy, and public education. Advanced students and visiting scholars will have an opportunity to present their work for discussion. May be repeat for credit. Same as: EDUC 412

RELIGST 334. Islam and Material Culture. 3-5 Units.
Material objects are essential elements of Islamic cultures and practices. This course examines Islamic art, sculpture, architecture, devotional objects, and clothing, as well as basic concepts in studying religion and material culture. Same as: RELIGST 234

RELIGST 336X. Interfaith Dialogue on Campus: Religion, Diversity, and Higher Education. 2-5 Units.
How are we to talk across religious and spiritual differences? What is the purpose of such dialogues? What do we hope to gain from them? How do such dialogues take shape on college campuses, and what do they indicate about how students cultivate spiritual, political, and civic commitments? This course will explore these questions and others through seminar discussions, fieldwork, and writing that will examine the concepts, assumptions, and principles that shape how we think about interfaith dialogue. Same as: AMSTUD 236, CSRE 136A, EDUC 436

RELIGST 338. Seminar in Spiritualism and the Occult. 3-5 Units.
T.W. Stanford, Leland Jr’s uncle, left money for founding psychiatric studies at Stanford. The Stanford’s were like millions of people in the nineteenth century who described themselves as spiritualist. Far from being the rejection of science, this movement saw itself and often was seen by others as the forefront of scientific inquiry. Its practitioners often drew a thin line between physics and metaphysics. Our class will examine spirit photographs, explore novels and treatises, and handle artifacts that T.W. Stanford used to communicate across the astral plane. In addition to reading primary and scholarly sources, this course will also provide the opportunity for archival research and several field trips to area sites of occult interest.

RELIGST 343X. Anthropology of Religion. 5 Units.
This course presents classic and contemporary work on the anthropology of religion: Durkheim Elementary Forms of the Religious Life; Levy-Bruhl; Primitive Mentality; Douglas Purity and Danger; Evans Pritchard Nuer Religion; and recent ethnographies/scholarly work by Robbins, Keane, Keller, Boyer, Barrett, and others. Prerequisite: consent of instructor. Same as: ANTHRO 339

RELIGST 344. Feminist Theory and the Study of Religion. 3-5 Units.
This seminar aims to put feminist theory and religious studies into conversation with each other in order to explore the resulting intersections. It will examine new directions in current scholarship. What does it mean to apply a gender studies lens to the study of religion? How do feminist conceptions of embodiment reinforce and/or context religious conceptions of the body? What are the implications of the "return of religion" currently invoked in feminist discourses? We will read works by Judith Butler, Luce Irigaray, Rosi Braidotti, Donna Haraway, Saba Mahmood, Shawn Copeland, a.o. Other thematic choices may be determined by interest of graduate students enrolled in the course.

RELIGST 345. Readings in Late Ancient Christianity. 1-5 Unit.
Topics in the study of Christianity for doctoral students. Recent scholarship and approaches to research.

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: AFRICAAM 236, AMSTUD 246, CSRE 246, HISTORY 256G, HISTORY 356G, RELIGST 246

RELIGST 347. Chinese Buddhist Texts. 3-5 Units.
Chinese Buddhist texts from the Han Dynasty onwards, including sutra translations, prefaces, colophons, story collections and biographies. Prerequisite: reading competence in Chinese.

RELIGST 349. Religion and Madness. 3-5 Units.
In this course, a scholar of Judaism and a psychological anthropologist join forces to discuss the relationship between religion and madness. We will read scriptural and mystical texts alongside anthropological and psychiatric texts to explore the ways people distinguish the mad and the holy in different settings, whether one can infer madness from texts written for religious purposes, and indeed whether and when God can be named as mad. In the process we hope to explore the different lenses of religious, historical, anthropological and clinical interpretation. nPrerequisite: consent of instructor. Same as: ANTHRO 349C, JEWISHST 349

RELIGST 350. Readings in Tibetan Literature. 3-5 Units.
Introduction to Tibetan literature through reading texts in Tibetan. Prerequisite: intermediate level facility in classical Tibetan.

