RELIGION AROUND THE GLOBE.

This course surveys major religious traditions of the world. Through examination of a variety of materials, including scriptures and other spiritual writings, religious objects and artifacts, and modern documentary and film, we explore Buddhism, Christianity, Hinduism, Islam, Judaism, and Jainism as rich historical and living traditions.

RELIGION AND WAR IN AMERICA.

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

THE MEANING OF LIFE: PHILOSOPHICAL, AESTHETIC, AND RELIGIOUS PERSPECTIVES.


THE HINDU EPICS AND THE ETHICS OF DHARMA.

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.

THE SUFI ISLAM.

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

PROTESTANT REFORMATION.

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.

MILK AND HONEY, WINE AND BLOOD:
FOOD, JUSTICE, AND ETHNIC IDENTITY IN JEWISH CULTURE.

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

Same as: AMSTUD 117R

Same as: AMSTUD 110R, CSRE 105, HISTORY 254D, HISTORY 354D

Same as: CLASSICS 125, COMPLIT 193

Same as: HISTORY 126B

Same as: JEWISHST 129A
RELIGST 12N. Perspectives on the Good Life. 3-4 Units.
The question is how to approach and evaluate different perspectives on the good life, especially when these perspectives are beautifully, and elusively, presented to us as texts. We will consider both classic and modern writers, from the West and from China; some are explicitly religious, some explicitly secular; some literary, some philosophical. Most of the class will revolve around our talk with each other, interpreting and questioning relatively short texts. The works we will read - by Dante, Dickenson, Zhuangzi, Shklar, and others - are not intended to be representative of traditions, or eras, or of disciplines. They do, however, present a range of viewpoint and of style that will help frame and re-frame our views on the good life. They will illustrate and question the role that great texts can play in a modern ‘art of living.’ Perhaps most important, they will develop and reward the skills of careful reading, attentive listening, and thoughtful discussion. (Note: preparation and participation in discussion are the primary course requirement. Enrollment at 3 units requires a short final paper; a more substantial paper is required for the 4-unit option.

RELIGST 130. Sex and Gender in Judaism and Christianity. 3 Units.
What role do Jewish and Christian traditions play in shaping understandings of gender differences? Is gender always imagined as dual, male and female? This course explores the variety of ways in which Jewish and Christian traditions - often in conversation with and against each other - have shaped gender identities and sexual politics. We will explore the central role that issues around marriage and reproduction played in this conversation. Perhaps surprisingly, early Jews and Christian also espoused deep interest in writing about ‘eunuchs’ and ‘androgyne,’ as they thought about Jewish and Christian ways of being a man or a woman. We will examine the variety of these early conversations, and the contemporary Jewish and Christian discussions of feminist, queer, trans- and intersex based on them. 

Same as: FEMGEN 130, JEWISHST 120

RELIGST 131. Sexual Ethics and Religion. 4 Units.
Same as: JEWISHST 121

RELIGST 132C. How Jesus the Jew became God. 4 Units.
Contemporary historical-critical methods in investigating how one might study Jewish and Christian texts of the 1st century CE. Social contexts including economic realities and elite ideological views. What can be known historically about 1st-century Judaism and Jesus’ part in it. How Jewish apocalyptic messianism shaped the birth of Christianity and its trajectory through the 1st century.

RELIGST 132D. Early Christian Gospels. 4 Units.
An exploration of Christian gospels of the first and second century. Emphasis on the variety of images and interpretations of Jesus and the good news, the broader Hellenistic and Jewish contexts of the gospels, the processes of developing and transmitting gospels, and the creation of the canon. Readings include the Gospel of John, the Gospel of Mark, the Gospel of Thomas, the Gospel of Mary and other canonical and non-canonical gospels.

Same as: CLASSICS 145

RELIGST 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 intransigent 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

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

Same as: AFRICAAM 135A, AMSTUD 135X, CSRE 135, GLOBAL 137

RELIGST 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, Manichaean and Islam followed the same routes as silk and spice. 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.

RELIGST 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.

Same as: AMSTUD 117N, EDUC 117N
RELIGST 140. RELIGION AND ETHICS: The Limits of Dialogue. 3 Units.
How do religious traditions address ethical problems? Although the good seems like a universal goal, religious traditions force us to consider non-universal ways of defining it. From marriage to genetic engineering, from abortion to organ donation, issues of community, faith, and practice continue to complicate our ethical thinking. Exploration of case-studies and concepts, with readings from Kant, Foucault, Butler and others, as well as Jewish and Christian interpretations of the Bible.

RELIGST 143V. Christianity, Pentecostalism, and Social Challenges in Latin America. 4 Units.
"Jesus is the solution": Most Pentecostal believers consider that for God nothing is impossible, and expect their faith to be not only a path towards God and Heaven but also a safe-way out of humiliation, hopelessness, poverty, illness, crime, drugs, homosexuality, and so on. This course aims to explore the key to the paradoxical success of a religion that in general imposes rigorous norms on its followers, life-styles (e.g. no alcohol, sexual discipline, generous donations, etc.), but nonetheless boasts a strong growth of willing converts and presents testimonies of drastic personal change. Various different interpretations of this topic will be examined, with a particular focus on religious market theory, compensation theory and Honneth's philosophical theory of recognition. As an exemplary case, this course will evaluate conversion in jail. That is, how has Pentecostalism come to be considered by many as a way -perhaps the only one- out of a world of drug-addiction, violence and crime? In the first part of the course, students will become familiar with some of the features of the Latin American religious field and with the main theories on religious conversions in Latin America. In the second part, a new approach to the phenomenon based on Honneth's theory of recognition will be analyzed. This approach will help students develop a better understanding of situations otherwise unexplained such as the success (with obvious nuances) of the Pentecostal groups among excluded populations.

RELIGST 144. John Calvin and Christian Faith. 5 Units.
Close reading and analysis of Calvin's Institutes of the Christian Religion as a classic expression of Christian belief.

RELIGST 148. From Jesus to Paul. 4 Units.
Jesus considered himself God's definitive prophet, but he did not think he was God, and had no intention of founding a new religion. How did this Jewish prophet become the gentile God and the founder of Christianity? The role of Paul.

RELIGST 14N. Demons, Death, and the Damned: The 'Other' and the Otherworldly in America. 3 Units.
This course will examine how beliefs about the "other world" actually shape and are shaped by Americans' this-worldly actions and interactions (i.e. in the demonization of the "other", whether defined religiously, racially, ethnically, or in gendered terms). Students will ask how ideas about demons and death, heaven and hell have reflected the concerns, values, and identities of Americans over time. Students will learn how to read primary sources against secondary literature.

RELIGST 150. The Lotus Sutra: Story of a Buddhist Book. 4 Units.
The Lotus school of Mahayana, and its Indian sources, Chinese formulation, and Japanese developments.

RELIGST 151. Religious Poetry of India. 4 Units.
India has a rich literature of devotional and mystical poetry composed by "poet-saints" in common vernacular languages. This passionate and contemplative poetry flourished between the 6th and 18th centuries, inspiring religious and social movements that are still vibrant today. It also lives as music, remaining popular and powerful in the form of songs in many styles. We will study this material through the lenses of poetry, religion, performance, and politics.

