PROGRAM OF STUDY

The Department of South Asian Languages and Civilizations (SALC) offers an undergraduate major leading to a BA in the Humanities Collegiate Division. The social sciences are integrated into our program through the civilization sequence, and courses in the social sciences and religious studies are usually included in a student's program of study. Students majoring in SALC will gain a broad knowledge of the literature and history of the South Asian subcontinent (i.e., Bangladesh, India, Nepal, Pakistan, Sri Lanka), and proficiency in at least one South Asian language that is equivalent to one year of study or more. Students currently can study Bangla (Bengali), Hindi, Marathi, Sanskrit, Tamil, Tibetan, or Urdu. As part of their course of study, students are encouraged to participate in a study abroad program in South Asia, such as the South Asian Civilizations in India sequence (Pune program). The SALC curriculum will develop the student's skills in formulating analyses of various types of texts (i.e., historical, literary, filmic), and students will also engage with social scientific approaches to South Asian cultures. The thorough area knowledge of South Asian arts, culture, history, and politics, and the critical and linguistic skills developed through the SALC degree may prepare a student for any number of careers.

Students in other fields of study may also complete a minor in SALC. Information on the minor follows the description of the major below.

FORMS

Students who intend to join the SALC undergraduate program should fill out the appropriate form below and schedule a meeting with the SALC Director of Undergraduate Studies. Additional information about the timeline for completing these forms can be found in the corresponding section below.

Find links to the Major Form, Honors Form, and Minor Form at salc.uchicago.edu/undergraduate/program (https://salc.uchicago.edu/undergraduate/program/).

GRADING

Students pursuing a major or minor in South Asian Languages and Civilizations must take a quality grade in all courses used to meet department requirements. More than half of the requirements must be met by courses bearing University of Chicago course numbers.

HONORS

To be eligible for honors, students must:

1. maintain an overall GPA of 3.0 or higher
2. maintain a GPA of 3.3 or higher in courses satisfying major requirements
3. complete a BA thesis of superior quality

In order to be eligible to write a BA thesis in SALC, students must meet the civilization studies sequence and language requirements by the end of their third year. By then, they must also have completed the honors form and returned it to the SALC Director of Undergraduate Studies. In Winter Quarter of the third year, the student will arrange to work with a SALC faculty member for the Autumn and Winter Quarters of the following year. It is the student's responsibility to find and make an arrangement with an appropriate faculty member who will be in residence during the student's fourth year. In consultation with the BA thesis adviser, the student must also suggest the name of a faculty member who will act as a second reader.

Students will research, discuss, and write the BA thesis in the context of SALC 29800 BA Paper I and SALC 29801 BA Paper II, for which they will register in the Autumn and Winter Quarters of their fourth year. Students may use SALC 29801 as one of their six content courses in the major. SALC 29800 will be for general elective credit only.

Two hard copies of the thesis must be submitted to the SALC departmental office, and a PDF version must be sent electronically to the Director of Undergraduate Studies. The deadline for submission of the thesis is Friday at 5 p.m. in the first week of Spring Quarter.

TIMELINE

First and Second Years

• Contact SALC Director of Undergraduate Studies and collect the form for intended minor/major.
• Start taking language, South Asia civilization, and other introductory classes.

Third Year
Winter Quarter: If pursuing honors in SALC, find SALC faculty member who will act as your BA adviser to begin discussion of a research topic and schedule reading courses to be taken in the Autumn–Winter Quarters of the fourth year (SALC 29800 BA Paper I and SALC 29801 BA Paper II).

Fourth Year

• Autumn Quarter: Update form for departmental records. Submit a copy of the finalized form to your College adviser.
• Autumn–Winter Quarters: Take reading courses with SALC BA adviser.
• Spring Quarter: First week, submission of the BA thesis.

MAJOR PROGRAM REQUIREMENTS

Ideally, students will begin their study with the two-quarter sequence SALC 20100-20200 Introduction to the Civilizations of South Asia I-II. All SALC majors must take this sequence or the equivalent program taught in Pune, SOSC 19016-19017-19018 South Asian Civilizations in India-I-II-III. If this sequence is not used to satisfy the civilization studies general education requirement, then it will count toward the major.

The major requires three courses in a South Asian language at the second-year level or above. These courses must be taken at the University of Chicago, and credit cannot be granted by examination. Students with prior knowledge of one or the languages offered by SALC may take a placement test in order to determine the right level for them to enroll. The College’s language competency requirement may be satisfied by demonstrated proficiency equivalent to one year of study of a South Asian language offered through SALC.

Students are also required to take six courses related to South Asia. In addition to SALC offerings, courses with significant South Asian content that originate in other departments may be eligible, subject to the approval of the SALC Director of Undergraduate Studies. Three of these six courses may be language courses, either further courses in the same language or courses in another South Asian language. Students should choose courses in consultation with the SALC Director of Undergraduate Studies and fill out a form indicating what they intend to list for their major requirements.

SUMMARY OF REQUIREMENTS FOR THE MAJOR IN SOUTH ASIAN LANGUAGES AND CIVILIZATIONS

One of the following two-quarter sequences:

<table>
<thead>
<tr>
<th>Sequence</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>SALC 20100-20200 Introduction to the Civilizations of South Asia I-II</td>
<td>200</td>
</tr>
<tr>
<td>Three courses in a South Asian language at second-year level or above **</td>
<td>300</td>
</tr>
<tr>
<td>SOSC 19016 South Asian Civilizations in India-1</td>
<td>100</td>
</tr>
<tr>
<td>&amp; SOSC 19017 and South Asian Civilizations in India-2</td>
<td>100</td>
</tr>
<tr>
<td>Six courses related to South Asia ***</td>
<td>600</td>
</tr>
<tr>
<td>Total Units</td>
<td>1100</td>
</tr>
</tbody>
</table>

* All SALC majors must take one of these two sequences. If the sequence is being used to satisfy the general education requirement in civilization studies, two additional courses related to South Asia must be substituted into the major.

** Credit may not be granted by examination. Courses must be taken at the University of Chicago.

*** May include SALC 29801 BA Paper II, SOSC 19018 South Asian Civilizations in India-3, and up to three additional language courses (either further study in the same language or courses in another South Asian language). Courses from other departments with significant South Asian content require approval of the Director of Undergraduate Studies.

SAMPLE MAJOR PROGRAMS

The following groups of courses would comprise a major.

I. Emphasis on language(s)

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>SALC 20100-20200</td>
<td>Introduction to the Civilizations of South Asia I-II</td>
<td>200</td>
</tr>
<tr>
<td>TBTN 20100-20200-20300</td>
<td>Second-Year Tibetan I-II-III</td>
<td>300</td>
</tr>
<tr>
<td>ANTH 25500</td>
<td>Cultural Politics of Contemporary India</td>
<td>100</td>
</tr>
<tr>
<td>SALC 20800</td>
<td>Music of South Asia</td>
<td>100</td>
</tr>
<tr>
<td>SALC 28700</td>
<td>The State In India</td>
<td>100</td>
</tr>
<tr>
<td>URDU 10100-10200-10300</td>
<td>First-Year Urdu I-II-III</td>
<td>300</td>
</tr>
<tr>
<td>Total Units</td>
<td>1100</td>
<td></td>
</tr>
</tbody>
</table>

II. Emphasis on civilization

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>SALC 20100-20200</td>
<td>Introduction to the Civilizations of South Asia I-II</td>
<td>200</td>
</tr>
<tr>
<td>BANG 30100-30200-30300</td>
<td>Third-Year Bangla (Bengali) I-II-III</td>
<td>300</td>
</tr>
</tbody>
</table>
MINOR PROGRAM REQUIREMENTS

The minor program in South Asian Languages and Civilizations requires a total of seven or six courses, broken down into three categories.

Civilization Studies

All students in the minor are required to take two quarters of SALC 20100-20200 Introduction to the Civilizations of South Asia I-II or SOSC 19016-19017-19018 South Asian Civilizations in India-I-II-III (taught in Pune). These two quarters will count toward either the general education requirement in civilization studies or the minor itself. If SALC 20100-20200 Introduction to the Civilizations of South Asia I-II or SOSC 19016-19017-19018 South Asian Civilizations in India-I-II-III are not used to meet the general education requirement, both courses in the sequence must be included in the minor, for a total of seven courses. If they are counting toward the general education requirement instead, students must seek approval from the SALC Director of Undergraduate Studies to fulfill the requirement in the minor with one additional course related to South Asian Civilizations, for a total of six courses.

Language

Three courses in a South Asian language at any level. Credit may not be granted by examination.

Electives

Two additional courses that may either be (a) listed as SALC courses or as one of the SALC languages (e.g., Bangla, Hindi, etc.), or (b) courses focused on South Asia that originate in other departments (subject to the approval of the SALC Director of Undergraduate Studies).

Students choose courses in consultation with the SALC Director of Undergraduate Studies.

SUMMARY OF REQUIREMENTS FOR THE MINOR IN SOUTH ASIAN LANGUAGES AND CIVILIZATIONS

One of the following two-quarter sequences: * 200

<table>
<thead>
<tr>
<th>Course Sequence</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>SALC 20100-20200 Introduction to the Civilizations of South Asia I-II</td>
<td>200</td>
</tr>
</tbody>
</table>

Three courses in a South Asian language at any level ** 300

<table>
<thead>
<tr>
<th>Course Sequence</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>SOSC 19016 &amp; SOSC 19017 South Asian Civilizations in India-1</td>
<td>300</td>
</tr>
<tr>
<td>&amp; SOSC 19017 and South Asian Civilizations in India-2</td>
<td>300</td>
</tr>
</tbody>
</table>

Two courses related to South Asia *** 200

Total Units 700

* All students in the minor are required to take one of these two two-quarter sequences. Students using one of the sequences to satisfy the general education requirement in civilization studies may not also use it toward the minor. In that case, students must seek approval from the SALC Director of Undergraduate Studies to fulfill the requirement in the minor with one additional course related to South Asian civilizations, for a total of six courses.

** Credit may not be granted by examination. Courses must be taken at the University of Chicago.

*** Two additional courses that may either be (a) listed as SALC courses or as one of the SALC languages (e.g., Bangla, Hindi, etc.), or (b) courses focused on South Asia that originate in other departments (subject to the approval of the SALC Director of Undergraduate Studies).