RELIGST 351. Readings in Indian Buddhist Texts. 3-5 Units.
Introduction to Buddhist literature through reading original texts in Sanskrit. Prerequisite: Sanskrit.
RELG 353. Recent Research on Japanese Buddhism. 3-5 Units.
Readings in recent English-language scholarship on Japanese Buddhism. Undergraduates must enroll for 5 units; graduate students can enroll for 3-5 units. Prerequisite: Solid foundation in either Buddhist studies or East Asian Studies (5 units for 253, 3-5 units for 353) May be repeat for credit.
Same as: RELIGST 253

RELG 356. Readings in Buddhist Tantra: Wheel of Time. 3-5 Units.
The emergence of tantric scriptures in medieval India marked a major turning point in the development of religious thought and practice throughout Asia. These scriptures introduced myths, rituals, contemplative techniques, and artistic expressions that transformed the religious traditions of India from Hinduism to Jainism and Buddhism. Tantric forms of worship subsequently shaped the religious traditions of Southeast Asia, China, Korea, Japan, Tibet, Mongolia, and everywhere else Indian religions spread. This seminar examines the history of Buddhist tantra through English translation of one of the most popular collections of tantric literature in the history of Buddhism: the Wheel of Time. The Wheel of Time blends models of the cosmos, time, embodiment, and aesthetics with rich contemplative and ritual techniques. Since its origin, the Wheel of Time and its associated body of texts and practices has become immensely popular throughout the Tibetan Buddhist world. The influence of the Wheel of Time continues to this day, as the current Dalai Lama frequently offers the Wheel of Time initiation as a blessing for world peace, and scholars and practitioners continue to study its literature and practice its contemplative techniques. Undergraduates are expected to have at least one prior course in Buddhism or the consent of the instructor. Undergraduates register for 256 for 5 units. Graduate students register for 356 for 3-5 units.
Same as: RELIGST 256

RELG 358. Readings in Japanese Buddhist Texts. 3-5 Units.
In this course, we will read premodern Japanese Buddhist texts. Prerequisite: Chinese and/or Japanese.
Same as: RELIGST 258

RELG 359A. American Religions in a Global Context: Proseminar. 1 Unit.
This 1-unit proseminar is open to graduate students interested in American Religions in a Global Context. We will meet once a month to discuss student and faculty work-in-progress and important books in the field. Enrollment in the proseminar is required for students pursuing the Graduate Certificate in American Religions.

RELG 362. Sex and the Early Church. 4 Units.
Sex and the Early Church examines the ways first- through sixth-century Christians addressed questions regarding human sexuality. We will pay particular attention to the relationship between sexuality and issues of gender, culture, power, and resistance. We will read a Roman gynecological manual, an ancient dating guide, the world's first harlequin romance novels, ancient pornography, early Christian martyrdom accounts, stories of female and male saints, instructions for how to best battle demons, visionary accounts, and monastic rules. These will be supplemented by modern scholarship in classics, early Christian studies, gender studies, queer studies, and the history of sexuality. The purpose of our exploration is not simply to better understand ancient views of gender and sexuality. Rather, this investigation of a society whose sexual system often seems so surprising aims to denaturalize many of our own understandings of what constitutes "dangerous" ideas. Each week, a faculty member from a different department in the humanities and arts will explore a concept that has shaped human experience across time and space. Some weeks will have short reading assignments, but you are not required to purchase any materials.
Same as: ARTHIST 36, COMPLIT 36A, EALC 36, ENGLISH 71, ETHICSCOC 36X, FRENCH 36, HISTORY 3D, MUSIC 36H, PHIL 36, POLISCI 70, SLAVIC 36, TAPS 36

RELG 367. Seminar in Religion and Material Culture. 3-5 Units.
The first part of the course will examine approaches to the role of material culture in religion, including scholarship on icons, sacred space, clothing and food. In the second part of the course, students will develop research projects in their area of specialization.

RELG 369. Plotinus and Augustine. 3-5 Units.
Professor's permission required to register. A reading course focused on the influence of Plotinus Enneads on Augustine's Confessions, early dialogues, and sections on reason and memory in the De trinitate. Proficiency in Greek and Latin will be helpful but is not required. Professor's prior permission required, interested students should contact the professor about course schedule: tseehan@stanford.edu. Undergraduates register for 200-level for 5 units. Graduate students register for 300-level for 3-5 units.
Same as: PHIL 229, PHIL 329, RELIGST 269