RELIGST 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 Mystics: 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. We will explore the mystical writings of figures from the Safed Renaissance, the Hasidic masters, with a particular focus on the works of Martin Buber, Hillel Zeitlin, Abraham Isaac Kook, Abraham Joshua Heschel, and Arthur Green. We will examine their teachings in light of the challenges of the two World Wars, the Holocaust, and the processes of modernity and secularism. Consideration will be made of the unique cultural contexts of modern Israel and contemporary America.
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 to 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 of 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: AMELANG 170A, JEWISHST 107A

RELIGST 170C. Reading in Biblical Hebrew. 4 Units.
Third of a three quarter sequence. Readings and translation of biblical narratives emphasizing grammar and literary techniques. Prerequisite: AMELANG 170B.

RELIGST 170D. Readings in Talmudic Literature. 1 Unit.
Readings of the talmudic texts. Some knowledge of Hebrew is preferred. The ongoing seminar is designed to study the making of the talmudic sugya (unit of discourse), along with classic commentaries. Students will consider some of the recent developments in the academic study of Talmudic literature, introduced by the instructor. The goal of the ongoing seminar is to provide Stanford students and faculty with the opportunity to engage in regular Talmud study, and to be introduced to a variety of approaches to studying Talmudic texts. Class meets on Fridays, from 12:00-1:15 pm in Hillel (Koret Pavilion Taube Hillel House; Ziff Center for Jewish Life). May be repeat for credit.
Same as: JEWISHST 127D, JEWISHST 227D

RELIGST 170E. Readings in Talmudic Literature Advanced. 1 Unit.
Readings of the talmudic texts. Knowledge of Hebrew is required. The ongoing seminar is designed to study the making of the talmudic sugya (unit of discourse), along with classic commentaries. Students will consider some of the recent developments in the academic study of Talmudic literature, introduced by the instructor. The goal of the ongoing seminar is to provide Stanford students and faculty with the opportunity to engage in regular Talmud study, and to be introduced to a variety of approaches to studying Talmudic texts. Meeting time and location TBA. May be repeated for credit.
Same as: JEWISHST 127E, JEWISHST 227E

RELIGST 171A. Biblical Greek. 3-5 Units.
This is a one term intensive class in Biblical Greek. After quickly learning the basics of the language, we will then dive right into readings from the New Testament and the Septuagint, which is the ancient Greek translation of the Hebrew Bible. No previous knowledge of Greek required. If demand is high for a second term, an additional quarter will be offered in the Spring.
Same as: CLASSICS 6G, JEWISHST 5

RELIGST 171X. Intensive Biblical Greek. 8 Units.
Equivalent to two quarters of Biblical Greek (CLASSICS 6G, 7G). Students will learn the core of New Testament Greek with the goal of learning to accurately translate and read the New Testament. Students will read one-third of the Gospel of John during the course and will be well-prepared to read the Greek New Testament independently after the course. Focus on knowledge of key vocabulary and grammar needed to read the Greek Bible with ease. No previous knowledge of Greek required. Course does not fulfill the Stanford language requirement.
Same as: JEWISHST 5G

RELIGST 173. What is Enlightenment? Religion in the Age of Reason. 4 Units.
Many contemporary attitudes towards religion were forged in 17th- and 18th-century Europe in the midst of heated debates over the meaning and value of Christianity in a world ‘come of age’. Liberal calls for justice, toleration, and pluralism in matters religious; secular suspicions about religious superstition, fanaticism, and ideology; skepticism regarding the solubility of ultimate questions of meaning and metaphysics. Seminal readings on religion from Descartes, Pascal, Leibniz, Voltaire, Hume, Mendelssohn and Kant.

RELIGST 173X. Latin 400-1700 CE. 1-2 Unit.
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. Anyone unsure whether to take this course is encouraged to contact the instructor in advance.
Same as: CLASSICS 6L, CLASSICS 208L

RELIGST 174. Religious Existentialism-Kierkegaard. 4 Units.
Existentialism is often understood to be a secular or anti-religious philosophy of life, a substitute for Christian ethics in a post-theistic world come of age. Yet this twentieth-century philosophical movement owes many of its concerns and much of its vocabulary to the hyper-Protestant Danish thinker Soren Kierkegaard, and much of the best Christian and Jewish thought in the 20th-century (Bultmann, Buber, Tillich) adopted existentialism as the best philosophy for making sense of these traditions in a secular age. This course will examine the origins of existentialist thought in the writings of Kierkegaard and its appropriation by a handful of influential 20th-century religious thinkers.

RELIGST 17N. Love, Power, and Justice: Ethics in Christian Perspective. 3 Units.
From its inception, the Christian faith has, like all religions, implied an ethos as well as a worldview, a morality and way of life as well as a system of beliefs, an ethics as well as a metaphysics. Throughout history, Christian thinkers have offered reasoned accounts of the moral values, principles, and virtues that ought to animate the adherents of what eventually became the world’s largest religion. We will explore a variety of controversial issues, theological orientations, and types of ethical reasoning in the Christian tradition, treating the latter as one ‘comprehensive doctrine’ (John Rawls) among many; a normative framework (actually a variety of contested religious premises, moral teachings, and philosophical arguments) formally on par with the religious ethics of other major faiths as well as with the various secular moral theories typically discussed in the modern university. We will learn to interpret, reconstruct, criticize, and think intelligently about the coherence and persuasiveness of moral arguments offered by a diverse handful of this religious tradition’s best thinkers and critics, past and present.
RELIGST 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 refashioned throughout the Muslim world. Starting with problematizing the fixed notions of gender and sexuality, we map the attitudes toward these notions through visiting a diverse array of sources from the Qur¿an, Sunna, and legal documents to historical and anthropological case studies, literature, and film from South East Asia to Europe and North America. We examine the notions of femininity and masculinity in the Qur¿an, family laws, and attitudes toward homosexuality and transgendered populations. We read examples of ambiguous use of language with regards to gender and sexuality in Persian poetry and mystical traditions. We study the dynamic relationship between Islam and Feminism in the Muslim world. Finally, we witness the implications of these attitudes in our case studies and stories, from a divorce court in Iran to a wedding in Sudan.
Same as: FEMGEN 180

RELIGST 181. Heidegger. 5 Units.
A close reading of Heidegger's Being and Time in light of the new paradigm for reading his work, as well as a study of his long-standing interest in mysticism and the question of the divine.
Same as: PHIL 133S

RELIGST 183. Atheism: Hegel to Heidegger. 5 Units.
The radical changes in ideas of God between Hegel and Heidegger, arguing that their questions about theism and atheism are still pertinent today. Texts from Hegel, Feuerbach, Marx, Nietzsche, and Heidegger: on God, history, and the social dimensions of human nature. N.B.: Class size limited. Apply early at tsheehan@stanford.edu.
Same as: PHIL 133T

RELIGST 185. Prophetic Voices of Social Critique. 4 Units.
Judges, Samuel, Amos, and Isaiah depict and question power, strong leaders who inevitably fail, the societal inequities and corruption inevitable in prosperity, and the interplay between prophet as representative of God and the human king. How these texts succeed in their scrutiny of human power and societal arrangements through attention to narrative artistry and poetic force, and condemnation of injustice. Includes service-learning component in conjunction with the Haas Center.