Students must receive the approval of the SALC Director of Undergraduate Studies on the Consent to Complete a Minor Program (https://humanities-web.s3.us-east-2.amazonaws.com/college-prod/s3fs-public/documents/Consent_Minor_Program.pdf) form, obtained from their College adviser or online, and return it by the Spring Quarter of their third year. Students must also indicate their intent to minor in SALC with a form obtained from the SALC Director of Undergraduate Studies.

Courses in the minor (1) may not be counted double with the student’s major(s) or with other minors and (2) may not be counted double toward general education requirements. Courses in the minor must be taken for quality grades, and more than half of the requirements for the minor must be met by registering for courses bearing University of Chicago course numbers.
SALC SAMPLE MINORS
The following groups of courses would comprise a minor.

I. Seven-Course SALC Sample Minor

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>SALC 20100-20200</td>
<td>Introduction to the Civilizations of South Asia I-II</td>
<td>200</td>
</tr>
<tr>
<td>TAML 20100-20200-20300</td>
<td>Second-Year Tamil I-II-III</td>
<td>300</td>
</tr>
<tr>
<td>SALC 27701</td>
<td>Mughal India: Tradition &amp; Transition</td>
<td>100</td>
</tr>
<tr>
<td><strong>Total Units</strong></td>
<td></td>
<td><strong>600</strong></td>
</tr>
</tbody>
</table>

II. Six-Course SALC Sample Minor

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>SALC 20700</td>
<td>Critics Of Colonialism: Gandhi and Fanon</td>
<td>100</td>
</tr>
<tr>
<td>BANG 10100-10200-10300</td>
<td>First-Year Bangla (Bengali) I-II-III</td>
<td>300</td>
</tr>
<tr>
<td>SALC 23900</td>
<td>Philosophical Education in Indo-Tibetan Buddhism</td>
<td>100</td>
</tr>
<tr>
<td><strong>Total Units</strong></td>
<td></td>
<td><strong>500</strong></td>
</tr>
</tbody>
</table>

PUNE PROGRAM: SOSC 19016-19017-19018 SOUTH ASIAN CIVILIZATIONS IN INDIA-I-II-III

One of the College’s study abroad programs that meet the general education requirement in civilization studies, the Autumn Quarter program in Pune (Poona) is devoted to the study of South Asian history and culture. It is built upon a three-course civilizations sequence examining the history, culture, and society of the South Asian subcontinent through course work, field studies, and direct experience. During the first seven weeks of the quarter, the program will be based in the city of Pune, where students will complete two courses and participate in expeditions to nearby cultural and historical sites.

Students participating in the Pune Program receive three credits for the civilizations sequence, which meets the general education requirement in civilization studies. Students who have already met the civilization studies requirement may use these SALC credits as electives. Two South Asian civilizations courses are required for students in the major or minor, as described above. The additional civilizations course, SOSC 19018 South Asian Civilizations in India-3, can be used toward other SALC requirements. Course titles, units of credit, and grades will be placed on the Chicago transcript.

In addition to the civilizations sequence, students take a fourth course in Hindi during the first seven weeks of the quarter. For students with no prior experience in South Asian languages, this course is designed to facilitate their access to local culture and to provide a basis for further study. Advanced sections will be held for those students with prior course work or experience in Hindi.

Pune is a city of some four million inhabitants, situated on the eastern foothills of the Indian western coastal mountains, or ghats, about 100 miles southeast of Mumbai. Labeled famously by India’s first prime minister, Jawaharlal Nehru, as “the Oxford and Cambridge of India,” it is a major center for Indian art, religion, and higher education, and an ideal site for cultural immersion.

For further details, consult the Study Abroad website (study-abroad.uchicago.edu/programs/pune-south-asian-civilization-india (http://study-abroad.uchicago.edu/programs/pune-south-asian-civilization-india/)). For more information about this and other study abroad programs, contact Lauren Schneider, Pune Project Coordinator, at lschneider12@uchicago.edu. For information on other study abroad programs in South Asia, contact the SALC undergraduate adviser.

SALC LANGUAGE COURSES
SALC language courses at all levels are open to undergraduates. Additional advanced courses in all SALC languages are also offered, either on a regular basis or by arrangement with the instructors.

GRADUATE-LEVEL LANGUAGE COURSES
Graduate-level language courses that may be open to qualified undergraduates can be found in the Graduate Announcements (http://graduateannouncements.uchicago.edu/graduate/departmentsofsouthasiannlanguagesandcivilizations/).

BANGLA COURSES
BANG 10100-10200-10300. First-Year Bangla (Bengali) I-II-III.
This sequence concentrates on developing skills in speaking, listening, reading and writing Bangla at the novice and intermediate low levels. It is designed both for scholars who want to do research on Bengal and for those who want to gain proficiency in elementary Bangla for communication purposes. Evaluation will be based on classroom performance, attendance, homework assignments, projects, quizzes and final examination.

BANG 10100. First-Year Bangla (Bengali) I. 100 Units.
This sequence concentrates on developing skills in speaking, listening, reading and writing Bangla at the novice and intermediate low levels. It is designed both for scholars who want to do research on Bengal
and for those who want to gain proficiency in elementary Bangla for communication purposes. Evaluation will be based on classroom performance, attendance, homework assignments, projects, quizzes and final examination.

Instructor(s): Mandira Bhaduri Terms Offered: Autumn

**BANG 10200. First-Year Bangla (Bengali) II. 100 Units.**

This sequence concentrates on developing skills in speaking, listening, reading and writing Bangla at the novice and intermediate low levels. It is designed both for scholars who want to do research on Bengal and for those who want to gain proficiency in elementary Bangla for communication purposes. Evaluation will be based on classroom performance, attendance, homework assignments, projects, quizzes and final examination.

Instructor(s): Mandira Bhaduri Terms Offered: Winter

Prerequisite(s): BANG 10100 or consent of instructor

**BANG 10300. First-Year Bangla (Bengali) III. 100 Units.**

This sequence concentrates on developing skills in speaking, listening, reading and writing Bangla at the novice and intermediate low levels. It is designed both for scholars who want to do research on Bengal and for those who want to gain proficiency in elementary Bangla for communication purposes. Evaluation will be based on classroom performance, attendance, homework assignments, projects, quizzes and final examination.

Instructor(s): Mandira Bhaduri Terms Offered: Spring

Prerequisite(s): BANG 10200 or consent of instructor

**BANG 20100-20200-20300. Second-Year Bangla (Bengali) I-II-III.**

This sequence is a continuation of First-Year Bangla and aims at gaining intermediate high proficiency in the language. Students who have prior knowledge of elementary Bengali can join the course. The course concentrates equally on speaking, listening, reading and writing skills. At the end of the course the learner is supposed to have a command of Bengali language and culture that allows him/her to communicate with native speakers with ease. He/she will have sufficient reading abilities to comprehend non-technical modern texts. Evaluation will be based on classroom performance, homework assignments, projects, tests, and final examination.

Instructor(s): Mandira Bhaduri Terms Offered: Autumn

Prerequisite(s): BANG 10300 or consent of instructor

**BANG 20100. Second-Year Bangla (Bengali) I. 100 Units.**

This sequence is a continuation of First-Year Bangla and aims at gaining intermediate high proficiency in the language. Students who have prior knowledge of elementary Bengali can join the course. The course concentrates equally on speaking, listening, reading and writing skills. At the end of the course the learner is supposed to have a command of Bengali language and culture that allows him/her to communicate with native speakers with ease. He/she will have sufficient reading abilities to comprehend non-technical modern texts. Evaluation will be based on classroom performance, homework assignments, projects, tests, and final examination.

Instructor(s): Mandira Bhaduri Terms Offered: Autumn

Prerequisite(s): BANG 10300 or consent of instructor

**BANG 20200. Second-Year Bangla (Bengali) II. 100 Units.**

This sequence is a continuation of First-Year Bangla and aims at gaining intermediate high proficiency in the language. Students who have prior knowledge of elementary Bengali can join the course. The course concentrates equally on speaking, listening, reading and writing skills. At the end of the course the learner is supposed to have a command of Bengali language and culture that allows him/her to communicate with native speakers with ease. He/she will have sufficient reading abilities to comprehend non-technical modern texts. Evaluation will be based on classroom performance, homework assignments, projects, tests, and final examination.

Instructor(s): Mandira Bhaduri Terms Offered: Winter

Prerequisite(s): BANG 20100 or consent of instructor

**BANG 20300. Second-Year Bangla (Bengali) III. 100 Units.**

This sequence is a continuation of First-Year Bangla and aims at gaining intermediate high proficiency in the language. Students who have prior knowledge of elementary Bengali can join the course. The course concentrates equally on speaking, listening, reading and writing skills. At the end of the course the learner is supposed to have a command of Bengali language and culture that allows him/her to communicate with native speakers with ease. He/she will have sufficient reading abilities to comprehend non-technical modern texts. Evaluation will be based on classroom performance, homework assignments, projects, tests, and final examination.

Instructor(s): Mandira Bhaduri Terms Offered: Spring

Prerequisite(s): BANG 20200 or consent of instructor

**BANG 26250. Padavali: Vernacular poetics in eastern South Asia (ca. 14th-18th AD) 100 Units.**

Padavali (vernacular lyric poetry) is one of the threads that tied together the cultural region of eastern India from Tripura to Bihar, and from Assam to Odisha. In this course, we will study the making of this tradition rooted in the courtly poems of Vidyapati (ca. 1370-1460, Mithila) and follow its spread in Nepal, Assam, Bengal, and Odisha. We will discuss the very close relation between form and content in this poetic tradition that was closely connected with music. We will also study the expressive use of a complex prosodic system that was never
described in the form of treatises and the many debates around the trans-regional aspects of Brajabuli as an artificial vernacular poetic idiom. Moreover, we will compare padavali literature with other premodern traditions from Medieval Europe, especially Old Occitan troubadour poetry and lyric poetry in Andalusian Arabic. This comparative approach is motivated by the many parallels one can observe between Medieval southern Europe and eastern South Asia, starting with the conscious crafting of lyric vernacular traditions in multilingual contexts against the background of classical literary cultures.