RELG 36X. Dangerous Ideas. 1 Unit.
Ideas matter. Concepts such as revolution, tradition, and hell have inspired social movements, shaped political systems, and dramatically influenced the lives of individuals. Others, like immigration, universal basic income, and youth play an important role in contemporary debates in the United States. All of these ideas are contested, and they have a real power to change lives, for better and for worse. In this one-unit class we will examine these "dangerous" ideas. Each week, a faculty member from a different department in the humanities and arts will explore a concept that has shaped human experience across time and space. Some weeks will have short reading assignments, but you are not required to purchase any materials.
Same as: ARTHIST 36, COMPLIT 36A, EALC 36, ENGLISH 71, ETHICSCOC 36X, FRENCH 36, HISTORY 3D, MUSIC 36H, PHIL 36, POLISCI 70, SLAVIC 36, TAPS 36

RELG 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.
Same as: RELIGST 270

RELG 370X. Religion and Science in the Amazon and Elsewhere. 5 Units.
The conversion of native peoples to Christianity, especially Evangelical Christianity, is today a global phenomenon. This course looks to understand the reasons for religious conversion and its consequence in the everyday and ritual practices of Amazonians and their traditional practice of shamanism. We then turn to a question seldom addressed in the literature on conversion: the relationship between religion and science. We will explore the way conversion to Christianity produces changes in conceptions of the world and the person similar to those produced by access to scientific knowledge, which occurs primarily through schooling.
Same as: ANTHRO 181, ANTHRO 281, RELIGST 270X
RELIGST 371. Writing Religious History. 5 Units.
This course offers graduate students a sustained opportunity to think about the craft of writing religious history. We will work together on issues ranging from structuring sentences, to revising an article, to conceptualizing a dissertation. Students will be encouraged to establish a daily writing habit and to formulate clear and searchable research strategies. Readings will include exemplars of different kinds of writing in the field. Students will write and workshop several brief (3-5 page) papers applying different approaches. The final project will be a revision of an article-length paper.

RELIGST 374F. Science, Religion, and Democracy. 3-5 Units.
How should conflicts between citizens with science-based and religion-based beliefs be handled in modern liberal democracies? Are religion-based beliefs as suitable for discussion within the public sphere as science-based beliefs? Are there still important conflicts between science and religion, e.g., Darwinian evolution versus creationism or intelligent design? How have philosophy and recent theology been engaged with such conflicts and how should they be engaged now? What are the political ramifications? This is a graduate-level seminar; undergraduates must obtain permission of the instructors.
Same as: ETHICSOC 374R, PHIL 374F

RELIGST 378. Religion and James Joyce's Ulysses. 3-5 Units.
Through a close reading of the novel and with the help of the vast secondary literature the course analyzes the significant roles that religion, specifically Catholicism and Judaism, plays in Joyce's modernist masterpiece--from Stephen Dedalus' sophisticated knowledge and bitter rejection of Irish Catholicism, through Leopold Bloom's ambivalent rapport with Judaism, to Molly Bloom's climactic celebration of a feminist liturgy of nature. Undergraduates register for 200-level for 5 units. Graduate students register for 300-level for 3-5 units.
Same as: COMPLIT 278A, COMPLIT 378A, ENGLISH 285B, ENGLISH 385B, RELIGST 278

RELIGST 37X. Contemporary Religion in Japan's Ancient Capital: Sustaining and Recasting Tradition. 2 Units.
This course is being offered in collaboration with the Stanford Program in Kyoto, Bing Overseas Studies Program. Taught online, students will receive real-time instruction from Prof. Ludvík based in Kyoto on contemporary Japanese attitudes to religion and popular forms of religiosity in the context of the ancient capital of Kyoto, center of Japanese tradition and culture. Intersecting past and present, the city offers fascinating perspectives on time-honoured syncretic religious traditions in symbiosis with modern developments and the challenges they present. The course will examine various aspects and expressions of contemporary Japanese religion, including the pursuit of worldly benefits, religion and healing, fortune-telling, the popularity of ascetic practices and practitioners, pilgrimage, the enormous appeal of festivals (matsuri), the impact of tourism on religious sites, and the response of religion in times of crisis, such as natural disasters or COVID-19.
The course is offered remotely (online - synchronous) and enrollment is limited to 20 undergraduate students. A permission code will be given to admitted students to register in the class. Interested students can apply by going to this Google form link by April 4: https://forms.gle/jDciz6YNKC3fvKNe9.

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. Students will be encouraged to establish a daily writing habit and to formulate clear and searchable research strategies. Readings will include exemplars of different kinds of writing in the field. Students will write and workshop several brief (3-5 page) papers applying different approaches. The final project will be a revision of an article-length paper.
Same as: AMSTUD 281, ASNAMST 281, RELIGST 281

RELIGST 382. Research in American Religions. 1-15 Unit.
Independent Study in American Religions. May be repeated for credit. Prerequisite: consent of instructor.