RELIGST 18N. Religion and Politics: Comparing Europe to the U.S.. 3-4 Units.
Interdisciplinary and comparative. Historical, political, sociological, and religious studies approaches. The relationship between religion and politics as understood in the U.S. and Europe. How this relationship has become tense both because of the rise of Islam as a public religion in Europe and the rising influence of religious groups in public culture. Different understandings and definitions of the separation of church and state in Western democratic cultures, and differing notions of the public sphere. Case studies to investigate the nature of public conflicts, what issues lead to conflict, and why. Why has the head covering of Muslim women become politicized in Europe? What are the arguments surrounding the Cordoba House, known as the Ground Zero Mosque, and how does this conflict compare to controversies about recent constructions of mosques in Europe? Resources include media, documentaries, and scholarly literature.
Same as: JEWISHST 18N

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

RELIGST 19N. Everyone Eats: Food, Religion and Culture. 3 Units.
Food is one of the most essential aspects of the human experience. The decisions and choices we make about what we eat reflect who we are, who we want to become. This seminar will study how food habits have shaped religious traditions, and vice versa, how religious traditions have shaped food ways. Some traditions are centered around food regimens such as the dietary laws, derived from biblical law that shapes Jewish and Christian tradition very differently. Indeed, many religious and ethical thinkers, as well as anthropologists, have interpreted the meanings of the dietary laws very differently. Further, in many religious traditions the killing of animals and consumption of meat is deeply fraught. We will explore the history of food practices and their contemporary impact; the connections between food, religion, and identity; the meanings that religious thinkers and anthropologists have attributed to food habits; as well as the creative translations of religious traditions into contemporary food ethics by various social movements and groups, predominantly in the U.S.
Same as: CSRE 19N, JEWISHST 19N

RELIGST 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 of just 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 203. Myth, Place, and Ritual in the Study of Religion. 3-5 Units.
Sources include: ethnographic texts and theoretical writings; the approaches of Charles Long, Jonathan Z. Smith, Victor Turner, Michael D. Jackson, and Wendy Doniger; and lived experiences as recounted in Judith Sherman's Say the Name: A Survivor's Tale in Prose and Poetry, Jackson's At Home in the World, Marie Cardinal's The Words to Say It, and John Phillip Santoso, Places Left Unfinished at the Time of Creation. Same as: RELIGST 303

RELIGST 204. Paleography of Medieval and Early Modern Manuscripts. 3-5 Units.
Introductory course in the history of writing and of the book, from the late antique period until the advent of printing. Opportunity to learn to read and interpret medieval manuscripts through hands-on examination of original materials in Special Collections of Stanford Libraries as well as through digital images. Offers critical training in the reading of manuscripts for students from departments as diverse as Classics, History, Philosophy, Religious Studies, English, and the Division of Languages Cultures and Literatures.
Same as: CLASSICS 215, DLCL 209, HISTORY 309G

RELIGST 205. Religious Poetry. 4 Units.
Religious poetry drawn from the Islamic, Christian, Confucian and Daoist traditions. Limited enrollment or consent of the instructor required.

RELIGST 212. Chuang Tzu. 5 Units.
The Chuang Tzu (Zhuangzi) in its original setting and as understood by its spiritual progeny. Limited enrollment.
RELIGST 216. Japanese Buddhism. 4 Units.
Focus on the religious lives of lay people in medieval Japan, as evidenced in collections of Buddhist stories (setsuwashu), narrative picture scrolls (emaki), and related historical materials. All readings are in English, but the instructor will also work with students interested in reading the original Japanese.

RELIGST 217X. Minorities In Medieval Europe. 5 Units.
This course examines attitudes towards outsider groups within medieval society and the treatment of these groups by medieval Christians. Heretics, Jews, Muslims, homosexuals, prostitutes and usurers occupied ambivalent and at time dangerous positions within a society that increasingly defined itself as Christian. Differences in the treatment of these various ‘outcast’ groups, their depiction in art, their legal segregation, and their presumed association with demonic activity are addressed through discussion, and readings from primary and secondary source material.
Same as: HISTORY 217S

RELIGST 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. 4 Units.
Strategies of interpretation, debate, and law making. Historical contexts. Prerequisite: Hebrew.
Same as: RELIGST 321

RELIGST 221B. What is Talmud?. 5 Units.
In what sense can Talmud be studied as literature? Which voices can be identified? Concepts of author, editor, or redactor. The basic textual units of Talmud: sugya, chapter, and tractate. The sugya as literary genre. The aesthetic of talmudic dialectics. Prerequisite: reading Hebrew with some understanding of biblical Hebrew.
Same as: RELIGST 321B

RELIGST 221D. Readings in Syriac Literature. 2-5 Units.
In recent years, there has been growing interest in the works of Syriac speaking Christians in antiquity and beyond. This course offers an introduction to the Syriac language, including its script, vocabulary and grammar, and a chance to read from a selection of foundational Syriac Christian texts.
Same as: JEWISHST 221D, JEWISHST 321D, RELIGST 321D

RELIGST 222B. Sufism Seminar. 3-5 Units.
Sufism through original texts and specialized scholarship. Prerequisite: ability to read at least one major language of Islamic religious literature (Arabic, Persian, Turkish, Urdu).
Same as: RELIGST 322B

RELIGST 223. 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 224. Classical Islamic Texts. 3 Units.
The course is based on readings in primary Arabic sources in the key fields of pre-modern Islamic scholarship. The list of readings and topics will depend on the interests of the students. In addition to focusing on the language, contents, and context of the texts covered, the course introduces genre-specific historical research methods. The reading selections may be derived from Qur’anic interpretation (tafsir), the hadith literature, adab, biographical dictionaries, fiqh, ta’rikh, kalams, or Sufism. Reading knowledge of Arabic is required.
Same as: RELIGST 324

RELIGST 226D. Jewish-Christian Relations in Antiquity. 1-2 Unit.
Constructions of identity, community, ethnicity: these reconsiderations frame the investigation of ancient Christian rhetoric and theology contra Iudaeos. This historical project will be set within the larger intellectual and cultural context of a) learned Graeco-Roman traditions of ethnic stereotyping; b) forensic rhetoric; and c) philosophical paideia; and these traditions will be considered within their larger social context of the Mediterranean ncity (I-III). Specifically, various Christian, and especially Latin traditions contra Iudaeos (IV-VI) will be studied.
Same as: CLASSGEN 126B

RELIGST 227. The Qur’an. 5 Units.
Early history, themes, structure, chronology, and premorden interpretation. Relative chronology of passages.
Same as: RELIGST 327

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

RELIGST 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, construct transnational communities, and position themselves as key political players.
Same as: AFRICAST 248, AFRICAST 348, HISTORY 248, HISTORY 348, RELIGST 330X

RELIGST 231X. Learning Religion: How People Acquire Religious Commitments. 4 Units.
This course will examine how people learn religion outside of school, and in conversation with popular cultural texts and practices. Taking a broad social-constructivist approach to the variety of ways people learn, this course will explore how people assemble ideas about faith, identity, community, and practice, and how these ideas inform individual, communal and global notions of religion. Much of this work takes place in formal educational environments including missionary and parochial schools, Muslim madrasas or Jewish yeshivot. However, even more takes place outside of school, as people develop skills and strategies in conversation with broader social trends. This course takes an interdisciplinary approach to questions that lie at the intersection of religion, popular culture, and education. May be repeat for credit.
Same as: AMSTUD 231X, EDUC 231, JEWISHST 291X
RELIGST 232. 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.
Same as: RELIGST 332