Instructor(s): Thibaut d’Hubert Terms Offered: Autumn
Prerequisite(s): Two years of Bengali, or Hindi, or Sanskrit (with some basic knowledge of Middle Indic [Prakrit/ Apabhramsha]).
Equivalent Course(s): MDVL 26260, SALC 46250, SALC 26250, BANG 46250

**BANG 28921. Bengali Lyric Poetry: textual criticism and translation. 100 Units.**
In this reading course, we will read lyric poems from the Padakalpataru using the texts of the oldest manuscript of the anthology kept at the Bibliothèque nationale de France in Paris. We will prepare an electronic text of the anthology and translate a selection of poems. The class will meet for two hours every week.
Instructor(s): Thibaut d’Hubert Terms Offered: Winter
Equivalent Course(s): SALC 28921, BANG 38921, SALC 38921

**HIND COURSES**

**HIND 10100-10200-10300. First-Year Hindi I-II-III.**
This five-day-a-week sequence presents an introduction to the world’s second most spoken language through reading, writing, listening, memorizing, and speaking. We begin with the Devanagari script, and we then introduce the Urdu script in Winter Quarter.

**HIND 10100. First-Year Hindi I. 100 Units.**
This five-day-a-week introductory sequence presents a dynamic, fun, and lively introduction to the world’s second most spoken language through intensive conversation, reading, writing, and listening. No prior Hindi knowledge necessary.
Instructor(s): Jason Grunebaum Terms Offered: Autumn

**HIND 10200. First-Year Hindi II. 100 Units.**
This five-day-a-week sequence presents an introduction to the world’s second most spoken language through reading, writing, listening, memorizing, and speaking. We begin with the Devanagari script, and we then introduce the Urdu script in Winter Quarter.
Instructor(s): Jason Grunebaum Terms Offered: Winter
Prerequisite(s): HIND 10100 or consent of instructor

**HIND 10300. First-Year Hindi III. 100 Units.**
This five-day-a-week sequence presents an introduction to the world’s second most spoken language through reading, writing, listening, memorizing, and speaking. We begin with the Devanagari script, and we then introduce the Urdu script in Winter Quarter.
Instructor(s): Jason Grunebaum Terms Offered: Spring
Prerequisite(s): HIND 10200 or consent of instructor

**HIND 15001. Elementary Hindi in India. 100 Units.**

**HIND 15002. Elementary Hindi in India. 100 Units.**

**HIND 15003. Intermediate Hindi in India. 100 Units.**

**HIND 15004. Intermediate Hindi in India. 100 Units.**

**HIND 15005. Advanced Hindi in India. 100 Units.**

**HIND 15006. Advanced Hindi in India. 100 Units.**

**HIND 20100-20200-20300. Second-Year Hindi I-II-III.**
This intermediate Hindi sequence presupposes knowledge of the basic grammar of Hindi and requires substantial reading and translating of Hindi prose, alongside exposure to advanced Hindi grammar topics. Regular attention is given to conversation and composition. Texts in Hindi.

**HIND 20100. Second-Year Hindi I. 100 Units.**
This intermediate Hindi sequence presupposes knowledge of the basic grammar of Hindi and requires substantial reading and translating of Hindi prose, alongside exposure to advanced Hindi grammar topics. Regular attention is given to conversation and composition. Texts in Hindi. Prerequisite(s): HIND 10300 or consent of instructor
Instructor(s): Jason Grunebaum Terms Offered: Autumn
Prerequisite(s): HIND 10300 or consent of instructor

**HIND 20200. Second-Year Hindi II. 100 Units.**
This intermediate Hindi sequence presupposes knowledge of the basic grammar of Hindi and requires substantial reading and translating of Hindi prose, alongside exposure to advanced Hindi grammar topics. Regular attention is given to conversation and composition. Texts in Hindi.
Instructor(s): Jason Grunebaum Terms Offered: Winter
Prerequisite(s): HIND 20100 or consent of instructor

**HIND 20300. Second-Year Hindi III. 100 Units.**
This intermediate Hindi sequence presupposes knowledge of the basic grammar of Hindi and requires substantial reading and translating of Hindi prose, alongside exposure to advanced Hindi grammar topics. Regular attention is given to conversation and composition. Texts in Hindi.
Instructor(s): Jason Grunebaum Terms Offered: Spring
Prerequisite(s): HIND 20200 or consent of instructor

**MARATHI COURSES**

**MARA 10100-10200-10300. First-Year Marathi I-II-III.**
This sequence follows the textbook Marathi in Context (with its online supplement Marathi Online) in its focus on developing the basic skills—comprehension, speaking, reading, and writing—of Marathi language use. It covers all the fundamentals of Marathi grammar, but only as they are encountered in context, within a wide array of social and conversational “situations.”

**MARA 10100. First-Year Marathi I. 100 Units.**
This sequence follows the textbook Marathi in Context (with its online supplement Marathi Online) in its focus on developing the basic skills—comprehension, speaking, reading, and writing—of Marathi language use. It covers all the fundamentals of Marathi grammar, but only as they are encountered in context, within a wide array of social and conversational “situations.”
Instructor(s): Sujata Mahajan Terms Offered: Autumn

**MARA 10200. First-Year Marathi II. 100 Units.**
This sequence follows the textbook Marathi in Context (with its online supplement Marathi Online) in its focus on developing the basic skills—comprehension, speaking, reading, and writing—of Marathi language use. It covers all the fundamentals of Marathi grammar, but only as they are encountered in context, within a wide array of social and conversational “situations.”
Instructor(s): Sujata Mahajan Terms Offered: Winter
Prerequisite(s): MARA 10100 or consent of instructor

**MARA 10300. First-Year Marathi III. 100 Units.**
This sequence follows the textbook Marathi in Context (with its online supplement Marathi Online) in its focus on developing the basic skills—comprehension, speaking, reading, and writing—of Marathi language use. It covers all the fundamentals of Marathi grammar, but only as they are encountered in context, within a wide array of social and conversational “situations.”
Instructor(s): Sujata Mahajan Terms Offered: Spring
Prerequisite(s): MARA 10200 or consent of instructor

**MARA 15001. Elementary Marathi in India. 100 Units.**

**MARA 15002. Elementary Marathi in India. 100 Units.**

**MARA 15003. Intermediate Marathi in India. 100 Units.**

**MARA 15004. Intermediate Marathi in India. 100 Units.**

**MARA 15005. Advanced Marathi in India. 100 Units.**

**MARA 15006. Advanced Marathi in India. 100 Units.**

**MARA 20100-20200-20300. Second-Year Marathi I-II-III.**
This sequence significantly extends both the breadth and the depth of the social and conversational situations introduced in the first year and includes numerous readings, largely from An Intermediate Marathi Reader. It covers all the grammar required for reading most kinds of modern Marathi prose texts.

**MARA 20100. Second-Year Marathi I. 100 Units.**
This sequence significantly extends both the breadth and the depth of the social and conversational situations introduced in the first year and includes numerous readings, largely from An Intermediate Marathi Reader. It covers all the grammar required for reading most kinds of modern Marathi prose texts.
Prerequisite(s): MARA 10300 or consent of instructor
Instructor(s): Sujata Mahajan Terms Offered: Autumn
Prerequisite(s): MARA 10300 or consent of instructor

**MARA 20200. Second-Year Marathi II. 100 Units.**
This sequence significantly extends both the breadth and the depth of the social and conversational situations introduced in the first year and includes numerous readings, largely from An Intermediate Marathi Reader. It covers all the grammar required for reading most kinds of modern Marathi prose texts.
Instructor(s): Sujata Mahajan Terms Offered: Winter
Prerequisite(s): MARA 20100 or consent of instructor
MARA 20300. Second-Year Marathi III. 100 Units. 
This sequence significantly extends both the breadth and the depth of the social and conversational situations introduced in the first year and includes numerous readings, largely from An Intermediate Marathi Reader. It covers all the grammar required for reading most kinds of modern Marathi prose texts. 
Instructor(s): Sujata Mahajan Terms Offered: Spring 
Prerequisite(s): MARA 20200 or consent of instructor

COURSES

SANSKRIT COURSES

SANS 10100-10200-10300. First-Year Sanskrit I-II-III. 
The first half (about fifteen weeks) of this sequence is spent mastering the reading and writing of the Devanagari script and studying the grammar of the classical Sanskrit language. The remainder of the sequence is devoted to close analytical reading of simple Sanskrit texts, which are used to reinforce the grammatical study done in the first half of this course. The aim is to bring students to the point where they are comfortably able, with the help of a dictionary, to read simple, narrative Sanskrit. Texts in Sanskrit. 
Instructor(s): Andrew Ollett Terms Offered: Autumn 
Prerequisite(s): SANS 10100 or consent of instructor

SANS 10100. First-Year Sanskrit I. 100 Units. 
The first half (about fifteen weeks) of this sequence is spent mastering the reading and writing of the Devanagari script and studying the grammar of the classical Sanskrit language. The remainder of the sequence is devoted to close analytical reading of simple Sanskrit texts, which are used to reinforce the grammatical study done in the first half of this course. The aim is to bring students to the point where they are comfortably able, with the help of a dictionary, to read simple, narrative Sanskrit. Texts in Sanskrit. 
Instructor(s): Gary Tubb Terms Offered: Spring 
Prerequisite(s): SANS 10100 or consent of instructor

SANS 10200. First-Year Sanskrit II. 100 Units. 
The first half (about fifteen weeks) of this sequence is spent mastering the reading and writing of the Devanagari script and studying the grammar of the classical Sanskrit language. The remainder of the sequence is devoted to close analytical reading of simple Sanskrit texts, which are used to reinforce the grammatical study done in the first half of this course. The aim is to bring students to the point where they are comfortably able, with the help of a dictionary, to read simple, narrative Sanskrit. Texts in Sanskrit. 
Instructor(s): Gary Tubb Terms Offered: Winter 
Prerequisite(s): SANS 10200 or consent of instructor

SANS 10300. First-Year Sanskrit III. 100 Units. 
The first half (about fifteen weeks) of this sequence is spent mastering the reading and writing of the Devanagari script and studying the grammar of the classical Sanskrit language. The remainder of the sequence is devoted to close analytical reading of simple Sanskrit texts, which are used to reinforce the grammatical study done in the first half of this course. The aim is to bring students to the point where they are comfortably able, with the help of a dictionary, to read simple, narrative Sanskrit. Texts in Sanskrit. 
Instructor(s): Gary Tubb Terms Offered: Winter 
Prerequisite(s): SANS 10200 or consent of instructor

SANS 20100-20200-20300. Second-Year Sanskrit I-II-III. 
This sequence begins with a rapid review of grammar learned in the introductory course, followed by readings from a variety of Sanskrit texts. The goals are to consolidate grammatical knowledge, expand vocabulary, and gain confidence in reading different styles of Sanskrit independently.

