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I. Why Study Religion?

The Study of Religion is an academic discipline that borrows social scientific and humanistic methods in order to interpret religious phenomena worldwide. Scholars of religion use a range of tools: historical methods to think about how religions change over time; comparative methods to analyze rituals or texts in different religions; anthropological methods to study how religion shapes human cultures and societies. Still others use literary-critical methods to understand religious texts and how they are used. It is a diverse, creative field in which scholars talk across disciplinary boundaries. Due to this interdisciplinary approach, the Study of Religion attracts creative, versatile students willing to learn different ways of thinking about and interpreting human life and culture.

The religion concentration at Harvard allows students to explore some of the most profound issues that face human beings. In our program students have access to a range of human experiences that have produced much of the greatest literature of the world, inspired its art and philosophy, and shaped its moral consciousness. Religion concentrators consider issues like the meaning of community, the nature of human nature, the problem of God and the meaning of life, suffering and death. Our program is unique in allowing students to ponder these “big” questions in rigorous, critical ways.

Students do this work within the context of a well-organized tutorial program that is one of the best on campus. We have tutorials for sophomores, juniors, and seniors, all of which are taught by faculty members and advanced graduate students. All tutorials are small-group or one-on-one. Sophomore tutorials introduce students to religious phenomena and the tools scholars use to interpret them. Junior tutorials allow students to pursue topics of interest in small groups focused on close reading and writing skills. Senior tutorials prepare students to complete an honors thesis by early April. All thesis-writing seniors have three advisors—a faculty advisor, a graduate-student advisor and the Assistant Director of Undergraduate Studies.

As a small concentration at Harvard, the Study of Religion is an intimate community within a much larger university. Religion students regularly interact with faculty members and graduate students who share their interests. Tutorials are small (sometimes one-on-one) and are often tailored to student interests. Student satisfaction with tutorials and with academic advising in general is consistently high in our program. Our small concentration gives students unique opportunities to know other students and faculty.

Concentrators pursue many careers after graduation: business, law, medicine, public service, teaching, scholarship. Religion students find that their studies give them important skills. They learn to read texts closely and critically, think about deep, philosophical questions, analyze arguments and appreciate the diversity of human experience. These are important skills to bring to any field or profession.

II. Using this Handbook

This handbook is the standard reference work for requirements, rules and advising procedures in the Study of Religion. Faculty advisors and tutorial leaders will assume students are familiar with it. Please read its contents carefully and keep an updated copy on your shelf. Every fall it is updated, so be sure get a revised version each year.

Additional information can be found on the website: www.fas.harvard.edu/~csrel/

III. Admission

The Study of Religion is open to all students and no longer requires an application for admission. However, students considering concentrating in religion are encouraged to contact the Director of Undergraduate Studies, Tamsin Jones, at 617-496-1018 or tamsin_jones@harvard.edu. She is available anytime to talk to students about the concentration.

IV. Joint Concentrations

Joint concentrations are possible in two configurations: 1) religion as the primary field and 2) religion as the secondary field. (Section XI has examples of both.) The choice between these options naturally affects one's degree requirements. In both cases, students must complete a senior honors thesis. If religion is a secondary field, procedures for undertaking and completing the thesis (including general and oral exams) are dictated by the primary department. If religion is the primary field, the thesis and oral exam are administered by the religion program.

Students can combine religion with a number of different fields. In the past, Religion concentrators have joined with Social Studies, English, History, History of Art and Architecture, Music, Government, Philosophy and other undergraduate concentrations. Students interested in a joint concentration should talk to the Director of Undergraduate Studies.

V. Religion as a Secondary Field

Students are also welcome to study religion as a secondary field. Unlike the two joint concentration options outlined above, declaring religion as a secondary field does not require the writing of an honors thesis. Like the concentration, the secondary field requires a combination of a) focused work in one area (a religious tradition, geographic region, or approved theme); and b) comparative or methodological courses that provide a broader framework for considering the tradition on which a student will focus. Possible focus areas include religious traditions of the world (such as Buddhism or Islam), geographic regions (such as South Asia), or approved thematic approaches. Approved thematic areas depend on available faculty and course offerings, and currently include Religion and Politics and Religion and Gender.

VI. Advising

Every religion concentrator has a faculty advisor who signs his/her study card and is available for consultation. In most cases, academic advisors share intellectual interests with their advisees.

Concentrators meet with their advisors at the start of each term to discuss their concentration plan and intellectual interests.