RELIGST 234X. Church, State, & Schools: Issues in Education & Religion.
4 Units.
This course will examine interactions between religion and education,
focus on both formal and experiential sites in which people and
communities explore, articulate, encounter, and perform religious
ideologies and identities. The class will focus on different religious
traditions and their encounters the institutions and structures of
education in American culture, both in the United States and as it
manifests in American culture transnationally.
Same as: AMSTUD 293, EDUC 293

4 Units.
What is the status of religion in modern life? Is the modern world
"secular" in some fundamental, irreversible way and what does this mean?
This course will explore these questions through variety of
readings from leading sociologists, philosophers, and anthropologists.
Our goal will be to understand in what ways industrialization, political
liberalization, the rise of technology, and the success of modern science
have been used to support the "secularization" thesis that the modern
West rendered religion a thing of the past. A central question to be asked
will be: do assessments of the place of religion in modernity necessitate
a philosophy of history i.e., a theory not only of historical change, but of
the meaning of this change as well? The course will begin by looking
at the origins of the theory of secularization from its beginnings in
Enlightenment attempts to understand the meaning of history. We will
then turn to contemporary debates over the term "secular" against its
counterpart, "religious," and the problems with their application to non-
Western societies. We will read works by Talal Asad, Saba Mahmood, Max
Weber, Charles Taylor, Jürgen Habermas, and Pope Benedict XVI.
Same as: RELIGST 335

RELIGST 239. Luther and the Reform of Western Christianity. 3-5 Units.
Luther's theology, ethics, biblical interpretation, and social reforms and
their significance for the remaking of Western Christianity. Readings
include Luther's own writings and secondary sources about Luther and
his world.
Same as: RELIGST 339

RELIGST 24. Sexuality, Gender, and Religion. 2 Units.
From ancient times to the present, religious texts, authority figures,
adherents, and critics have had a great deal to say about sexuality and
gender, with powerful impacts in personal, social and political spheres.
Today these debates are more wide ranging and public than ever. In
this lecture and discussion series, distinguished scholars from within
and beyond Stanford will consider how sexuality and gender become
religious in Judaism, Islam, Christianity, Hinduism, and Buddhism.
Same as: FEMGEN 24

RELIGST 245. Religion, Reason, and Romanticism. 5 Units.
The late 18th-century European cultural shift from rationalist to romantic
modes of thought and sensibility. Debates about religion as catalysts
for the new Zeitgeist. Readings include: the Jewish metaphysician,
Mendelssohn; the dramatist, Lessing; the philosopher of language and
history, Herder; the critical idealist, Kant; and the transcendental idealist,
Fichte.

RELIGST 246. Constructing Race and Religion in America. 4-5 Units.
This seminar focuses on the interrelationships between social
constructions of race, and social interpretations of religion in America.
How have assumptions about race shaped religious worldviews?
How have religious beliefs shaped racial attitudes? How have ideas
about religion and race contributed to notions of what it means to be
"American"? We will look at primary and secondary sources, and at the
historical development of ideas and practices over time.
Same as: AFRICAAM 236, AMSTUD 246, CSRE 246, HISTORY 256G,
HISTORY 356G, RELIGST 346

RELIGST 248. Chinese Buddhism in World Historical Perspective. 3-5
Units.
Shared cosmologies, trade routes, and political systems. Prerequisite:
background in Chinese or Japanese.
Same as: RELIGST 348

RELIGST 248A. Chinese Buddhism Beyond the Great Wall. 3-5 Units.
The thought, practice, and cultural resonance of the sorts of originally
Chinese Buddhism that flourished to the north and northwest of China
proper during the two to three centuries following the fall of the Tang
-i.e., under the Khitan Liao (907-1125) and the Tangut Xixia (1032-1227)
dynasties - with special emphasis on the later fortunes of the Huayan,
Chan, and Mijiao (Esoteric) traditions. Prerequisite: reading knowledge of
Chinese.
Same as: RELIGST 348A

RELIGST 25. Mystical Journeys: Beyond Knowing and Reason. 3 Units.
How makes a mystic a mystic? This question has many sides. Why do
we call someone a mystic? Is there such a thing as mystical experience?
Do experiences make a mystic? Do beliefs? Practices? Many religious
traditions have records of visionaries whose lives and writings open
windows on the more hidden and aspirational aspects of belief and
practice. These writings also take many forms: poems, letters, teachings,
and accounts of visions, which we will encounter in the course of
the quarter. Readings for the course will cover a cross-section of texts taken
from Christian, Jewish, Muslim, Buddhist, and Native American sources.

RELIGST 250. Classics of Indian Buddhism. 4 Units.
Texts in English translation including discourses (sutras), philosophical
treatises, commentaries, didactic epistles, hymns, biographies, and
narratives.

RELIGST 251. Readings in Indian Buddhist Texts. 3-5 Units.
(Graduate students register for 351.) Introduction to Buddhist literature
through reading original texts in Sanskrit. Prerequisite: Sanskrit.
Undergraduates register for 200-level for 5 units. Graduate students
register for 300-level for 3-5 units.
Same as: RELIGST 351

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

RELIGST 253. 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 353

RELIGST 254. Recent Contributions to Buddhist Studies. 3-5 Units.
This reading intensive course will examine nine areas in recent work in
Buddhist studies, including ethnography, archaeology, monasticism, the
study of "experience," and gender. May be repeated for credit.
Same as: RELIGST 354
RELIGST 255. Religion and Power in the Making of Modern South Asia. 3-5 Units.
This course examines the diverse ways that religious traditions have been involved in the brokering of power in South Asia from the late seventeenth century to the present day. We will examine the intersection of religion and power in different arenas, including historical memory, religious festivals, language politics, and violent actions. At the core of our inquiry is how religion is invoked in political contexts (and vice-versa), public displays of religiosity, and the complex dynamics of religion and the state. Among other issues, we will particularly engage with questions of religious identity, knowledge, and violence. Undergraduates must enroll in RELIGST 255 for 5 units. Graduate students must enroll RELIGST 355 for 3-5 units. HISTORY297F must be taken for 4-5 units. Same as: HISTORY 297F, RELIGST 355

RELIGST 258. Japanese Buddhist Texts. 3-5 Units.
Readings in medieval Japanese Buddhist materials. May be repeated for credit. Prerequisite: background in Japanese or Chinese. Same as: RELIGST 358

RELIGST 26. The Bible and its Interpreters. 4 Units.
Introduction to major stories, figures, and themes of the Christian Bible and their retellings in theological writing, art, literature, film, and music throughout the ages.

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

RELIGST 261A. Belief. 5 Units.
The post-Chritain (or post-modern) age has given rise to new forms of faith, ranging from secular humanism and cultural atheism to rediscovery of the transcendent in the cosmos and quantum mechanics. However, unlike the era of "Christendom," belief is no longer necessarily hinged to faith. This course explores the origins of this phenomenon in Thomas Aquinas, and then newer philosophical approaches to understanding belief, ranging from Charles Taylor and Talal Asad and their theories of the secular, to Catherine Bell and the role of practice in believing. Finally, we turn to the work of three contemporary theorists of religious belief: Gianni Vattimo, Jean-Luc Marion, and Richard Kearney, who endeavor to cast believing outside established theological categories, yet still speak of "god."
Same as: in a post-Christian Age

RELIGST 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 263. Judaism and the Body. 4 Units.
Representations and discourses of the body in Jewish culture; theories of body and ritual. Case studies of circumcision, menstrual impurity, and intersexuality. Readings include classical texts in Jewish tradition and current discussions of these textual traditions.