SANS 20100. Second-Year Sanskrit I. 100 Units. 
The intermediate-level Sanskrit sequence will equip students to apply the core grammar concepts that they learned in the introductory course to selected narrative, poetic, dramatic, philosophical, and scholastic texts in Sanskrit. In-class activities and selected assignments that develop skills in writing, speaking, listening, and vocabulary retention will support students’ success in reading the text(s) at hand. Students will expand their abilities to apply grammar concepts by bringing increased attention to syntax and morphology. Students will be able to identify major poetic meters. Students will begin to build the skills that they will need to make use of Sanskrit commentarial works. As a whole, the sequence in Intermediate Sanskrit will prepare students to read and analyze Sanskrit texts in a range of literary styles at the advanced level, and to do so with confidence. 
Instructor(s): Anand Venkatkrishnan Terms Offered: Autumn 
Prerequisite(s): SANS 10300 or consent of instructor

SANS 20200. Second-Year Sanskrit II. 100 Units. 
This sequence begins with a rapid review of grammar learned in the introductory course, followed by readings from a variety of Sanskrit texts. The goals are to consolidate grammatical knowledge, expand vocabulary, and gain confidence in reading different styles of Sanskrit independently. The winter quarter will be a reading of the Mahabharata. 
Instructor(s): Whitney Cox Terms Offered: Winter 
Prerequisite(s): SANS 20100 or consent of instructor 
Equivalent Course(s): HREL 36000, SALC 48400
SANS 20300. Second-Year Sanskrit III. 100 Units.
This sequence begins with a rapid review of grammar learned in the introductory course, followed by readings from a variety of Sanskrit texts. The goals are to consolidate grammatical knowledge, expand vocabulary, and gain confidence in reading different styles of Sanskrit independently. The winter quarter will be a reading of the Mahabharata.
Instructor(s): Gary Tubb Terms Offered: Spring
Prerequisite(s): SANS 20200 or consent of instructor

SOUTH ASIAN LANGUAGES AND CIVILIZATIONS COURSES

SALC 20100-20200. Introduction to the Civilizations of South Asia I-II.
This sequence introduces core themes in the formation of culture and society in South Asia from the early modern period until the present. This sequence meets the general education requirement in civilization studies. These courses must be taken in sequence.

SALC 20100. Introduction to the Civilizations of South Asia I. 100 Units.
The first quarter focuses on Islam in South Asia, Hindu-Muslim interaction, Mughal political and literary traditions, and South Asia's early encounters with Europe.
Instructor(s): Muzaffar Alam Terms Offered: Winter
Equivalent Course(s): SOSC 23000, HIST 10800, ANTH 24101, SALC 30100, MDVL 20100

SALC 20200. Introduction to the Civilizations of South Asia II. 100 Units.
The second quarter analyzes the colonial period (i.e., reform movements, the rise of nationalism, communalism, caste, and other identity movements) up to the independence and partition of India.
Instructor(s): Diped Chakrabarty Terms Offered: Spring
Prerequisite(s): ŠALC 20100, ANTH 24101, HIST 10800, SASC 20000, SOSC 23000
Equivalent Course(s): SOSC 23100, HIST 10900, ANTH 24102

SALC 20203. Caste and Race: The Politics of Radical Equality. 100 Units.
This course will explore the bodies of knowledge surrounding the politics and practices of caste in South Asia. We will study the emergence and development of radical social movements in the colonial and postcolonial periods that were opposed to caste oppression, along with scholarship that seeks to understand how such a form of social hierarchy and difference operates within regional and national communities. We will also examine how caste interacts with forms of identity such as class, gender, and religion. Caste has often been compared to race: we will study historical parallels as well as present scholarship and activism that aligns political struggles against caste and racial injustice in South Asia and the United States. Through close readings of primary sources and secondary literature in the fields of history, political science, anthropology and literature, the course will foreground the ubiquity of caste in everyday life in South Asia; the epistemologies that have developed to explain, understand and accommodate it; and finally the urgent, radical struggles that seek to annihilate it.
Instructor(s): Ahona Panda Terms Offered: Spring
Equivalent Course(s): SOCI 30529, SOCI 20529, GNSE 22233, GLST 20203, KNOW 30203, KNOW 20203, SALC 30203, GNSE 32233

SALC 20210. Making a Scene: Gender, Sexuality & Performance in Modern India. 100 Units.
This interdisciplinary course examines key topics, trajectories and analytical methods in the study of gender and sexuality, approaching them in the Global South context of modern and contemporary Indian society. As a postcolonial nation that recently decriminalized homosexuality (in 2018), yet where caste- and communally-motivated sexual violence is on the rise, the contemporary Indian context pushes us to reflect on how questions of gender and sexuality are animated, constituted and represented, especially within non-Euro/American frameworks. What theoretical concepts have universal purchase, and what is only ever legible in a local register? How do the forces of global capital and imperial power intervene in these processes? We will address these questions through the lens of performance, drawing on ethnographic, textual, visual and filmic sources from various Indian regions, communities and languages (in translation). We will journey through a range of sites and scenes, including courtesan cultures, queer nightlife, drag performances, classical arts, dramatic texts, political protests, and more. Through our eclectic readings and creative assignments, we will collectively question and expand our received notions of gendered and sexualized identities and difference. This is an introductory course, and no prior knowledge of Indian/South Asian cultures and languages is required.
Instructor(s): S. Sastry Terms Offered: Spring
Equivalent Course(s): GNSE 27210, TAPS 20210

SALC 20513. Theater of Premodern South Asia. 100 Units.
This course will cover the history and poetics of the stage play in premodern South Asia, which was, according to the eighth-century theorist Vāmana, “the best among the types of literature.” The play, according to many premorden critics, was uniquely capable of bringing about a profound aesthetic experience because of its integration of diverse forms of art - plot-driven narrative, poetry, acting, and music. We will read a variety of plays in translation, including works by Bhāsa, Kālidāsa, Bhāvabhūti, and Murāri, as well as selections from technical literature such as the Treatise on Theater (Nāṭyaśāstram). We will also watch a number of modern performances. Besides discussing individual plays, we will cover the following topics in detail: the different genres of the stage play; the theory of plot construction; the theory of aesthetic experience (rasa); the languages of the theater; the role of music, dance, and gesture; theater and ritual; and the performance tradition of Kūṭiyāṭṭam.
SALC 20702. Colonizations III. 100 Units.
The third quarter considers the processes and consequences of decolonization both in the newly independent nations and the former colonial powers.
Terms Offered: Spring
Note(s): This sequence meets the general education requirement in civilization studies. These courses can be taken in any sequence.
Equivalent Course(s): ANTH 24003, CRES 24003, HIST 18303, SOSC 24003

SALC 20800. Music of South Asia. 100 Units.
The course explores some of the music traditions that hail from South Asia-a region defined by the countries of India, Pakistan, Sri Lanka, Nepal, Bhutan, Afghanistan, Maldives, and their diasporas. The course will study music and some of its inextricably linked forms of dance and theatre through the lens of ethnomusicology, where music is considered in its social and cultural contexts. Students will develop tools to listen, analyze, watch, and participate in South Asian forms of music-making, using case-study based inquiries as guides along the way.
Instructor(s): Anna Schultz
Equivalent Course(s): RLST 27700, MUSI 33706, MUSI 23706, SALC 30800

SALC 20901. Indian Philosophy I: Origins and Orientations. 100 Units.
This course introduces some of the early themes and textual traditions that set much of the agenda for the later development of Indian philosophy. Particular attention will be paid to the rivalry that was perhaps most generative throughout the history of Indian philosophy: that between the Hindu schools of thought rooted in the Vedas, and the Buddhists who so powerfully challenged them.
Instructor(s): Anand Venkatkrishnan, Andrew Ollett Terms Offered: Spring
Equivalent Course(s): SALC 30901, HREL 30200, RLST 24201, DVPR 30201

SALC 20902. Indian Philosophy II: The Classical Traditions. 100 Units.
This course follows the first module on Indian philosophy by exploring the debates between several classical "schools" or "viewpoints" (darśanas) of Indian philosophy. In addition to expanding upon the methods of systematized reasoning inaugurated by the Nyāya and Buddhist epistemological traditions, particular attention will be given to systems of scriptural hermeneutics -- Mimāṃsā and Vedānta -- and their consequences for the philosophy of language, theories of cognitive error, and even poetics.
Instructor(s): Anand Venkatkrishnan, Andrew Ollett Terms Offered: Spring
Equivalent Course(s): MDVL 24202, HREL 30300, SALC 30902, RLST 24202, DVPR 30302

SALC 20903. Philosophy and Literature in India. 100 Units.
Is philosophy literature? Is literature philosophy? What constitutes either of these seemingly disparate enterprises, formally and thematically, and what kinds of conjunctions can we imagine between them (philosophy in/of/as literature)? Can one translate these terms across cultures? Are they the sole prerogative of leisurely elites, or can they harbor and cultivate voices of dissent? Above all, what does it mean to reflect on these categories outside the parochial context of the Western world? This course explores these questions by introducing some of the literary cultures, philosophical traditions, religious poetry, and aesthetic theories of the South Asian subcontinent. Students will encounter a variety of genres including scriptural commentary, drama and courtly poetry, and the autobiography. Readings, all in translation, will range from Sanskrit literature to Sufi romances and more.
Instructor(s): Anand Venkatkrishnan Terms Offered: Winter
Equivalent Course(s): MDVL 24202, RLST 27700, MUSI 33706, MUSI 23706, SALC 30800