The Director of Undergraduate Studies makes all advising assignments and manages all advising relationships. If you would like to request a specific advisor, or if you have general questions about advising, please contact the Director of Undergraduate Studies.

Academic advising for seniors is done within the context of the thesis-writing senior tutorial (Rel. 99). For this reason, all seniors have as their academic advisor the Assistant Director of Undergraduate Studies, who oversees both the senior thesis program for concentrators in the honors track and the development of cohesive plans of study for all the concentrators.

VII. Basic Requirements: An Overview

The Study of Religion offers an honors and a non-honors track. Students in the honors track need 14 half-courses of concentration credit to graduate. Students in the non-honors track need 12 half-courses of concentration credit to graduate. For all the concentrators, 12 half-courses are distributed as follows:

- one introductory religion course (Rel. 11-20)
- one semester of sophomore tutorial (Rel. 97)
- one semester of junior tutorial (Rel. 98)
- nine other religion courses

Students in the honors track also enroll in:

- two semesters of senior tutorial (Rel. 99a and 99b)

Students who wish to be considered for honors in the Study of Religion must write an honors thesis and participate in Senior Seminar (Religion 99). In order to be eligible to write a thesis, students must maintain a minimum average in the concentration of B+. Particularly because the thesis is optional and is intended for students pursuing exceptional levels of achievement, we expect students to have developed, with the guidance of their advisors and mentors, the necessary competencies for their work, among them linguistic skills, fieldwork preparation, and archival practice.

Note that the requirements for a joint concentration with religion as a secondary field are quite different from the requirements described in this section. See the requirements for Concentration Plan D in section XI.

Note as well that the requirements for students declaring religion as their secondary field (but not as a joint concentration) are also quite different than those described above. See the requirements for Religion as a Secondary Field in Section XI.

Students in religion are exempt from four Core areas: 1) Foreign Cultures; 2) Literature and Arts C; 3) Moral Reasoning; and 4) either Historical Studies A, Historical Studies B or Social Analysis. It is possible to “double-count” a Core course—in other words, it 0

Please note that in addition to Religion 99a and 99b (which is graded SAT/UNSAT), one half-course taken SAT/UNSAT at Harvard can be counted for concentration credit.

VIII. Introductory Courses

An introductory course in the Study of Religion is required of all concentrators. Since these courses introduce students to key thinkers and issues in the Study of Religion, students should take them sometime in their first three semesters at Harvard. Introductory courses usually have special discussion sections for students considering religion as a concentration. The current roster of introductory courses is as follows:

Religion 11: World Religions: Diversity and Dialogue

An introduction to five of the world's religious traditions—Hindu, Buddhist, Jewish, Christian and Muslim—through the lens of modern adherents and interpreters. How do people in each tradition articulate their faith in the context of the modern world and its forms of globalization? How do they think about the challenges of religious pluralism? This course investigates questions of religious difference and introduces critical problems of interpretation in the study of religion.

Religion 14: Comparative Religious Ethics (NB: now Moral Reasoning 76)

A comparative examination of conceptions of the moral self and ways of thinking and acting ethically within the framework of three religious traditions: Hinduism, Buddhism, and Christianity. These issues are explored in part by examining a number of contemporary moral problems while making use of a wide range of sources, including ethnographies, narratives, prescriptive codes, and the works of contemporary ethicists from each tradition.

Religion 16: Religious Dimensions in Human Experience

A critical introduction to major themes in the history of religions including religious experience, cosmic cities, ritual violence, charisma, ancestors and ghosts, the death of God(s), search for the soul, identity and ethnicity. A robust study of religious claims in Judeo-Christian, Islamic, Hindu traditions and Latin American and African American Religions by reading Toni Morrison, Tomas Eloy Martinez, Diana Eck, Mircea Eliade, Leila Ahmed, and others.

Religion 17: Myth in History: An Introduction to Religion and to the Study of Religion

W. C. Smith said, “the mythical can be seen as what has made human history human.” Taking up this idea, this course considers myth as a basic religious phenomena; introduces four religious complexes (Ancient Greek, Christian, Islamic, and Hindu) by looking at the place of myth in each; traces the role that the category of myth has played in the academic study of religion; explores the place of myth in modern critical thinking.

Religion 19: Religious Belief and Moral Action

An exploration of the relationship between religion and morality. Basic ethical concepts in Christianity, Hinduism, and Buddhism will be studied in relationship to their cosmological, epistemological, and theological frameworks. The course will explore the concepts of virtue, love, justice, nonviolence, and the moral exemplar through the life and writing of Dorothy Day,

Martin Luther King Jr., Malcolm X, Mahatma Gandhi, Abd al-Ghaffar Khan, and Thich Nhat Hanh.