RELIGST 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 265. Creating the Universe: Buddhist Science, Ritual and Art. 5 Units.
Much of Buddhist ritual and art can usefully be thought of as technology-- physical pieces that, when arranged systematically, make a given practice effective. This class is about the Buddhist scientific perspectives underlying the production of such ritual and art in Tibet, Nepal, and India. The course is organized around cosmological and biological topics such as physical models of the universe, the types of beings that dwell in the world, and the cycles of life and death. Within these topics, we will investigate the relationships between sacred texts, ritual practices, and visual arts as the material culture of religion. Same as: RELIGST 365

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: tsheehan@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 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 271A. Dante's Spiritual Vision. 4-5 Units.
Poetry, ethics, and theology in Dante's Divine Comedy. Supplementary readings from classical authors such as St. Thomas Aquinas, and from modern writers, such as Jorge Borges. Fulfills capstone seminar requirement for the Philosophy and Literature tracks. Students may take 271A without taking 271B. Consent of the instructor required.

RELIGST 271B. Dante's Spiritual Vision. 4-5 Units.
Poetry, ethics, and theology in Dante's Divine Comedy. Supplementary readings from classical authors such as St. Thomas, and from modern writers, such as Jorge Borges. Fulfills capstone seminar requirement for the Philosophy and Literature tracks. Prerequisite: 271A.

RELIGST 272. Kant on Religion. 3-5 Units.
Critical examination of Kant's principle writings on religion against the backdrop of his general theoretical and practical philosophy and guided by the hypothesis that his philosophy of religion continues to offer significant insights and resources to contemporary theories of religion. Recent reassessments of Kant on religion in the secondary literature will also be read and discussed.
Same as: RELIGST 372

RELIGST 273. Historicism and Its Problems: Ernst Troeltsch, the Study of Religion, and the Crisis of Historicism. 3-5 Units.
Examination of the early twentieth-century historian of religion, philosopher of culture, sociologist of religion, Christian theologian, and philosopher of history, Ernst Troeltsch, within the context of the late nineteenth-century "crisis of historicism," i.e., the historicization and relativization of religious, ethical, social, and political norms. Attention to seminal theorists of history (Herder, Kant, Ranke, Hegel, Nietzsche) in the post-Enlightenment German intellectual tradition and the attempts of Christian and Jewish thinkers in the Weimar era (Barth, Gogarten, Rosenzweig, L. Strauss) to "overcome" the crisis wrought by a radically historical approach to human culture.
Same as: RELIGST 373

RELIGST 274. From Kant to Kierkegaard. 3-5 Units.
(Graduate students register for 374. Undergrads register for 274 for 5 units.) The philosophy of religion emerged from the European Enlightenment as a new genre of reflection on religion distinct from both dogmatic theology and rationalist dreams of a "natural" religion of reason. Neither beholden to pre-critical tradition, nor dismissive of what Thomas Nagel has termed "the religious attitude," this new, ostensibly secular, genre of religious thought sought to rethink the meaning of Christianity at a time of immense philosophical ferment. The main currents of religious thought in Germany from Kant's critical philosophy to Kierkegaard's revolt against Hegelianism. Emphasis on the theories of religion, the epistemological status of religious discourse, the role of history (especially the figure of Jesus), and the problem of alienation/reconciliation in seminal modern thinkers: Kant, Schleiermacher, Hegel, and Kierkegaard.
Same as: RELIGST 374

RELIGST 275. Kierkegaard. 3-5 Units.
(Graduate students register for 375.) Close reading of Kierkegaard's magnum opus, Concluding Unscientific Postscript to Philosophical Fragments, in its early 19th-century context.
Same as: RELIGST 375

RELIGST 277. The Later Heidegger: Art, Poetry, Language. 3 Units.
Lectures and seminar discussions of the problematic of the later Heidegger (1930 - 1976) in the light of his entire project. Readings from "On the Origin of the Work of Art" and Elucidations of Helderlin's Poetry. Same as: PHIL 234B, RELIGST 377

RELIGST 278. Heidegger: Confronting the Ultimate. 3-5 Units.
Heidegger's work on meaning, the self, and the sacred. Texts include Being and Time, courses and opuscula up to 1933, the Letter on Humanism, and Contributions of Philosophy.
Same as: RELIGST 378

RELIGST 279. After God: Why religion at all?. 4 Units.
God is dead, but where does religion come from? The end of the quest for God in twentieth century philosophy. Robert Bellah's Religion in Human Evolution plus seminal works of Heidegger, including Being and Time. 'What Is Metaphysics?' Nietzsche's Saying 'God is Dead.' N.B.: Class size limited. Apply early at tsheehan@stanford.edu.
Same as: RELIGST 379

RELIGST 279A. Heidegger on human being and God. 4 Units.
This lecture-seminar first raises the question of essential characteristics of human being, such as temporality, mortality, hermeneutics and the relation to meaning, and then, via readings from Karl Rahner, asks whether human being is open to a possible relation to a supernatural divinity.
Same as: RELIGST 379A

RELIGST 279X. American Jewish History: Learning to be Jewish in America. 2-4 Units.
This course will be a seminar in American Jewish History through the lens of education. It will address both the relationship between Jews and American educational systems, as well as the history of Jewish education in America. Plotting the course along these two axes will provide a productive matrix for a focused examination of the American Jewish experience. History students must take course for at least 3 units.
Same as: AMSTUD 279X, EDUC 279, HISTORY 288D, JEWISHST 297X

RELIGST 280. Schleiermacher. Reconstructing Religion. 3-5 Units.
Idealist philosopher, Moravian pietist, early German Romantic, co-founder of the University of Berlin, head preacher at Trinity Church, translator of Plato's works, Hegel's opponent, pioneer in modern hermeneutics, father of modern theology. Schleiermacher's controversial reconception of religion and theology in its philosophical context.
Same as: RELIGST 380

RELIGST 281. Asian Religions in America; Asian American Religions. 4 Units.
This course will analyze both the reception in America of Asian religions (i.e. of Buddhism in the 19th century), and the development in America of Asian American religious traditions.
Same as: AMSTUD 281, ASNAMST 281, RELIGST 381

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

RELIGST 283A. Heidegger, Hölderlin, and the Gods. 3-5 Units.
The radical transformations in Western notions of God between the death of Hegel and the birth of historical materialism, arguing that questions about theism and atheism, humanism, and history formulated in the period 1831-50 are still pertinent. Texts from Hegel, the young Hegelians, Feuerbach, and Marx on issues of God, history, and the social dimensions of human nature.
Same as: RELIGST 383A

RELIGST 290. Majors Seminar. 5 Units.
Required of all majors and combined majors. The study of religion reflects upon itself. Representative modern and contemporary attempts to "theorize," and thereby understand, the phenomena of religion in relation to meaning, and then, via readings from Karl Rahner, asks whether human being is open to a possible relation to a supernatural divinity.

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

RELIGST 298. Senior Colloquium. 5 Units.
For Religious Studies majors writing the senior essay or honors thesis. Students present work in progress, and read and respond to others. Approaches to research and writing in the humanities.