RELIGST 383A. Modern Notions of 'The Holy'. 3-5 Units.
This course explores the question, “What may we call 'holly' in the modern era?” by focusing on key writers and thinkers, who in various ways, and in different times raised this question: Friedrich Hölderlin, Hermann Cohen, Franz Kafka, Martin Heidegger, Martin Buber, Franz Rosenzweig, Else Lasker-Schüler, Walter Benjamin, Ernst Bloch, Hannah Arendt, Margarete Susman, Nelly Sachs, Paul Celan, and Judith Butler. This course will be synchronous-conducted, but will also use an innovative, Stanford-developed, on-line platform called Poetic Thinking. Poetic Thinking allows students to share both their scholarly and creative work with each other. Based on the newest technology and beautifully designed, it will greatly enhance their course experience.
Same as: COMPLIT 283A, COMPLIT 383A, GERMAN 283A, GERMAN 383A, RELIGST 283A

Independent study in Christianity. May be repeated for credit. Prerequisite: consent of instructor.

RELIGST 385. Research in Buddhist Studies. 1-15 Unit.
Independent study in Buddhism. May be repeated for credit. Prerequisite: consent of instructor.

RELIGST 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 Religious Thought, Ethics, and Philosophy. 1-15 Unit.
Independent study in 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 393. Master of Arts Thesis. 2-9 Units.
Required supervised internship for PhDs.
RELIGST 4. What Didn't Make It into the Bible. 4 Units.
Over two billion people alive today consider the Bible to be sacred scripture. But how did the books that made it into the bible get there in the first place? Who decided what to be part of the bible and what wasn't? How would history look differently if a given book didn't make the final cut and another one did? Hundreds of ancient Jewish and Christian texts are not included in the Bible. "What Didn't Make it in the Bible" focuses on these excluded writings. We will explore the Dead Sea Scrolls, Gnostic gospels, hear of a five-year-old Jesus throwing temper tantrums while killing (and later resurrecting) his classmates, peruse ancient romance novels, explore the adventures of fallen angels who sired giants (and taught humans about cosmetics), tour heaven and hell, encounter the garden of Eden story told from the perspective of the snake, and learn how the world will end. The course assumes no prior knowledge of Judaism, Christianity, the bible, or ancient history. It is designed for students who are part of faith traditions that consider the bible to be sacred, as well as those who are not. The only prerequisite is an interest in exploring books, groups, and ideas that eventually lost the battles of history and to keep asking the question "why." In critically examining these ancient narratives and the communities who wroted them, you will investigate how religions canonize a scriptural tradition, better appreciate the diversity of early Judaism and Christianity, understand the historical context of these religions, and explore the politics behind what did and did not make it into the bible.
Same as: CLASSICS 9N, JEWISHST 4

RELIGST 50. Exploring Buddhism. 4 Units.
A comprehensive historical survey of the Buddhist tradition, from its beginnings to the 21st century, covering principal teachings and practices, institutional and social forms, and artistic and iconographical expressions. (Formerly RELIGST 14.)

RELIGST 51. Exploring Buddhism in Tibet and the Himalayas. 4 Units.
From elaborate sand mandalas, masked dances, and entrancing ritual music to meditating yogis, robed monks, and the Dalai Lama himself, Tibetan forms of Buddhist traditions have for decades been an integral part of our modern globalized world. This course introduces the history, institutions, doctrines, and practices of Buddhism in Tibet and the broader Himalayan region.

RELIGST 53. Exploring Jewish Spirituality. 4 Units.
It was once accepted as fact that Judaism is, at its core, a rational religion devoid of any authentic mystical tradition. But the past century of scholarship has reversed this claim, demonstrating that the spiritual life has been integral to Judaism's vital heart since ancient times. This yearning for a direct immediate experience of God's Presence, a longing to grasp the mysteries of the human soul and know the inner dynamics of the Divine realm, has taken on many different forms across the centuries.
This course will introduce students to the major texts—from theological treatises to poems and incantations—and core ideas of Jewish mysticism and spirituality, tracking their development from the Hebrew Bible to the dawn of modernity. Class attention will be paid to the historical context of these sources, and we will also engage with broader methodological approaches—from phenomenology to philosophy—regarding the academic study of religion and the comparative consideration of mysticism in particular. This course assumes no prior background of Judaism or any other religious traditions. All readings will be made available in English. Students are, however, invited to challenge themselves with the "optional/advanced" readings of sources both primary and secondary. Pending interest, students with facility in the original languages (Hebrew or Aramaic) will be given the opportunity to do so.
Same as: JEWISHST 53