IX. The Tutorial System

Tutorials are the spine of our program. They are designed as a sequence of small seminars focused on critical thinking and writing skills. They are our most important courses, and students should treat them as such. Sophomore tutorial is usually taught by faculty members; junior tutorials by advanced graduate students; and senior thesis advising is done by both graduate students and faculty.

Students entering the concentration late can make up religion tutorials. Only in rare instances can they be replaced by other courses.

A. Sophomore Tutorial

The sophomore tutorial (Rel. 97) is a required seminar for all sophomores and new junior concentrators. Its purpose is to introduce students to different methods and theories in the Study of Religion. The course introduces students to major themes and arguments that have defined the field—including, for example, arguments about the nature of religion, ritual, myth, scripture and culture. Our hope is that sophomore tutorial also will help students narrow their range of interests, preparing them for more in-depth work in their junior and senior years. By the end of the sophomore year, students will have been introduced to the field and to the analytical tools scholars use to interpret religious phenomena.

In sophomore tutorial students will have opportunities to raise general questions and test ideas in a congenial, collaborative atmosphere. Responsibility for leading discussion is shared. One of the unofficial (but no less important) benefits of the tutorial is that it develops an *esprit de corps* among new members of the concentration.

Writing is a key component of work in the sophomore tutorial; students submit short and medium-length papers and receive detailed feedback on style and content. Of course, the pursuit of clear expository writing will continue in later years, but the process begins in earnest sophomore year. Students should devote their full energies to keeping up with readings and assignments, and they should participate actively in discussions.

B. Junior Tutorial

The junior tutorial is an opportunity for students to work closely with a tutor and one to four other students on a specific topic in the Study of Religion. The tutorial should be within the student's major tradition (or in one of the two in the case of students in Option A). Juniors have the option of taking a second tutorial. Students wishing to pursue this option should discuss it with the Director of Undergraduate Studies.

The purposes of junior tutorials are: 1) to read primary texts closely and critically; 2) to engage in rigorous discussion of these texts and the issues they raise; 3) to refine writing skills by

writing papers and revising them; and 4) to help students explore in greater depth a topic they are considering for their thesis.

In short, junior tutorials help students read texts carefully and make persuasive arguments about them. They also are an opportunity for students to begin work on an area of special academic interest.

The most important part of the junior tutorial is the work assigned for each and every week, and tutorial preparation should have top priority in a student's studies. In addition, students will usually use the tutorial as a context in which to write the junior paper (see section XII below).

C. Senior Tutorial

The senior tutorial is year-long, graded SAT/UNS, and it culminates in the completion and submission of the senior honors thesis. By the end of the junior year, a student should discuss with the Director of Undergraduate Studies, the Assistant Director of Undergraduate Studies, and other faculty whether he/she intends to pursue a thesis. If the student elects to write a thesis at this point, she/he should be able to articulate a general topic and have some idea who might serve as effective advisors for the project. Students are expected to speak with possible thesis advisors near the end of their junior year and, if possible, line up thesis advisors for the senior year. Students need to choose both a graduate student and a faculty advisor. The Director of Undergraduate Studies, and especially the Assistant Director of Undergraduate Studies, often help in this process.

During the senior year students are expected to meet with their graduate student advisors about once a week to discuss work in progress. They meet with faculty advisors less often, usually once a month. In order to receive SAT in Religion 99 for the fall term, students must submit one chapter of their senior thesis. Submission and acceptance of the senior thesis fulfills the Religion 99 requirement for the spring term.

In addition to meeting with thesis advisors, which is a required part of Religion 99, seniors meet bi-weekly for a "Senior Seminar" to discuss and develop research and writing skills. This seminar is organized and run by the Assistant Director of Undergraduate Studies.

X. Independent Reading: Religion 91r

Religion 91r is a course of supervised reading and research on a special topic in the Study of Religion. The 91r permits individuals or small groups to examine subjects that cannot be studied in regular courses. It involves reading and written work, both of which are evaluated by the director with a letter grade and written comments.

Students who wish to enroll in a 91r must give the Director of Undergraduate Studies a petition, signed by the proposed faculty director, that describes the reading and written work to be completed. The 91r petition is available from the Director of Undergraduate Studies. The Director of Undergraduate Studies must approve all Religion 91r proposals **prior to study card registration.**

Religion 91r is normally open only to concentrators. The director of the course must be a member of the Harvard faculty—though exceptions to this rule may, in some cases, be authorized by the Director of Undergraduate Studies.