RELIGST 302. Islamic Studies Proseminar. 1-5 Unit.
Research methods and materials for the study of Islam. May be repeated for credit.
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 have evolved and how they inform Japanese modernity.
Same as: RELIGST 202A

RELIGST 303. Myth, Place, and Ritual in the Study of Religion. 3-5 Units.
Sources include: ethnographic texts and theoretical writings; the approaches of Charles Long, Jonathan Z. Smith, Victor Turner, Michael D. Jackson, and Wendy Doniger; and lived experiences as recounted in Judith Sherman's Say the Name: A Survivor's Tale in Prose and Poetry, Jackson's At Home in the World, Marie Cardinal's The Words to Say It, and John Phillip Santos, Places Left Unfinished at the Time of Creation.
Same as: RELIGST 203

RELIGST 304A. Theories and Methods. 4 Units.
Required of graduate students in Religious Studies. Approaches to the study of religion. Prerequisite: consent of instructor. May be repeat 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 308. Medieval Japanese Buddhism. 3-5 Units.
Japanese religion and culture, including Buddhism, Shinto, popular religion, and new religions, through the medium of film.

RELIGST 31. 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 312. Buddhist Studies Proseminar. 1-5 Unit.
Research methods and materials for the study of Buddhism. May be repeated for credit. Prerequisite: reading knowledge of Chinese or Japanese.

RELIGST 313X. The Education of American Jews. 4 Units.
This course will take an interdisciplinary approach to the question of how American Jews negotiate the desire to retain a unique ethnic sensibility without excluding themselves from American culture more broadly. Students will examine the various ways in which people debate, deliberate, and determine what it means to be an "American Jew". This includes an investigation of how American Jewish relationships to formal and informal educational encounters through school, popular culture, religious ritual, and politics.
Same as: EDUC 313, JEWISHST 393X

RELIGST 314. Seminar in Buddhist Historiography. 3-5 Units.
The focus of this course is on approaches to the past from within Buddhist traditions rather than modern academic writing on Buddhist history. We will briefly examine research on religious conceptions of the past in other religions before turning to the full range of Buddhist historiography, including writings from India, Ceylon, China, Tibet and Japan. The first half of the course will be dedicated to reading and discussing scholarship as well as some primary sources in translation. In the second half of the course, students will develop projects based on their interests, culminating in presentations and a research paper.

RELIGST 315A. Chinese Buddhism. 3-5 Units.
This course provides an overview of the major themes and historical developments in 2000 years of Buddhist history in China, from its early transmission from India to contemporary developments in the PRC, Taiwan and Hong Kong. Themes include monasticism, doctrine, popular devotion, state policy and the encounter with modernity.

RELIGST 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 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 32. Spiritualism and the Occult. 4 Units.
T.W. Stanford, Leland Jr.'s uncle, was on the original board of trustees for Stanford, and his will left money for founding psychic studies at Stanford. His apparitions, or occult séance objects are now in the University collections and he claimed to speak with Leland Jr. after his death through a séance encounter. The Stanfords were far from alone in engaging in occult practices. Millions of people in the nineteenth and early twentieth centuries 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. From spirit rapping to telepathy, its practitioners often drew a thin line between physics and metaphysics mixing the most recent technological innovations with traditions as diverse as Christianity, Jewish Kabbala, Buddhism, and Jainism.nnOur class will examine spirit photographs allegedly capturing images of dead relatives (and Satan himself), explore novels about outer space travel enabled by electrical beverages, read the account of a walking and talking seance table named "Mary Jane," and handle artifacts that TW Stanford used to communicate across the astral plane and beyond the grave. These sources will immerse us in a technologically modernizing world experiencing a new wave of global empires, a world in which spiritualists blend Eastern and Western mystical concepts, hitch spiritual understanding to the emerging prestige of the scientific, and focus on the unseen, inner, and mystical as the new frontier awaiting full revelation.

RELIGST 320. Religion and Literature. 4 Units.
Grad seminar in religion and literature—description to follow.

RELIGST 321. The Talmud. 4 Units.
Strategies of interpretation, debate, and law making. Historical contexts. Prerequisite: Hebrew.
Same as: RELIGST 221

RELIGST 321B. What is Talmud?. 5 Units.
In what sense can Talmud be studied as literature? Which voices can be identified? Concepts of author, editor, or redactor. The basic textual units of Talmud: sugya, chapter, and tractate. The sugya as literary genre. The aesthetic of talmudic dialectics.nnPrerequisite: reading Hebrew with some understanding of biblical Hebrew.
Same as: RELIGST 221B

RELIGST 321D. Readings in Syriac Literature. 2-5 Units.
In recent years, there has been growing interest in the works of Syriac-speaking Christians in antiquity and beyond. This course offers an introduction to the Syriac language, including its script, vocabulary and grammar, and a chance to read from a selection of foundational Syriac Christian texts.
Same as: JEWISHST 221D, JEWISHST 321D, RELIGST 221D

RELIGST 322B. Sufism Seminar. 3-5 Units.
Sufism through original texts and specialized scholarship. Prerequisite: ability to read at least one major language of Islamic religious literature (Arabic, Persian, Turkish, Urdu).
Same as: RELIGST 222B

RELIGST 324. Classical Islamic Texts. 3 Units.
The course is based on readings in primary Arabic sources in the key fields of pre-modern Islamic scholarship. The list of readings and topics will depend on the interests of the students. In addition to focusing on the language, contents, and context of the texts covered, the course introduces genre-specific historical research methods. The reading selections may be derived from Qur'anic interpretation (tafsir), the hadith literature, adab, biographical dictionaries, fiqh, ta'rikh, kalam, or Sufism. Reading knowledge of Arabic is required.
Same as: RELIGST 224

RELIGST 327. The Qur'an. 5 Units.
Early history, themes, structure, chronology, and premodern interpretation. Relative chronology of passages.
Same as: RELIGST 227

RELIGST 328S. The Study of the Midrash. 1-2 Unit.
Two-week block seminar; four sessions. Talmudic philology; development and transmission of the Talmudic text and manuscripts. Relationship between Midrash and Mishnah and between Mishnah and Tosefta; development of talmudic sugiot; relationship between the Babylonian and Palestinian Talmud.

RELIGST 329X. Advanced Paleography. 5 Units.
This course will train students in the transcription and editing of original Medieval and Early Modern textual materials from c. 1000 to 1600, written principally in Latin and English (but other European languages are possible, too). Students will hone their archival skills, learning how to describe, read and present a range of manuscripts and single-leaf documents, before turning their hand to critical interpretation and editing. Students, who must already have experience of working with early archival materials, will focus on the full publication of one individual fragment or document as formal assessment.
Same as: CLASSICS 216, HISTORY 315

RELIGST 32S. Buddhism in America. 3 Units.
This course examines the transmission, growth, and transformation of Buddhism in America from the nineteenth century to the present day. We will treat American Buddhism as a distinct regional variety of Buddhism with its own history, characteristics, and debates. Through select readings, films, discussions, and research, students will explore the main events and issues that have shaped the American encounter with Buddhism. We will learn the history of Buddhism in the United States, major traditions of American Buddhism, and contemporary issues and debates. Topics covered will include Orientalism, gender, race, science and meditation, and Buddhism in classrooms and prisons.
Same as: ASNAMST 32, CSRE 32H

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

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 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.
Same as: RELIGST 232