SALC 21224. Against Interpretation: Philology at the Crossroads. 100 Units.
Susan Sontag closed her essay "Against Interpretation" calling for "an erotics of art." Such an "erotics" would avoid doing anything to tame the work of art-allowing its hold on the imagination to grow, without trimming down its excrescences. Eros here stands for the irreducibility of the presence of art-the finite or even infinitesimal presence that imposes itself as irrepressibly fractal in its growth. Sontag was challenging us to make a certain kind of intellectual and affective space available-and this challenge has been reprinted in recent scholarship that attempts to trace the state of the Humanities and some of its more eminent toolkits. Both philology and close-reading have been exposed as disciplinarian "disciplines" of the Humanities-long having abandoned the "erotic" power reading as a strategy of unfolding in favor of what might be termed strategies of containment. But this was not always the case. This course seeks to recover what then remains, peeking into the backgrounds of these disciplines as they stand at the crossroads of relevance and retreat-hovering just short of the intimate space of textual experience described by Sontag.
Instructor(s): Claudio Sansone Terms Offered: Winter
Equivalent Course(s): ENGL 21224, KNOW 21224, CMLT 21224

SALC 21352. Coming of Age: Youth Cultures in Postcolonial India. 100 Units.
In this course, we will gain a deeper understanding of how certain key moments in postcolonial India-from student protests to an economic transition to globalization, from rise of Bollywood to the omnipresence of social discs.
media-have shaped the youth of the country and how young people in turn have been at the forefront of some of the major events and have created history on their own terms. We will ask if youth is a construct like gender and caste then how was it constructed over the last seventy years? We will keep two guiding questions in mind who all are considered to be the youth in postcolonial India? And-what are the lived experiences of young people during this time? The ever changing, seemingly arbitrary, and conflicting definitions of youth in government reports, commercial advertisements, or popular culture demands a thorough analysis of this category inside out. We will take an inter-disciplinary approach and examine how the identity of being young intersects with other identities such as class, ethnicity, linguistic abilities and so on. By identifying the constitutive elements of being part of the young generation in a young nation such as India, we will challenge any homogeneous perception of “the youth” and read young people’s experiences in their own contexts. Focusing on youth culture in South Asia will help us think critically about youth culture studies where the Global South remains underrepresented.

Instructor(s): Titas De Sarkar Terms Offered: Winter

Note(s): No prior knowledge of any South Asian language is required.

Equivalent Course(s): CRES 21352, KNOW 21352, GNSE 21352, GLST 21352, SOCI 20533, HIST 26906

SALC 21405. Inventing Race in the British Empire. 100 Units.

This course reveals how the British encounter with racial difference in the Caribbean, Australasia, and India both validated and subverted the project of empire-building. We begin by examining clashes within London scholarly societies over the question of racial differentiation in the nineteenth century. We then determine how the British deployed these “scientific” theories of race in the colonies: Did they inform relations between colonized and settler populations, or did the local states innovate novel race-based policies to undergird their rule? Key topics include acts of resistance to prejudicial racialization, post-Emancipation labor systems, miscegenation, colonial classification schemes, public health controls, and fears of European degeneration in tropical climates. We will use primary sources (anthropological treatises, missionary accounts, public speeches, and fictional works) to critique the British narrative of a “civilizing mission” and to investigate how an array of actors used race as an instrument to accomplish specific objectives.

Instructor(s): Z. Leonard Terms Offered: Spring

Equivalent Course(s): CRES 21405, GLST 21405, HIST 21405

SALC 22202. Anthropology of Caste. 100 Units.

This seminar course explores anthropological approaches to caste. We will survey colonial ethnological accounts to structuralist, transactionalist, historical anthropological, and contemporary ethnographic accounts of forms of caste difference, identity, and violence in South and East Asia, with an eye to comparison to other forms of invidious social difference in other times and cultures.

Instructor(s): Constantine Nakassis Terms Offered: Not offered 2021-22; may be offered 2022-23

Prerequisite(s): This course qualifies as a Discovering Anthropology selection for Anthropology Majors.

Equivalent Course(s): ANTH 32202, CRES 21202, ANTH 22202, SALC 32202

SALC 22330. Flooding the World: Creation and Restoration in the Levant, Mesopotamia, and India. 100 Units.

From Genesis to the Epic of Gilgamesh and the Big Veda to modern novels like Geraldine McCaughrean’s Not the End of the World (2004) and Jeanette Winterson’s Boating for Beginners (1997), humans have repeatedly accounted for, imagined, and ironized civilizational collapse and restoration through stories of catastrophic floods. These texts, modern and ancient, are fraught with political, religious, and historical background. In this course, we will compare these texts, focusing on literary issues like narrative plot, the construction of characters, the literary devices used, and the role of the narrator in telling the story of the flood. We will attempt to ascertain why imaginings of a deluge are generative, while being attuned to the complex differences between the ancient narratives and their significantly different afterlives. Through sustained inquiry, we will both challenge notion of sacred exceptionalism even while confronting the enduring presence of this trope in the post-modern novel.

Instructor(s): Cathleen Chopra-McGowan Terms Offered: Winter

Equivalent Course(s): RLST 22330, ENST 22330, JWSC 26030

SALC 22482. The Other Woman: Sexual Deviancy in South Asia. 100 Units.

The figure of the public, often sexually deviant, female in South Asia has existed and been imagined in myriad ways over the centuries, including as courtesans, temple workers, and royal mistresses. In the colonial period, multiple forms of supposed female deviancy began to be labeled with another term—“prostitute”—leading to the loss of social status and legal rights of many women. In this course, we will study the evolution of prostitution and female otherness in South Asian cultural and political history. We will explore how the female deviant shaped religious, social and political life; how notions of sex, sexuality and intimacy informed classical dance, music, literature and performing arts; and how sex work came to be defined and stigmatized by the colonial and postcolonial states in South Asia.

Instructor(s): Ahona Panda Terms Offered: Winter

Equivalent Course(s): GNSE 32482, SALC 32482, GNSE 22482

SALC 22604. A Poem in Every House*: Persian, Arabic, and Vernacular Poetry in North India and the Deccan. 100 Units.

gehe gehe kalau kävyā | In the Kali age, there is a poem in every house |... Vidyāpati (ca. 1370-1460, Mithila), Kīrtiātā The Indian subcontinent is home to some of the most vibrant literary traditions in world history. The aim of this course is to introduce students to the main trends in the premodern (i.e.,twentieth century) literature of South Asia through a selection of poetic and theoretical texts translated from a variety of languages
SA0C 24000. Language, Power, Cultural Identity: The Hindi-Urdu Controversy in Historical Perspective. 100 Units.
Equivalent Course(s): GNSE 23133, CMST 21133
Note(s): This course counts as a Concepts course for GNSE majors.

SALC 22812. Introduction to Classical Hinduism. 100 Units.
This course will critically consider and interrogate the historical multiplicity of traditions that comprise what we might today call “Classical Hinduism.” Beginning with the Vedic period in the first-millennium B.C.E and moving to the early modern, we will track the development of classical religious tenants, literatures, and practices. In so doing, students will become familiar with central beliefs (including dharma, artha, kaṭma, and mokṣa), sectarian traditions such as Vaiṣṇavism, Śavism, and Śaktism, and religious literatures ranging from epic to devotional poetry. As we will see, while Hinduism is a flexible and elastic term that brings together shifting religious identities and communities, the concept of the classical names the solidification of both a real and imagined religious past.
Instructor(s): Andrew Ollett Terms Offered: Winter
Equivalent Course(s): SALC 32605, MDVL 22604

SALC 23133. Queering Visual Culture in Modern India. 100 Units.
This course will examine the process of queering visual cultures in modern India, whereby it interrogates how popular visual cultures (primarily film and advertisements) have upheld normative regimes of gender/sexuality as well as how they have subverted, and ‘queered’ these regimes. It also asks how expressions of gender and sexuality have been shaped by the contingent and contentious politics of postcolonial India. This course will map three kinds of gender/sexuality visualities in Indian popular culture-ideal woman/femininity, men and masculinities, and queer identity and sexuality. We will pay particular attention to the ways in which films intervene in and shape histories of gendered representation, notably with regard to the figure of the courtesan or ‘tawa’if as mediated through blockbuster films. Similarly, we will look at how specific political and social moments construct particular gendered or sexualized representations. These include: the figure of the “mother” during India’s nation-building years (1950s); the trope of the “angry young man” set against the country’s emergency-era politics and massive unemployment (1970s); and the sexualized male hero, as expressed by the superstar Shah Rukh Khan in his films and adverts (2000s). For the final part of the course, we will consider queer visualities, and explore how gay and trans characters and identities have been represented in a more contemporary sense.
Instructor(s): T. D’Hubert Terms Offered: Autumn
Note(s): No prior knowledge of South Asian languages is required. The course is the perfect complement to the Introduction to South Asian Civilizations sequence (SALC 20100-20200). Beyond its focus on South Asia, students interested in classics, poetics, rhetoric, musicology, theater studies, and comparative literature will find plenty of food for thought in the readings, lectures, and class discussions. For students interested in languages, it is an ideal way to have a lively introduction to the linguistic variety of South Asia.
Equivalent Course(s): SALC 32605, MDVL 22604

SALC 22605. Classical Literature of South Asia: Part One. 100 Units.
This is a broadly chronological survey of South Asia’s literary traditions. In the first part of this two-part sequence, our focus will be on the first millennium CE, and we will read a wide variety of literary works in translation: lyric poetry, stage plays, courtly epics, romances and satires. We will read these texts as representing both evolving traditions of literary art and a diverse constellation of social imaginaries. Our conversations will thus range over: questions of language, genre, form and style; subcontinental traditions of poetics, which elaborated the themes and techniques of literary art; issues of sexuality and gender; the intellectual and religious traditions with which works of literature were in conversation; contexts of performance; and issues of literary history. We will sometimes read short texts in the original languages (Prakrit, Tamil and Sanskrit) to gain a better understanding of their texture and technique, but no prior knowledge of South Asian languages is required. The second part of this two-part sequence will cover South Asian literature from about 1000 to 1750. The courses may be taken in any order.
Instructor(s): Andrew Ollett Terms Offered: Autumn
Equivalent Course(s): SALC 32606

SALC 22812. Introduction to Classical Hinduism. 100 Units.
What is Hinduism? Variously described as a world religion, a way of life, the basis of a national culture, and more, this course will critically consider and interrogate the historical multiplicity of traditions that comprise what we might today call “Classical Hinduism.” Beginning with the Vedic period in the first-millennium B.C.E. and moving to the early modern, we will track the development of classical religious tenants, literatures, and practices. In so doing, students will become familiar with central beliefs (including dharma, artha, kaṭma, and mokṣa), sectarian traditions such as Vaiṣṇavism, Savism, and Saktism, and religious literatures ranging from epic to devotional poetry. As we will see, while Hinduism is a flexible and elastic term that brings together shifting religious identities and communities, the concept of the classical names the solidification of both a real and imagined religious past.
Instructor(s): Sarah Pierce Taylor Terms Offered: Winter
Note(s): This course counts as a Gateway course for RLST majors/minors.
Equivalent Course(s): RLST 22812