XI. Concentration Plans: Options A, B, C and D; Religion as a Secondary Field

In the Study of Religion students are required to select one of four Concentration Plans. **Option A** allows students to study two traditions in depth. Students in Option A might examine comparative themes (e.g., pilgrimage, ritual, myth and so on) across two traditions; they might study interreligious contact or change; or they might engage in some other comparative project. Ideally, Option A students do senior theses that combine both of their traditions.

Option B allows students to focus on one tradition; the “General, Comparative, Methodological” requirement here is augmented slightly to ensure that students are exposed to comparative themes and different methodologies.

The last two options, **Options C and D**, are for joint concentrators. **Option C**, Religion and an Allied Field, is for students who have a joint concentration with religion as their primary field. **Option D** is for students who have a joint concentration with religion as a secondary field.

Students can choose from ten approved major traditions when filling out their Concentration Plan: Ancient Near Eastern/Israelite, Buddhist, Christian, East Asian, Greek-Hellenistic-Roman, Hindu, Islamic, Judaic, modern Western, South Asian. It is possible to substitute other traditions, depending on faculty and course offerings. At the beginning of each school year, students are asked to complete a Concentration Plan and discuss this form with their advisors. The four Concentration Plan forms follow.

Students are also welcome to study **Religion as a Secondary Field**. Unlike the two joint concentration options outlined above, declaring Religion as a Secondary Field does not require the writing of an honors thesis. Like the concentration, the secondary field requires a combination of a) focused work in one area (a religious tradition, geographic region, or approved theme); and b) comparative or methodological courses that provide a broader framework for considering the tradition on which a student will focus. Possible focus areas include religious traditions of the world (such as Buddhism or Islam), geographic regions (such as South Asia), or approved thematic approaches. Approved thematic areas depend on available faculty and course offerings, and currently include Religion and Politics and Religion and Gender.

**Comparative Study of Religion
Harvard University**

CONCENTRATION PLAN

Option A: Two Major Traditions in Comparative Context

Name: _____ Class: _____
Email: _____ Date: _____

Please provide the following information in subsequent order:

1) Course Number and Title; 2) Instructor; 3) Grade/or when to be taken

General, Methodological, Comparative (3 half-courses):

1. Rel 11-18 _____
2. Rel 97 Sophomore Tutorial _____
3. _____

Tradition A (5 half-courses): _____

1. Rel 98 Junior Tutorial _____
2. _____
3. _____
4. _____
5. _____

Tradition B (4 half-courses): _____

1. _____
2. _____
3. _____
4. _____

Honors Track:

1. Rel 99a Senior Seminar/Thesis _____
2. Rel 99b Senior Seminar/Thesis _____

Advisor _____

**Comparative Study of Religion
Harvard University**

**CONCENTRATION PLAN
Option B: One Major Tradition in Comparative Context**

Name: _____ Class: _____
Email: _____ Date: _____

Please provide the following information in subsequent order:

1) Course Number and Title; 2) Instructor; 3) Grade/or when to be taken

General, Methodological, Comparative (4 half-courses):

1. Rel 11-18 _____
2. Rel 97 Sophomore Tutorial _____
3. Tradition other than major _____
4. _____

Major Tradition (10 half-courses): _____

1. Rel 98 Junior Tutorial _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____

Honors Track:

1. Rel 99a Senior Seminar/Thesis _____
2. Rel 99b Senior Seminar/Thesis _____

Advisor _____

**Comparative Study of Religion
Harvard University**

CONCENTRATION PLAN

Option C: Joint Concentration with Religion as the Primary Field

Name: _____ Class: _____

Email: _____ Date: _____

Please provide the following information in subsequent order:

1) Course Number and Title; 2) Instructor; 3) Grade/or when to be taken

General, Methodological, Comparative (3 half-courses):

1. Rel 11-18 _____
2. Rel 97 Sophomore Tutorial _____
3. _____

Major Tradition (5 half-courses): _____

1. Rel 98 Junior Tutorial _____
2. _____
3. _____
4. _____
5. _____

Secondary Field (at least 4 half-courses): _____

1. _____
2. _____
3. _____
4. _____

Honors Track:

1. Rel 99a Senior Seminar/Thesis _____
2. Rel 99b Senior Seminar/Thesis _____

Advisor _____

**Comparative Study of Religion
Harvard University**

**Comparative Study of Religion
Harvard University**

CONCENTRATION PLAN

Option D: Joint Concentration with Religion as a Secondary Field

Name: _____ Class: _____
Email: _____ Date: _____

Please provide the following information in subsequent order:

- 1) Course Number and Title; 2) Instructor; 3) Grade/or when to be taken

General, Methodological, Comparative (3 half-courses):

1. Rel 11-20 **OR** Rel 97 Sophomore Tutorial _____
2. _____
3. _____

Major Tradition (4 half-courses): _____

1. _____
2. _____
3. _____
4. _____

* Students may take a Junior Tutorial and are strongly encouraged to do so.

Advisor _____

**Comparative Study of Religion
Harvard University**

RELIGION AS A SECONDARY FIELD PLAN

Name: _____ Class: _____
Email: _____ Date: _____

Please provide the following information in subsequent order:

- 1) Course Number and Title; 2) Instructor; 3) Grade/or when to be taken

General, Methodological, Comparative (2 half-courses):

1. Rel 11-20 **OR** Rel 97 Sophomore Tutorial _____
2. _____

Major Tradition/Area of Inquiry (4 half-courses): _____

1. _____
2. _____
3. _____
4. _____

Director of Undergraduate Studies _____

XII. The Junior Paper

All juniors will complete a junior paper. The junior paper provides an opportunity to engage in an extended research project leading to a substantial piece of scholarship (approximately 25 pages). The paper should address a significant question or problem in the Study of Religion. It must engage both primary and secondary sources and be explicit regarding the methodology utilized. The final product should be the polished result of multiple drafts and rewriting.

Most often, students will write their junior paper in the context of the junior tutorial. In exceptional circumstances, arrangements can be made to write the paper in the context of a seminar. Students are encouraged to use this project as a starting point for the senior thesis.

XIII. The Senior Thesis

The honors thesis is an opportunity to study in detail one area of interest. Students who elect to write a thesis should regard it as the culmination of years of reading, analyzing, and making arguments about religion. As noted above, in order to be eligible to write a thesis, students must maintain a minimum average in the concentration of B+.

Due to the nature of our field, the subject matter of religion theses varies widely. In all cases, individual theses should be specific enough to allow for depth of treatment, while not so narrowly construed that they lose sight of broader issues in the Study of Religion. This is particularly important because one (of three) of your thesis readers will be chosen from another field within the Study of Religion. Depending on your concentration plan, your thesis may focus on a topic solely within one tradition; or it may involve either two traditions or one tradition and an allied field; it may be focused on a single tradition but deal with an issue that involves the comparative study of religious phenomena from other religious traditions as well.

For more information on the thesis, please refer to the Senior Honors Thesis Handbook.

All concentrators are expected to designate the general topic of the thesis by early May of the junior year. A prospectus that has been approved and signed by the senior thesis advisor is due in late September of the senior year. The prospectus should include a tentative title, a one- to two-page description of the specific subject matter, and a bibliography. One chapter of the thesis is due in November. Other chapters are due in December and February. The completed thesis, which should be 50-80 pages, is due in early April. For the complete schedule of dates for the current year, see the Senior Honors Thesis Handbook.

The Assistant Director of Undergraduate Studies oversees the thesis-writing process and leads Rel. 99, the senior tutorial on thesis-writing.

Past Senior Theses

The Assistant Director of Undergraduate Studies has hard copies of many past theses that are available for students to borrow. Looking through old theses may stimulate ideas for a topic or give you ideas about how to organize or write your own thesis. Some titles of recent senior theses include:

“The Ebb and Flow of Peace: Hindu-Muslim Relations in Hyderabad.” (2009) Adviser: Diana Eck

“First Timothy and the Question of Women’s Leadership in the Church: An Analysis of Evangelical Biblical Hermeneutics.” (2009) Adviser: Laura Nasrallah

“At the Fault Lines: Muslim Women, Secularism and Identity in Reunified Germany.” (2008) Adviser: Melanie Adrien

“A Godly Use of Force: Christianity and Violence in the Army of God.” (2008) Adviser: Ronald Thiemann

“‘We Are One Body in Christ’: The History of the Women’s Ordination Movement in the Roman Catholic Church.” (2008) Adviser: Francis Schüssler Fiorenza

“Facing the Empress: Modern Representations of Women, Power and Ideology in Dynastic China.” (2007) Adviser: Michael Puett