RELIGST 332X. Religion and Modernity. 5 Units.
What role has the category of religion played in the development of the modern state, both colonial and national? How have central concepts of liberal political thought, such as freedom, progress, and history depended on certain normative ideas of religion? Through various genealogical, historical, and ethnographic inquiries, this course examines how the category of religion has both subtended and disturbed formations of colonial and post-colonial modernity.
Same as: ANTHRO 347
RELIGST 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 335. Religion in Modern Society: Secularization and the Sacred. 4 Units.
What is the status of religion in modern life? Is the modern world "secular" in some fundamental, irreversible way and what does this mean? This course will explore these questions through variety of readings from leading sociologists, philosophers, and anthropologists. Our goal will be to understand in what ways industrialization, political liberalization, the rise of technology, and the success of modern science have been used to support the "secularization" thesis that the modern West rendered religion a thing of the past. A central question to be asked will be: do assessments of the place of religion in modernity necessitate a philosophy of history i.e., a theory not only of historical change, but of the meaning of this change as well? The course will begin by looking at the origins of the theory of secularization from its beginnings in Enlightenment attempts to understand the meaning of history. We will then turn to contemporary debates over the term "secular" against its counterpart, "religious", and the problems with their application, especially in the -Western societies. We will read works by Talal Asad, Saba Mahmood, Max Weber, Charles Taylor, Jürgen Habermas, and Pope Benedict XVI.
Same as: RELIGST 235

RELIGST 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 Spirituality and the Occult. 3-5 Units.
T.W. Stanford, Leland Jr.’s uncle, left money for founding psychic 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 339. Luther and the Reform of Western Christianity. 3-5 Units.
Luther’s theology, ethics, biblical interpretation, and social reforms and their significance for the remaking of Western Christianity. Readings include Luther’s own writings and secondary sources about Luther and his world.
Same as: RELIGST 239

RELIGST 340. Contemporary Religious Reflection. 3-5 Units.
Focus is on normative and prescriptive proposals by recent and contemporary philosophers and theologians, as opposed to the domination of Religious Studies by textual, historical, cultural, and other largely descriptive and interpretive approaches. Do such normative and prescriptive proposals belong in the academy? Has Religious Studies exercised its theological nimbus only to find contemporary religious reflection reappearing elsewhere in the university?

RELIGST 341. Comparative Perspectives on Classical Chinese Texts. 4-5 Units.
Classical Chinese texts, in prose and poetry, interpreted through comparative perspectives drawn from both inside and outside China. Consent of the instructor required.

RELIGST 345. Christianity Seminar. 3-5 Units.
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 movement 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 348. Chinese Buddhism in World Historical Perspective. 3-5 Units.
Shared cosmologies, trade routes, and political systems. Prerequisite: background in Chinese or Japanese.
Same as: RELIGST 248

RELIGST 348A. Chinese Buddhism Beyond the Great Wall. 3-5 Units.
The thought, practice, and cultural resonance of the sorts of originally Chinese Buddhist that flourished to the north and northwest of China proper during the two to three centuries following the fall of the Tang - i.e., under the Khitan Liao (907-1125) and the Tangut Xixia (1032-1227) dynasties - with special emphasis on the later fortunes of the Huayan, Chan, and Mijiao (Esoteric) traditions. Prerequisite: reading knowledge of Chinese.
Same as: RELIGST 248A

RELIGST 348B. Readings in the Corpus of Dharmaraksa. 3-5 Units.
The corpus of translation texts ascribed to Dharmaraksa (fl. ca. 265-308) represents an important milestone in the development of the Chinese Buddhist translation literature. In this course, students will read selections from Dharmaraksa's works, focusing on traces of the translation process, problems of interpretation, and what the texts reveal about the world in which they were composed. Ability to read classical Chinese is required. Some knowledge of Sanskrit and/or Gandhari is desirable, but not necessary.

RELIGST 349. Meditation and Mythology in Chinese Buddhism. 3-5 Units.
Readings in Chinese texts and English scholarly literature on issues such as specific techniques and hagiographical imagery in Chinese Buddhist traditions of self-cultivation. Prerequisite: background in Chinese or Japanese.

RELIGST 350. Modern Western Religious Thought Proseminar. 1-5 Unit.
Topics in recent and contemporary religious thought. May be repeated for credit.

RELIGST 351. Readings in Indian Buddhist Texts. 3-5 Units.
(Graduate students register for 351.) Introduction to Buddhist literature through reading original texts in Sanskrit. Prerequisite: Sanskrit. Undergraduates register for 200-level for 5 units. Graduate students register for 300-level for 3-5 units.
Same as: RELIGST 251
RELIGST 260 for 5 units. Graduate students must enroll RELIGST 360 for this course. It is cross-listed as RELIGST 260/360. Undergraduates must enroll in RELIGST 260/360.

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

Same as: RELIGST 253

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: CLASSICS 262, FEMGEN 262, RELIGST 262

RELIGST 265. Religion and Power in the Making of Modern South Asia. 3-5 Units.

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

Same as: HISTORY 297F, RELIGST 255

RELIGST 266. 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 262

RELIGST 267. 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.

RELIGST 268. Language, Scripture, and Community in Indian Religions. 4 Units.

Scripture has meant many things across religions and cultures: absolute truth, divine revelation, a manual for correct practice, a site of political contestation. In an age of rising religious fundamentalism around the globe, it is timelier than ever to reflect on the concept of divine revelation and how, as an artifact of language, scripture can generate religious meaning and move people to act with conviction. Does jiva only speak Sanskrit, the language of the Gods? Or is scripture the natural, spontaneous utterances of wandering poets who speak the language of the people? In this course, we will examine the category of scriptural revelation as articulated in South Asian religions, and how scriptural texts are recited and embodied, focusing in particular on how particular religious communities come to be defined by the language in which their scriptures were composed.
RELIGST 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: tsheehan@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

RELIGST 370. Comparative Religious Ethics. 4 Units.
The difference that the word religious makes in religious ethics and how it affects issues of genre. Theoretical analyses with examples from W. and E. Asia. Prerequisite: consent of instructor. Same as: RELIGST 270

RELIGST 371. Writing Religious History. 4-5 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. Same as: RELIGST 272

RELIGST 372. Kant on Religion. 3-5 Units.
Critical examination of Kant's principle writings on religion against the background of his general theoretical and practical philosophy and guided by the hypothesis that his philosophy of religion continues to offer significant insights and resources to contemporary theories of religion. Recent reassessments of Kant on religion in the secondary literature will also be read and discussed. Same as: RELIGST 272

RELIGST 373. Historicism and Its Problems: Ernst Troeltsch, the Study of Religion, and the Crisis of Historicism. 3-5 Units.
Examination of the early twentieth-century historian of religion, philosopher of culture, sociologist of religion, Christian theologian, and philosopher of history, Ernst Troeltsch, within the context of the late nineteenth-century “crisis of historicism,” i.e., the historicization and relativization of religious, ethical, social, and political norms. Attention to seminal theorists of history (Herder, Kant, Ranke, Hegel, Nietzsche) in the post-Enlightenment German intellectual tradition and the attempts of Christian and Jewish thinkers in the Weimar era (Barth, Gogarten, Rosenzweig, L. Strauss) to “overcome” the crisis wrought by a radically historical approach to human culture. Same as: RELIGST 273