SALC 23133. Queering Visual Culture in Modern India. 100 Units.
This course will examine the process of queering visual cultures in modern India, whereby it interrogates how popular visual cultures (primarily film and advertisements) have upheld normative regimes of gender/sexuality as well as how they have subverted, and ‘queered’ these regimes. It also asks how expressions of gender and sexuality have been shaped by the contingent and contentious politics of postcolonial India. This course will map three kinds of gender/sexuality visualities in Indian popular culture-ideal woman/femininity, men and masculinities, and queer identity and sexuality. We will pay particular attention to the ways in which films intervene in and shape histories of gendered representation, notably with regard to the figure of the courtesan or ‘tawa’if as mediated through blockbuster films. Similarly, we will look at how specific political and social moments construct particular gendered or sexualized representations. These include: the figure of the “mother” during India’s nation-building years (1950s); the trope of the “angry young man” set against the country’s emergency-era politics and massive unemployment (1970s); and the sexualized male hero, as expressed by the superstar Shah Rukh Khan in his films and adverts (2000s). For the final part of the course, we will consider queer visualities, and explore how gay and trans characters and identities have been represented in a more contemporary sense.
Instructor(s): T. D’Hubert Terms Offered: Autumn
Note(s): No prior knowledge of South Asian languages is required. The course is the perfect complement to the Introduction to South Asian Civilizations sequence (SALC 20100-20200). Beyond its focus on South Asia, students interested in classics, poetics, rhetoric, musicology, theater studies, and comparative literature will find plenty of food for thought in the readings, lectures, and class discussions. For students interested in languages, it is an ideal way to have a lively introduction to the linguistic variety of South Asia.
Equivalent Course(s): SALC 32605, MDVL 22604
South Asian Languages and Civilizations

Equivalent Course(s): SALC 34000

SALC 24002. Colonizations II. 100 Units.
Modern European and Japanese colonialism in Asia and the Pacific is the theme of the second quarter.
Terms Offered: Winter
Note(s): This sequence meets the general education requirement in civilization studies. These courses can be taken in any sequence.
Equivalent Course(s): HIST 18302, ANTH 24002, SOSC 24002, CRES 24002

SALC 24200. The Making of Modern Asia: Nationalism and Imperialism in China, India, and Japan. 100 Units.
The late-nineteenth and early twentieth centuries saw the intensification of nationalist and anti-colonial movements in Asia. What understandings of imperialism did these different movements develop? How and why did those movements take such divergent paths in their anti-colonial struggles? And despite these divergences, what similar political, social, and economic trends animated them? This class will explore the connections and disparities between emergent nationalisms in India, China, and Japan. Instead of accepting distinctions between East and South Asia or between colonialism and semi-colonialism as proof of incomparability, this class will use the differences between these three countries to develop a comprehensive understanding of the various ways that societies responded to the threat of foreign rule and encroachment. By reading a combination of primary and secondary sources, students will discover the indelible influence that resistance to imperialism had on the development of national thought in these three societies, even as that resistance took on increasingly different forms as time passed. By considering the efforts in the late-nineteenth century to categorize their position in a global hierarchy vis-à-vis the Western powers, this course then tracks the ways that Japanese, Indian, and Chinese nationalisms took on similar shapes in different contexts before rapidly diverging in the early twentieth century.
Instructor(s): Y. Nasser Terms Offered: Autumn
Equivalent Course(s): HIST 24200, GLST 24200, EALC 24209

SALC 24441. Theravada Buddhism: History and Philosophy. 100 Units.
This course studies the history and philosophy of Theravada Buddhism in India and other Southeast Asia countries. We will first introduce the life of the Buddha and his major teachings within the context of the social and cultural environments in which Buddhism emerged about 2500 years ago. Having thus grasped some fundamental knowledge on Buddhism based on Pali texts, we then embark on examining its philosophical and historical developments from primitive Buddhism to sectarian Buddhism, and to the ramification of Theravada Buddhism in various countries such as Sri Lanka and Thai Land throughout its long history. Towards the end of the quarter, the class briefly discusses the revival of Theravada Buddhism in Indian in connection with the arising of Protestant Buddhism in Sri Lanka in the early 20th century. It is hoped that students having completed this course will be equipped with sufficient knowledge on general history, major philosophy and outstanding cultural tradition of Theravada Buddhism.
Instructor(s): Yu Xue Terms Offered: Autumn
Note(s): This course meets the HS Committee distribution requirement for Divinity students.
Equivalent Course(s): HREL 34441, RLST 20441, SALC 34441

SALC 25025. Environmental Histories of the Global South. 100 Units.
Drawing on cases from Africa, Latin America, and especially Asia, this course explores key themes in the modern environmental history of the world beyond the rich industrialized North. Our investigations will focus on the ecological impacts of colonialism, war, and development, and how environmental management has helped to construct modern states and capitalist practices in turn. Ranging from the malarial plantations of the Caribbean to the forests of southeast Asia, we will analyze not-so-natural disasters like floods and chemical spills as well as the slow violence of deforestation and droughts. Combining primary sources with classic scholarship, we will encounter pioneering green activists like the original "tree huggers" of the Himalayas and environmental advocates for brutal population control. The course will conclude by examining the emergence of a newly assertive Global South in international climate negotiations, and its implications for the environmental history of our planet at large. The course is open to all, but may be of particular interest to students who have taken "Introduction to Environmental History."
Instructor(s): L. Chatterjee Terms Offered: Spring
Equivalent Course(s): SALC 35025, HIST 35024, HIPS 25525, ENST 25025, CHSS 35525, HIST 25025

SALC 25310. Extinction, Disaster, Dystopia: Environment and Ecology in the Indian Subcontinent. 100 Units.
This course aims to provide students an overview of key environmental and ecological issues in the Indian subcontinent. How have the unique precolonial, colonial, regional and national histories of this region shaped the peculiar nature of environmental issues? We will consider three major concepts-"extinction", "disaster" and "dystopia" to see how they can be used to frame issues of environmental and ecological concern. Each concept will act as a framing device for issues such as conservation and preservation of wildlife, erasure of adivasi (first dwellers) ways of life, environmental justice, water scarcity and climate change. The course will aim to develop students' ability to assess the specificity of these concepts in different disciplines. For example: What methods and sources will an environmental historian use to write about wildlife? How does this differ from the approach an ecologist or literary writer might take? Students will analyze various media: both literary and visual, such as autobiographies of shikaris (hunters), graphic novels, photographs, documentary films, ethnographic accounts and environmental history.
Instructor(s): Joya John Terms Offered: Spring
Equivalent Course(s): HIST 26806, ENGL 22434, GLST 25310, CRES 25310

SALC 25316. Making a Home in the Colonial City: Insights from Literature, Films, and History. 100 Units.
The proposed course is an invitation to students to imagine the life-worlds, experiences, and spaces of the colonized populations of South Asia, particularly, from the perspective of city-dwellers. The objective of the course is three-fold: thematic, methodological, and epistemological. First, to introduce students to debates in colonial modernity using the narrative of the rise of modern cities in colonial India. Second, to equip students to handle different kinds of primary material in order to understand the interconnections between colonialism, urban space, and indigenous responses. Finally, to open up the exciting field of colonial and postcolonial studies to anyone interested in South Asia, its literature, its films, its history, and its people.
Instructor(s): Sanjukta Poddar Terms Offered: Autumn
Equivalent Course(s): GLST 25316, GNSE 25316

SALC 25317. Traditions of Islamicate Learning In Mughal India. 100 Units.
An introduction to the contexts, methods, and aims of Islamic education in late-Mughal South Asia in the decades immediately prior to European colonisation. Our central focus is an 18th century ‘curriculum’: a list of books that were read by a student of a famous madrasa in late-Mughal Delhi. Although madrasas are now widely considered to be places of strictly ‘religious’ education, our curriculum reveals the wide range of disciplines a student was expected to know. As well as subjects like Qur’ānic commentary and Islamic jurisprudence, students learned Arabic and Persian grammar, ethical texts, Sufism, Hellenistic philosophy, logic, medicine, martial arts, mathematics and geometry, poetry, accounting and secretarial skills, astronomy, as well as alchemical and occult sciences. We will learn with our Mughal-era student, moving through the disciplines that he studied - progressing from the introductory aspects of his education to more advanced subjects. As we go, we will read a wide range of Arabic and Persian primary sources in translation. We will consider what it meant to learn, the contexts in which learning took place, as well as the modes of ethical comportment that education entailed. We will also consider the changing nature of the madrasa curriculum against the background of the volatile political and social climate of 18th century Mughal South Asia. We will also examine the reformist ideas that were challenging classical educational paradigms in this period.
Instructor(s): Daniel Morgan Terms Offered: Autumn

SALC 25318. Literary Radicalism and the Global South: Perspectives from South Asia. 100 Units.
What does it mean to speak of literary radicalism? What are the hallmarks of a radical literature? And how does any such body of radical literature relate to the crucial question of empire, while also seeking to not be limited by that address? This course will explore the theme of literary radicalism through perspectives arising from South Asia. Over the twentieth century the subcontinent has been shaped through a wide variety of social and political movements: from anticolonial struggles to communist organising, feminist struggles, anti-caste mobilisation, indigenous protest and more, with their histories intertwining in different ways. We will start with a consideration of some texts on literary radicalism from other parts of the global South by authors such as Julia de Burgos and Ngugi Wa Thiong'o, and then move through a detailed discussion of South Asian texts every week to examine particular aspects of literary style and history. We will study texts from a variety of subcontinental languages (in translation, unless originally in English), and across different forms - poetry, short fiction, children’s literature, novels, a memoir, a graphic novel and a documentary film on a poet.
Instructor(s): Abhishek Bhattacharyya Terms Offered: Spring
Note(s): No prior training in South Asia or literature courses is a requirement.
Equivalent Course(s): ENGL 25318