“Spiritual States: Mysticism, Interpretation, and the Neurosciences.” (2006) Adviser: David Lamberth

“The Rituals Associated with *Rinchen Rilbu*, or Tibetan Precious Pills.” (2006) Adviser: Janet Gyatso

“Living the Mission: The Catholic Church and Human Rights in Peru.” (2005) Adviser: Thomas A. Lewis

“‘Maybe I Did Not Live As I Should’: An Analysis of Tolstoy’s Christian Ethic in His Post-Conversion Literature.” (2004) Adviser: Julie Buckler

Patti Li, “Constructing Conflict: Israeli and Palestinian Conceptions of the Role of Religion in the Disagreement over the Temple Mount/Haram al-Sharif.” (2002)

Ignacio Prado, “Making Kafka Happy: An Experiment in Recapturing the Joy in God’s Death and Modernity.” (2001)

XIV. Grants and Fellowships: Funding for Thesis Research

In preparing for senior thesis work, religion concentrators have often chosen to conduct research in the summer. For example, one student studying Buddhism lived in a Zen monastery in southern Japan for three months; another student working on modern Christianity did fieldwork among Christian activists in Nicaragua; still another student spent a summer tracing the headwaters of the Ganges and studying popular Hinduism. Harvard has a number of institutes and centers that provide summer research grants for undergraduate fieldwork and research. Depending upon the project, a student may apply for grants from the Center for African Studies, the Center for Middle Eastern Studies, the Edwin O. Reischauer Institute of Japanese Studies, the Henry Rosovsky Undergraduate Research Fund, the David Rockefeller Center for Latin American and Iberian Studies, the Center for International Affairs, and the Josephine Murray Traveling Fellowship Program of Radcliffe College. For more information students should consult fellowship tutors in the undergraduate houses and fellowships advisors at the Office of Career Services.

XV. Oral Exam

The oral examination is a chance for students to respond to comments they received on their thesis. In the oral exam students meet with their thesis readers and have a chance to address their questions or concerns. Oral exams are usually an hour long and are typically scheduled in late April.

XVI. Prizes

Study of Religion Senior Thesis Prizes. These are small monetary prizes given out for religion theses of highest distinction. These prizes are presented at the end of the academic year.

Thomas T. Hoopes Prize. This is a prize open to all undergraduates doing outstanding scholarly work on any topic. The fund provides undergraduate thesis prizes that are given with the purpose of "promoting, improving and enhancing the quality of education." Undergraduates must be nominated by their thesis supervisors.

There are other Harvard College prizes available for outstanding theses and essays. Please consult the Office of Secretary, Faculty of Arts and Sciences. This office also has a website, which is at <http://www.fas.harvard.edu/~secfas/>

XVII. Language Requirement

While students are no longer required to take an intermediate language course, the concentration expects that they will study languages necessary to their specialty. Students who elect to write a senior honors thesis should integrate the use of relevant languages into their analysis (e.g., if a student is writing about Qur'anic interpretation, she/he needs to have some knowledge of Arabic). An important consideration in the evaluation of a senior thesis is whether students demonstrate an awareness of primary texts in their original language.

In general, students may count language courses towards concentration credit when the texts they are reading are either from a religious tradition or relevant to the study of a religious tradition, beginning with the second term of instruction in a single language. Up to two language courses can be counted for concentration credit.

XVIII. Junior Year Abroad

Studying abroad is an excellent opportunity for Harvard College students. In the Study of Religion, if a student studies abroad usually they also have to double up on tutorials for one semester, either before leaving or after returning to campus. Tutorials cannot be taken out of residence. We recommend study abroad for the fall or spring of the junior year.

XIX. The Faculty of the Committee on the Study of Religion

Diana L. Eck, Fredric Wertham Professor of Law and Psychiatry in Society (*Chair*)

Ryuichi Abe, Reischauer Institute Professor of Japanese Religions

Leila N. Ahmed, Victor S. Thomas Professor of Divinity (*Divinity School*)

M. Shahab Ahmed, Assistant Professor of the Study of Religion

Ali S. Asani, Professor of the Practice of Indo-Muslim Languages and Cultures (*on leave fall 2009*)

David Carrasco, Neil. L Rudenstine Professor for the Study of Latin America (*FAS, Divinity School*)

Francis X. Clooney, Parkman Professor of Divinity and Professor of Comparative Theology (*Divinity School*)

Shaye Cohen, Nathan Littauer Professor of Hebrew Literature and Philosophy

Francis Fiorenza, Charles Chauncey Stillman Professor of Roman Catholic Theological Studies (*Divinity School*)