RELIGST 55. Exploring Zen Buddhism. 4 Units.
This course is an introduction to Chan/Zen Buddhism. We will study the historical and doctrinal development of this tradition in China and Japan and examine various facets of Zen, such as the philosophy, practices, rituals, culture, and institution. For this aim, we will read and discuss classical Zen texts in translation and important secondary literature. This class will further feature a visit of a Zen teacher, who will give an introduction to sitting meditation.

RELIGST 56. Exploring Chinese Religions. 4 Units.
An overview of major themes and historical developments in 5000 years of Chinese religion from early evidence of religious belief in Neolithic burial sites to religion in China today. 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, the 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. We will cover a range of traditions, from Buddhism and Daoism to Falun Gong, practices such as divination, fengshui and ancestor worship, and historical events from the formation of the first Chinese empire to the fall of the Qing dynasty and the Cultural Revolution. Each class will include a short lecture and discussion. Together we will read a variety of philosophical, literary, and historical pieces in translation, supplemented by ethnographic videos, archaeology and maps.

RELIGST 61. Exploring Islam. 4 Units.
This course introduces some of the most important features of the Islamic religious tradition. It explores the different ways in which Muslims have interpreted and practiced their religion. The main subjects of discussion — including the life of the Prophet Muhammad, the Qur'an, law, ritual, mysticism, theology, politics, and art — will be considered with reference to their proper historical contexts. Some of the topics covered include abortion, gender, rebellion and violence, and the visual vocabulary of paintings. Students will be exposed to important theories and methods in the academic study of religion. No prior knowledge is required.

RELIGST 6N. Religion in Anime and Manga. 3 Units.
Religious themes and topoi are ubiquitous in Japanese anime and manga. In this course, we will examine how religions are represented in these new media and study the role of religions in contemporary Japan. By doing this, students will also learn fundamental concepts of Buddhism and Shinto.

RELIGST 7N. Religion, Ecology, and Environmental Ethics. 3 Units.
The world today is in the midst of a major ecological crisis that is manifested in extreme weather events, loss of biodiversity, depletion of fisheries, pollution of air, water, and soil, prolonged droughts, and mass extinction of species. Since the 1970s world religions grappled with the religious significance of the environmental crisis, examining their own scriptures, rituals and ethics in order to articulate religious responses to the ecological crisis. This course explores how certain religions—Judaism, Christianity, Islam, Buddhist and Hinduism—have addressed the ecological crisis for the past fifty years. Preserving the distinctiveness of each religious tradition, this seminar examines: the issue of religion as the cause of the environmental crisis; the resources for ecological responses within each tradition; the emergence of new religious ecologies and ecological theologies; the contribution of world religions to environmental ethics; and the degree to which the environmental crisis has functioned--and will function--as the basis of inter-faith collaboration. We will work to develop a shared vocabulary in environmental humanities, and special attention will be given to the contribution of religion to animal studies, ecofeminism, religion and the science of ecology, and the interplay between faith, scholarship and activism.

RELIGST 801. TGR Project. 0 Units.
(Staff).
RELIGST 802. TGR Dissertation. 0 Units.

RELIGST 86. Exploring the New Testament. 4 Units.
To explore the historical context of the earliest Christians, students will read most of the New Testament as well as many documents that didn't make the final cut. Non-Christian texts, Roman art, and surviving archeological remains will better situate Christianity within the ancient world. Students will read from the Dead Sea Scrolls, explore Gnostic gospels, hear of a five-year-old Jesus throwing divine temper tantrums while killing (and later resurrecting) his classmates, peruse an ancient marriage guide, and engage with recent scholarship in archeology, literary criticism, and history.
Same as: CLASSICS 43, JEWISHST 86

RELIGST 8N. Gardens and Sacred Space in Japan. 3 Units.
This seminar will explore gardens and sacred spaces in Japan. We will study the development of Japanese garden design from the earliest records to contemporary Japan. We will especially focus on the religious, aesthetic, and social dimensions of gardens and sacred spaces. This seminar features a field trip to a Japanese garden in the area, in order to study how Japanese garden design was adapted in North America.

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, CSRE 91, HISTORY 260K