SALC 25319. Reading Indian Pasts: Early Texts and Modern Readers in South Asia. 100 Units.
How do different readers read the same text differently? How have intellectuals in South Asia interpreted, and continue to interpret, their textual pasts? This course will explore questions related to the receptions of premodern South Asian texts, engaging students in debates in intellectual history and histories of reception, with a focus on questions of periodization, social categories, and constructions of identity in premodern South Asia. How, for example, have modern readers interpreted questions of caste and gender in early South Asian texts? How did premodern readers interpret their own textual pasts, and what are the tools by which we, as modern readers, may understand these negotiations? What are the stakes in and consequences of reading these debates in our own times? We will explore these and other questions through both primary and secondary materials. The course will enable students to explore broad conceptual questions related to histories of reading and debates in South Asian reception and intellectual history. Additionally, students will read sections of premodern texts, in translation, which have enjoyed significant lives outside their own times and contexts, alongside different interpretations of these texts. Students will work towards gaining conceptual tools to examine both premodern and modern texts as well as the many frameworks of interpretation that emerged out of them.
No prior knowledge of South Asian topics is required.
Instructor(s): A.Ravishankar Terms Offered: TBD
Equivalent Course(s): RLST 25319

SALC 25320. Debate, Dissent, Deviate: Literary Modernities in South Asia. 100 Units.
This class introduces students to the modernist movement in post-independence South Asia. Modernism will be understood here as a radical experimental movement in literature, film, photography and other arts, primarily aimed at critiquing mainstream narratives of history and culture. Given its wide scope, we will
analyze a variety of texts over the ten-week duration of the class. These include novels, short stories, manifestos, essays, photographs, and films. The chronological span of the class is from the 1930s to the 1970s. Our aim will be to understand the diverse meanings of modernism as we go through our weekly readings. Was it a global phenomenon that was adopted blindly by postcolonial artists? Or were there specifically South Asian innovations that enable us to think about the local story as formative of global modernism? What bearings do such speculations have on genre, gender, and medium, as well as on politics? I will help situate the readings of each week in their specific literary and political contexts. Students will be able to evaluate, experiment with, and analyze various forms of modernist literary expressions emerging out of South Asia. This class will provide them with critical tools to interpret, assess, compare, and contrast cultural histories of non-Western locations and peoples, with an eye for literary radicalism. No prior knowledge of any South Asian language is necessary.

Instructor(s): S. Dasgupta
Terms Offered: Autumn
Equivalent Course(s): ENGL 25320, KNOW 25320, GNSE 25320, CRES 25320, GLST 25132

**SALC 25321. Time and its discontents: thinking and experiencing time in South Asia through the ages. 100 Units.**

Time is fundamental to all ideas about the past and our projections to the future, yet our measures and conceptions of it change constantly. We will explore key concepts and themes around the temporal cultures of medieval and modern South Asia and how ideas and everyday experiences of time and history have taken shape in the intellectual exchange between South Asia and the West. What can a bored monk writing in medieval India teach us about our hurried digital life? What was the relationship between past and present in premodern South Asia? What can we learn about colonialism and capitalism studying work schedules of clerks in colonial India? Was medieval South Asia a land without history? From medieval to modern and from Mahābhārata to Marx, we will closely read a wide range of texts and other media hailing from both South Asia and the West. Students will analyze secondary and primary sources (in translation): religious works, manuals for time keeping, as well as texts describing personal experiences of time, like novels, diaries, etc. Students will develop critical tools for comparing and interpreting the life-worlds of non-Western regions. Our goal is to think of South Asia as an important site where our current concepts and propositions about time and history were developed. No prior knowledge of South Asian languages or history is necessary. This online class will offer both synchronous and asynchronous components. See the syllabus at [https://bit.ly/3gTLHbX](https://bit.ly/3gTLHbX)

Instructor(s): E. Acosta
Terms Offered: Autumn
Note(s): While the course relies heavily in South Asian world-views, a previous acquaintance with the histories and mythologies stemming from this part of the world is not necessary. This course will be of interest to students of different backgrounds. The approach is interdisciplinary, ranging from history, anthropology, religious studies, etc.

Equivalent Course(s): RLST 25321, HIST 26615

**SALC 25322. Enlightenment Modernity and Colonial South Asia. 100 Units.**

In Kant’s words, the work of public reasoning was the condition for “man’s exit from self-imposed immaturity.” In the colony, however, the critique of existing society as insufficiently reasonable came to be caught up in the justification of Britain’s “liberal” colonial project, and the obligation to Reason autonomously was emboiled in the case for empire. The Indian pursuit of enlightened reason was deeply aware of its uncomfortable proximity to empire, yet intellectuals of a variety of stripes advanced claims of “enlightenment. Would the appeal to Reason bring about a new moral world or a derivatively imitative landscape? Could the Enlightenment be so truly universal that the colonized could claim it without disowning their past? What relationship would the moral resources of India’s past share with the task of social critique for a new generation of radical intellectuals? In order to address the promise and perils of colonial Enlightenment and its most controversial debates, this course will focus on a variety of primary and secondary sources. We will look at arguments penned by a range of Indian and British thinkers and at how the rich historiography of India’s 19th century may be placed in productive dialogue with the normative theory produced by Europe’s “Enlightenment.” Turning to the history of 19th century India will help us complicate the history of the Enlightenment as a whole, and contribute to help draft a new and broader answer: what is “Enlightenment?”

Instructor(s): T. Newbold
Terms Offered: Spring
Equivalent Course(s): HIST 26811, KNOW 25322

**SALC 25323. Tolerance and Intolerance in South Asia. 100 Units.**

Few places in the world are as embroiled in the problem of diversity as South Asia, where sectarian violence—fought mainly along religious lines, but also along caste, gender, and linguistic lines—is at the center of political maneuvering. South Asia offers important lessons in how people manage to live together despite histories of mutual strife and conflict about communities and castes. Focusing on the period of British colonial rule, this class explores different instances and ideologies of toleration and conflict. How were South Asian discourses of toleration by such leaders as Gandhi and Nehru different from their European counterparts (e.g., John Locke and John Rawls)? How did their ideologies differ from those articulated by their minority peers such as Ambedkar, Azad, and Madan? We will analyze constitutive precepts, namely secularism, syncretism, toleration. Our attention here will be on the universal connotations of these ideas and their South Asian expression. Fifth week onward, we will turn our attention to select thinkers: Gandhi, Ambedkar, Azad, Madani. Our focus here will be on the ways that each intellectual negotiated the thorny issues of toleration, difference, ethnicity, and belonging. All the thinkers considered in this class had an active presence in nationalist era politics. Finally, we will
read historical accounts of some of the most frequent causes of intolerance, namely cow slaughter, music played before the mosque, and desecration of sacred objects.

Instructor(s): T. Reza
Terms Offered: Spring

Note(s): All reading materials will be available in English. No prior knowledge of South Asian history or South Asian languages is required.

Equivalent Course(s): RLST 25323, HIST 26812, CRES 25323, KNOW 25323

SALC 25601. The Bhagavad Gita: Contested Readings of a World Classic. 100 Units.
Few religious classics have been as variously interpreted as the Bhagavad Gītā, which is surely among the most often-translated works in the world. A text of long-standing importance in Hindu traditions, the Bhagavad Gītā has had an especially interesting career in modernity, having been of great significance not only for M. K. Gandhi, but also for the likes of Thoreau and Eliot, not to mention the many less widely appreciated interpreters for whom the text's martial setting has been of central significance. After taking some steps to situate this great Sanskrit text in the context of its early Indian history, this course will explore a representative range of its available interpretations. Along the way, it is hoped that we will learn something not only about the Bhagavad Gītā, but also about the very ideas of interpretation and understanding.

Instructor(s): Dan Arnold
Terms Offered: Spring

Equivalent Course(s): RLST 24251

SALC 25706. Problems in the Study of Gender and Sexuality: Inequality. 100 Units.
This course analyzes inequality and the covert and overt violence that results from it. These inequalities are often grounded in gender and sex but also result from a complex intersection of gender, sex, and other identities. Inequality is what produces the experience of differential citizenship, a topic that exercises scholars the world over. In particular, those interested in issues of feminism, community, and ethnicity have studied why women (some women more than others) or particular social groups such as gay or trans groups, experience disenfranchisement more than their counterparts, even when, officially, many cultures/nation states grant their members/citizens formal legal equality. Many of the examples around which this course is framed emerge out of South Asia, but our analyses will be structured through an engagement with theoretical texts that address issues of gendered oppression and discrimination in other parts of the world. Readings will include historical, anthropological, literary texts. Key themes of the course include: debates on parité in France and differential citizenship for religious minorities in India; caste based violence in India studied comparatively with debates on violence against aboriginal in Australia and Canada; rape and human rights; the politics of homosexuality; violence around popular and high culture; the panic around "family values". This course is part of the College Course Cluster program, Inequality.

Instructor(s): Rochona Majumdar
Terms Offered: Autumn

Equivalent Course(s): GNSE 31106, GNSE 11006

SALC 25900. South Asia Before the Buddha. 100 Units.
South Asia has a rich historical record, from the very beginnings of our species to the present, and yet the earlier part of this record is surprisingly little-known outside specialist circles. This course provides a broad overview of South Asian archaeology and early history, from the beginnings of agricultural production to the expansion of states and empires in the early days of textual records. We cover critical anthropological processes such as the origins and expansion of agriculture, the development of one of the world’s first urban societies—the Harappan or Indus civilization—the growth and institutionalization of social inequalities, and changing contexts of social and religious life. While the course actually extends a bit beyond the time of the Buddha, its major focus is on the periods up to and including the Early Historic. No prior experience of either South Asia or archaeology is assumed; indeed, we will think quite a bit about the nature of evidence and about how we know about the more distant past.

Instructor(s): K. Morrison
Terms Offered: Spring

SALC 26013. Drinking with God: An Introduction to Sufism. 100 Units.
Who is the 13th-century Muslim mystic Jalaluddin Rumi - and why is he so popular on Instagram? Can inebriation lead to divine revelation? Who are the friends of God, and how did they develop fantastic superpowers? How have mystical practices sought to both abandon the world and radically transform it? In this class, we will explore these questions through the study of Sufism - a diverse set of Islamic mystical traditions - from its formative period in the early decades of Islam to the present day. Through poetry, philosophy, music, esoteric sciences, politics, and devotional practices, we will analyze Sufism as a global phenomenon that, while demonstrating remarkable adaptation to local cultural contexts, firmly locates itself within the Islamic tradition. This course will also include a visit to a local Sufi circle in Chicago.