Marla F. Frederick, Associate Professor of African and African American Studies and of the Study of Religion (*on leave spring 2010*)

Luis M. Girón Negrón, Professor of Romance Languages and Literatures and of Comparative Literature

William A. Graham, Jr., Murray A. Albertson Professor of Middle Eastern Studies (*FAS*) and John Lord O'Brian Professor of Divinity (*Divinity School*)

R. Marie Griffith, John A. Bartlett Professor of New England Church History (*Divinity School*)

Janet Gyatso, Hershey Professor of Buddhist Studies (*Divinity School*) (*Director of PhD Studies*)

Charles Hallisey, Senior Lecturer on Buddhist Studies (*Divinity School*)

Jeffrey F. Hamburger, Professor of History of Art and Architecture
 Helen Hardacre, Reischauer Institute Professor of Japanese Religions and Society
 Amy Hollywood, Elizabeth H. Monrad Professor of Christian Studies (*Divinity School*)
 (*Director of ThD Studies*)
 Michael Jackson, Visiting Professor of World Religions (*Divinity School*)
 Tamsin Jones, Lecturer on the Study of Religion (*Director of Undergraduate Studies*)
 David Lamberth, Professor of Theology (*Divinity School*)
 Laura Nasrallah, Associate Professor of New Testament and Early Christianity (*Divinity School*)
 Jacob Olupona, Professor of African and African American Studies (*FAS*) and Professor of
 African Religious Traditions (*Divinity School*)
 Parimal G. Patil, Associate Professor of the Study of Religion and of Sanskrit and Indian Studies
 Kimberley C. Patton, Professor of the Comparative and Historical Study of Religion (*Divinity*
School)
 Michael J. Puett, Professor of Chinese History (*on leave 2008-09*)

Other Faculty Offering Instruction in the Study of Religion

François Bovon, Frothingham Professor of the History of Religion (*Divinity School*)
 Ann D. Braude, Senior Lecturer in American Religious History (*Divinity School*)
 Jocelyne Cesari, Visiting Associate Professor of Islamic Studies (*Divinity School*)
 Harvey G. Cox, Jr., Hollis Professor of Divinity (*Divinity School*)
 John Duffy, Dumbarton Oaks Professor of Byzantine Philology and Literature
 Arthur J. Dyck, Mary B. Saltonstall Professor of Population Ethics (*Public Health, Divinity*
School)
 Peter Gomes J., Plummer Professor of Christian Morals (*Divinity School*)
 David D. Hall, Bartlett Research Professor of New England Church History (*Divinity School*)
 Jay M. Harris, Harry Austryn Wolfson Professor of Jewish Studies
 David N. Hempton, Alonzo L. McDonald Family Professor of Evangelical Theological Studies
 Albert Henrichs, Eliot Professor of Greek Literature
 Evelyn Brooks Higginbotham, Victor S. Thomas Professor of History and of African and
 African American Studies
 Baber Johansen, Professor of Islamic Religious Studies (*Divinity School*)
 Mark Jordan, Richard Reinhold Niebuhr Professor of Divinity (*Divinity School*)
 Beverly M. Kienzle, John H. Morison Professor of the Practice in Latin and Romance Languages
 (*Divinity School*)
 Karen King, Winn Professor of Ecclesiastical History (*Divinity School*) (*on leave fall 2009*)
 Arthur Kleinman, Esther and Sidney Rabb Professor of Anthropology (*FAS*) and Professor of
 Medical Anthropology (*Medical School*)
 James T. Kloppenberg, David Woods Kemper '41 Professor of American History, Harvard
 College Professor
 Helmut H. Koester, John H. Morison Research Professor of New Testament Studies and Winn
 Research Professor of Ecclesiastical History (*Divinity School*)
 Smita Lahiri, Associate Professor of Anthropology
 Jon D. Levenson, Albert A. List Professor of Jewish Studies (*Divinity School*)
 Peter Machinist, Hancock Professor of Hebrew and Other Oriental Languages
 Kevin J. Madigan, Professor of the History of Christianity (*Divinity School*)
 Everett I. Mendelsohn, Professor of the History of Science, Emeritus