RELIGST 374. From Kant to Kierkegaard. 3-5 Units.
(Graduate students register for 374. Undergrads register for 274 for 5 units.) The philosophy of religion emerged from the European Enlightenment as a new genre of reflection on religion distinct from both dogmatic theology and rationalist dreams of a “natural” religion of reason. Neither beholden to pre-critical tradition, nor dismissive of what Thomas Nagel has termed “the religious attitude,” this new, ostensibly secular genre of religious thought sought to rethink the meaning of Christianity at a time of immense philosophical ferment. The main currents of religious thought in Germany from Kant’s critical philosophy to Kierkegaard’s revolt against Hegelianism. Emphasis on the theories of religion, the epistemological status of religious discourse, the role of history (especially the figure of Jesus), and the problem of alienation/reconciliation in seminal modern thinkers: Kant, Schleiermacher, Hegel, and Kierkegaard. Same as: RELIGST 274

RELIGST 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 375. Kierkegaard. 3-5 Units.
(Graduate students register for 375.) Close reading of Kierkegaard’s magnum opus, Concluding Unscientific Postscript to Philosophical Fragments, in its early 19th-century context. Same as: RELIGST 275

RELIGST 377. The Later Heidegger: Art, Poetry, Language. 3 Units.
Lectures and seminar discussions of the problematic of the later Heidegger (1930 - 1976) in the light of his entire project. Readings from "On the Origin of the Work of Art" and Elucidations of Holderlin's Poetry. Same as: PHIL 234B, RELIGST 277

RELIGST 378. Heidegger: Confronting the Ultimate. 3-5 Units.
Heidegger’s work on meaning, the self, and the sacred. Texts include Being and Time, courses and opuscula up to 1933, the Letter on Humanism, and Contributions of Philosophy. Same as: RELIGST 278

RELIGST 379. After God: Why religion at all?. 4 Units.
God is dead, but where does religion come from? The end of the quest for God in twentieth century philosophy. Robert Bellah's Religion in Human Evolution plus seminal works of Heidegger, including Being and Time, 'What Is Metaphysics?" 'Nietzsche's Saying 'God is Dead': 'N.B.: Class size limited. Apply early at tsheehan@stanford.edu. Same as: RELIGST 279

RELIGST 379A. Heidegger on human being and God. 4 Units.
This lecture-seminar first raises the question of essential characteristics of human being, such as temporality, mortality, hermeneutics and the relation to meaning, and then, via readings from Karl Rahner, asks whether human being is open to a possible relation to a supernatural divinity. Same as: RELIGST 279A

RELIGST 380. Schleiermacher: Reconstructing Religion. 3-5 Units.
Idealist philosopher, Moravian pietist, early German Romantic, co-founder of the University of Berlin, head preacher at Trinity Church, translator of Plato’s works, Hegel’s opponent, pioneer in modern hermeneutics, father of modern theology. Schleiermacher's controversial reconception of religion and theology in its philosophical context. Same as: RELIGST 280

RELIGST 381. Asian Religions in America; Asian American Religions. 4 Units.
This course will analyze both the reception in America of Asian religions (i.e. of Buddhism in the 19th century), and the development in America of Asian American religious traditions. Same as: AMSTUD 281, ASNAMST 281, RELIGST 281

RELIGST 383A. Heidegger, Hölderlin, and the Gods. 3-5 Units.
The radical transformations in Western notions of God between the death of Hegel and the birth of historical materialism, arguing that questions about theism and atheism, humanism, and history formulated in the period 1831-50 are still pertinent. Texts from Hegel, the young Hegelians, Feuerbach, and Marx on issues of God, history, and the social dimensions of human nature. Same as: RELIGST 283A

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 Modern Religious Thought, Ethics, and Philosophy. 1-15 Unit.
Independent study in Modern Religious Thought, Ethics, and Philosophy. May be repeated for credit. Prerequisite: consent of instructor.

RELIGST 389. Individual Work for Graduate Students. 1-15 Unit.
May be repeated for credit. Prerequisite: consent of instructor.

RELIGST 390. Teaching Internship. 3-5 Units.
Required supervised internship for PhDs.

RELIGST 391. Teaching Religious Studies. 3 Units.
Workshop/seminar for doctoral students in Religious Studies and adjacent fields designed to cultivate methods for teaching Religious Studies in an academic setting.

RELIGST 392. Paper in the Field. 1-15 Unit.
Prerequisite: consent of graduate director. May be repeated for credit.

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

RELIGST 399. Readings in Theories and Methods. 1-5 Unit.
Directed readings in secondary literature for Religious Studies doctoral students. May be repeated for credit.

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 53. Exploring Jewish Spirituality. 4 Units.
It was once accepted as fact that Judaism is a purely 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 and core ideas of Jewish mysticism and spirituality, tracking their development from the Hebrew Bible to the present day. Close attention will be paid to the sources' historical context, and we will also engage with broader methodological questions regarding the academic study of religion and the comparative approach to mysticism.

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

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

RELIGST 65. Exploring Global Christianity. 4 Units.
Explore the world's largest religion as a multicultural, global faith, with attention to Christianity's origins, spread and impact around the world up to the present. Special attention to recent shifting demographics leading to declining numbers in mainline Christian denominations in North America and Europe and the rapid expansion of Christianity in Africa, Asia, and South America; the explosion of international Pentecostalism and other new Christians; Christianity, global politics, and the global economy; Christian-Muslim relations and conflicts.

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 71. Jews and Christians: Conflict and Coexistence. 3 Units.
The relationship between Judaism and Christianity has had a long and controversial history. Christianity originated as a dissident Jewish sect but eventually evolved into an independent religion, with only tenuous ties to its Jewish past and present. Since the Holocaust, Jews and Christians have begun the serious work of forging more meaningful relationships with each other. This course explores the most significant moments that have shaped the relationship between Judaism and Christianity and examines some of the theological complexities imbedded in these traditions, while searching constructive ways of situating oneself amidst such complexities.

Same as: JEWISHST 71

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

RELIGST 802. TGR Dissertation. 0 Units.

RELIGST 81. Exploring Indian Religions. 4 Units.
This course provides an overview of Indian religious traditions, including Hinduism, Buddhism, Jainism, Islam, and Sikhism. We will spend approximately half the course on Hindu thought and traditions from the Vedic period until the present day, emphasizing the diverse forms of this religion in different times and places. The second half of the course will be devoted to religions that emerged in South Asia (e.g., Jainism) and those that came to find a home and particular forms of expression on the subcontinent (e.g., Islam). Throughout students will read selections from a range of theological texts, epics, and literature that have permeated many aspects of daily religious life in India. We will also emphasize ritual activities, visual experiences in temples, and networks of pilgrimage places that dot the subcontinent. We will often pair primary sources (in translation) with later interpretations and impacts of those texts in modern South Asia. We will also survey the modern incarnations of particular Indian religious traditions throughout South Asia and the diaspora. By the conclusion of this course, students will be conversant with the texts, beliefs, and practices of the major Indian religions in their cultural and historical contexts and also have a working knowledge of basic categories important for the study of religion more broadly.

RELIGST 82. Exploring Christianity. 4 Units.
Historical and contemporary Christianity from four viewpoints: ritual and prayer; sacred texts and creeds; ethics and life; and community governance.

RELIGST 86. Exploring the New Testament. 4 Units.
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 temper tantrums while killing (and later resurrecting) his classmates, peruse ancient marriage guides, 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 seminar 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 that wrote them, you will learn about the content and history of the Bible, 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 9N

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 fieldtrip 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

RELIGST 9N. What Didn’t Make it into the Bible. 3 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 was 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 seminar 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 that wrote them, you will learn about the content and history of the Bible, 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 9N