David G. Mitten, James Loeb Professor of Classical Art and Archaeology (*on leave spring term*)
Anne E. Monius, Professor of South Asian Religions (*Divinity School*)
Roy Mottahedeh, Gurney Professor of History
Jonathan Schofer, Assistant Professor of Comparative Ethics (*Divinity School*)
Elisabeth Schüssler Fiorenza, Krister Stendahl Professor of Divinity (*Divinity School*)
P. Oktor Skjaervo, Aga Khan Professor of Iranian
Charles Marshall Stang, Assistant Professor of Early Christian Thought (*Divinity School*)
Donald K. Swearer, Visiting Professor of Buddhist Studies (*Divinity School*)
Andrew D. Teeter, Assistant Professor of Hebrew Bible/ Old Testament (*Divinity School*)
Ronald Thiemann, Bussey Professor of Theology (*Divinity School*)
Wei-Ming Tu, Harvard-Yenching Professor of Chinese History and Philosophy and of Confucian
Studies
Leonard W. J. van der Kuijp, Professor of Tibetan and Himalayan Studies
Preston N. Williams, Houghton Research Professor of Theology and Contemporary Change
(*Divinity School*)

XX. Frequently Asked Questions

Why should I concentrate in Religion?

In the religion program students study a range of human experiences that have produced much of the greatest literature of the world, inspired its art and philosophy and shaped its moral consciousness. As a small concentration at Harvard, the Study of Religion is an intimate community within the larger university. Religion students regularly interact with faculty members and graduate students who share their interests. Tutorials are small (frequently one-on-one) and tailored to student interests. Student satisfaction with our program is consistently very high.

Do people who concentrate in religion also practice a certain religion? Do you have to believe in God to study religion?

No. Some of our students are religious and some are not. Those who are religious practice different faiths—Judaism, Islam, Christianity, Buddhism, Hinduism and others. There is no presumption that students in religion will believe in God or practice a certain faith.

Can I concentrate in religion and still go to law or medical school?

Absolutely. Many of our concentrators do. Of course, you'll have to fulfill our requirements (12 half courses) and take other classes that prepare you for graduate school in your chosen field.

Can courses "double-count" to meet both Core and concentration requirements?

Yes.

If I transfer into religion from another concentration as a sophomore or junior, can I get credit for tutorials taken in other departments?

Yes, this is possible. Make an appointment to see the Director of Undergraduate Studies, and be sure to bring with you syllabi from old tutorials and a completed Study of Religion Concentration Plan.

What happens if I've been away from Harvard and the requirements for my field changed while I was gone?

Normally you will be allowed to complete your work in the Study of Religion under the guidelines that existed when you entered the program.

What are the costs and benefits of spending a term or a year abroad?

The religion program encourages study abroad, but students should plan carefully in order to complete requirements in a timely manner. Religion does grant concentration credit for work done abroad, but students have to seek approval for such courses before they leave. Sophomore, junior and senior tutorials must be taken at Harvard. Other arrangements are possible, though we discourage study abroad for seniors. See the Director of Undergraduate Studies for more information.

XXI. Administrative Staff

The main office for the Study of Religion is in the Barker Center, room 302. The Barker Center is at 12 Quincy Street, right across Quincy St. from Lamont Library. To reach the office by telephone, please call 617-495-5781. Our fax number is 617-496-5798, and our email address is csrel@fas.harvard.edu.

Diana L. Eck is the Chair of the Committee on the Study of Religion and the Fredric Wertham Professor of Law and Psychiatry in Society. She can be reached at 617-495-5781. Her office is in the Barker Center, room 307, and her email address is dianaeck@fas.harvard.edu.

Tamsin Jones is the Director of Undergraduate Studies and Lecturer on Religion. She can be reached at 617-496-1018. Her office is in the Barker Center, room 308, and her email address is tamsin_jones@harvard.edu.

Taylor Petrey is the Assistant Director of Undergraduate Studies. He can be reached at 617-496-1010. His office is in the Barker Center, room 406, and his email address is tpetrey@hds.harvard.edu.

Barbara Boles is the Ph.D. Administrator. She can be reached at 617-496-1012. Her office is in the Barker Center, room 306, and her email address is barbara_boles@harvard.edu.

Kate Bowen is our staff assistant, and she can be reached at 617-495-5781. Her office is in the Study of Religion main office on the third floor of the Barker Center. Her email address is csrel@fas.harvard.edu.

XXII. Cover Credit

“Noah’s Ark,” ca. 1590, attributed to Miskin.

Color and gold on paper

H: 28.1 W: 15.6 cm

India

From the online collections at the Smithsonian’s Freer Gallery of Art and the Arthur M. Sackler Gallery. See <http://www.asia.si.edu/collections/islamicHome.htm>