Instructor(s): Francesca Chubb-Confer
Terms Offered: Autumn

Equivalent Course(s): RLST 26013

SALC 26075. South Asian Sensoriums. 100 Units.
What is a ‘sense’? How do we attune, coordinate, and interpret our senses and the information that we receive through them? How do we structure and shape the world around us for and through the senses? We will address these questions by diving into the multi-sensory worlds of South Asia—a region that includes the present states of India, Pakistan, Afghanistan, Bangladesh, Nepal, Tibet, Bhutan, and Sri Lanka—and learning how peoples of the region have theorized and employed the senses to understand and shape their aesthetic, social, and religious worlds. We will taste spices, smell fragrances, listen to music and street sounds, ‘visit’ temples, mosques, and
museums, read literary, philosophical, and religious texts, and view works of visual and sculptural art in order to better understand which aspects of sensory experience are indeed 'universal' and which are conditioned by history and culture.

Instructor(s): Tyler Williams Terms Offered: Spring
Equivalent Course(s): SIGN 26075

SALC 26102. Buddhism. 100 Units.
This course will survey central features of the Buddhist traditions in South, Central, and East Asia, over its roughly 2500-year history. Attention will be paid to the variety of disciplinary orientations (historical, philological, anthropological, sociological, economic, archaeological, philosophical) that may be taken to illuminate various aspects of the traditions. Consideration will also be given to the globalization of Buddhism since the late nineteenth century, and the concurrent rise of distinctive Buddhist responses to modernity and the modern/academic study of Buddhism.

Instructor(s): Christian Wedemeyer Terms Offered: Winter
Equivalent Course(s): RLST 26101, EALC 26101

SALC 26111. Queer Asia(s) 1. 100 Units.
This course explores representations of queerness, same-sex love and sexualities and debates around them by introducing students to a variety of literary texts translated from Asian languages as well as Asian films, geographically ranging from India, Pakistan and Sri Lanka to China, Japan, Thailand, Indonesia, Korea and Singapore. We will also read scholarship that will help us place the production and receipt of these primary sources in historical, political, cultural and religious contexts. In particular, we will examine questions of history and continuity (recurrent themes and images); form and genre (differences of representation in mythological narratives, poetry, biography, fiction, erotic/legal/medical treatises); the relationship of gender to sexuality (differences and similarities between representations of male-male and female-female relations); queerness as a site for exploring other differences, such as caste or religious difference; and questions of cross-cultural and transnational dialogue and cultural specificity. This course is part one of a two-quarter sequence, with the second part offered in Winter Quarter 2021. Each quarter can also be taken separately. Students need to be available for 2 synchronous online meetings per week.

Instructor(s): Nisha Kommattam Terms Offered: Autumn
Equivalent Course(s): GNSE 26111, HMRT 26111, CMLT 26111

SALC 26112. Queer Asia(s) 2. 100 Units.
While this course is conceptualized as a sequel to Queer Asia(s) 1 from last fall, it is nevertheless a standalone course that can be taken separately, without prerequisites. This course continues to explore representations of queerness, same-sex love and sexualities and debates around them by introducing students to a variety of literature and films in both Asian languages and English. The geographic regions represented include India, Pakistan, Sri Lanka, China, Japan, Thailand, Indonesia, Korea and Singapore. There will be a focus on the modern/contemporary period as well as queer diasporas. We will also read scholarship that will help us place the production and receipt of these primary sources in historical, political, cultural and religious contexts. Questions of cross-cultural and transnational dialogue and cultural specificity will be addressed. Students need to be available for 2 synchronous online meetings per week.

Instructor(s): Nisha Kommattam Terms Offered: Winter
Equivalent Course(s): CMLT 26112, HMRT 26112, GNSE 26112, CRES 26112

SALC 26160. Art and Religion in South Asia. 100 Units.
This course is an introduction to religion and art in South Asia (comprised of the modern nation states of Afghanistan, Bangladesh, India, Nepal, Pakistan, and Sri Lanka). The course material covers Buddhist, Jain, Hindu, and Islamic architecture, sculpture, painting, and performing arts. The course examines the ways in which art is related to myth and symbol, religious values and goals, ritual, religious experience, and social and political realities.

Instructor(s): Sarah Pierce Taylor Terms Offered: Winter
Equivalent Course(s): CMLT 26160

SALC 26170. Why Do Animals Talk? Beastly Worlds in South Asian Literature. 100 Units.
Comprised of a diverse set of languages covering a disparate set of regions, South Asian literatures share a deep investment in the figure of the animal. Whether imagined through the genre of political advice, in narrative tellings of the past lives of the Buddha, or simply as characters in an expanded continuum of life, animals serve as important literary devices to reflect on human beings as well as autonomous subjects bound up with humans with their own distinct emotional and spiritual lives. Drawing particularly from the Sanskrit tradition among others, this course will introduce students to a broad survey of animal literature in South Asia alongside more recent scholarship in Animal Studies. By the end of the course, students can expect to have a myriad of answers to the question: why do animals talk?

Instructor(s): Sarah Pierce Taylor Terms Offered: Spring
Equivalent Course(s): RLST 26170, EALC 26170

SALC 26250. Padavali: Vernacular poetics in eastern South Asia (ca. 14th-18th AD) 100 Units.
Padavali (vernacular lyric poetry) is one of the threads that tied together the cultural region of eastern India from Tripura to Bihar, and from Assam to Odisha. In this course, we will study the making of this tradition rooted in the courtly poems of Vidyapati (ca. 1370-1460, Mithila) and follow its spread in Nepal, Assam, Bengal,
and Odisha. We will discuss the very close relation between form and content in this poetic tradition that was closely connected with music. We will also study the expressive use of a complex prosodic system that was never described in the form of treatises and the many debates around the trans-regional aspects of Brajabuli as an artificial vernacular poetic idiom. Moreover, we will compare padavali literature with other premodern traditions from Medieval Europe, especially Old Occitan troubadour poetry and lyric poetry in Andalusian Arabic. This comparative approach is motivated by the many parallels one can observe between Medieval southern Europe and eastern South Asia, starting with the conscious crafting of lyric vernacular traditions in multilingual contexts against the background of classical literary cultures.

Instructor(s): Thiibaut d’Hubert Terms Offered: Autumn
Prerequisite(s): Two years of Bengali, or Hindi, or Sanskrit (with some basic knowledge of Middle Indic [Prakrit/Apabhramsha]).
Equivalent Course(s): MDVL 26260, SALC 46250, BANG 26250, BANG 46250

SALC 26260. Buddhism in Early Theravada Literature. 100 Units.
A critical examination of important canonical (Buddhavacana—attributed to the Buddha) and non-canonical Pali literature central to the religious “imaginaire” of Theravada Buddhists in Sri Lanka and Southeast Asia. Literary texts include Vinayapitaka (Book of Monastic Discipline), Dharmapada (didactic verses attributed to the Buddha), Mahaparinibbana Sutta (sermon recounting the final 3 months of the Buddha’s career), Vessantara Jataka (epic narrative of the Buddha’s next-to-last rebirth as a king), the Edicts of Asoka (proclamations of the 3rd c. BCE Indian emperor), Anagatavamsa Desana (prophecy of the future Buddha Metteyya), Mahavamsa (the monastic “Great Chronicle” recounting the history of Buddhism) and royal inscriptions and paintings from the late-medieval period.

Instructor(s): John Holt Terms Offered: Autumn
Equivalent Course(s): RLIST 26260, SALC 36260, HREL 36260, HIST 36703

SALC 26265. Comparative Study of Humanistic Buddhism and Engaged Buddhism. 100 Units.
This course is designed for students who would like to explore further social philosophy and implication of Humanistic Buddhism and Engaged Buddhism, the two mainstreams of Buddhist development in modern world. We first examine historical background for the arising of Humanistic Buddhism from Mahayana tradition in China and Buddhist revitalism or Protestant Buddhism, the forerunner of Engaged Buddhism in Sri Lanka almost simultaneously at the beginning of 20th century, and their subsequent developments respectively. Having then briefly reviewed some prominent figures such as Taixu (1898-1947), Dhammapala (1864-1933), and their major advocates, we undertake thorough comparative studies of the two Buddhism by exploring several topics, including modern education and science, environment and ecology, human rights and feminism, politics and violence, suffering and happiness, and others. While discussing these topics, we also examine how Buddhism has transformed itself from the religion of other world to that of this world, how Buddhists have reinterpreted Buddhism in order to fit the idea and practice of modernity, an how new cultures have thus been recreated to cater for the needs of contemporary life both in the East and West. Toward the end of the quarter, discussion may be extended to compare other new religious movements so that students may have a broader vision on religions and their social advocates in contemporary world.

Instructor(s): Yu Xue Terms Offered: Autumn
Prerequisite(s): Some knowledge on the general history and basic philosophy of Buddhism.
Note(s): This course meets the HS or SCSR Committee distribution requirement for Divinity students.
Equivalent Course(s): RLIST 26265, SALC 36265, HREL 36265

SALC 26600. Asian Identities: 1890-1945. 100 Units.
Equivalent Course(s): HIST 16600

SALC 26611. Empires, Imperialism, and Islam. 100 Units.
This seminar course will survey interactions between empires and Islam from the early nineteenth century to the early twenty-first century. It will consider the varied responses of Islamic polities to the expansion of European empires, their role in proliferating networks of travel and communication, as well as the place of religion in anti-imperial and anticolonial movements. Geographically we will cover Asia very broadly defined: from the Ottoman Empire in the east, through the Middle East and Central and South Asia, to Indonesia and Malaysia to the east. Individual classes will focus, for instance, on imperial connections, the emergence of pan-Islamism, Sufi networks, oceanic travel, subaltern social and political movements, and Cold War-era Muslim ideologues. The course will conclude with a look at the rise of more militant Islamic ideologies in recent years. Investigating this two-century long history will help students understand the complex role that Islam has played in the making of the modern world. Course readings will be on the whole recent scholarship on these subjects, with key primary texts introduced in class.

Instructor(s): F. Zaman Terms Offered: Spring
Equivalent Course(s): SALC 36611, HIST 26611, HIST 36611

SALC 26612. The British Empire on Trial: Corruption, Scandal, Dissent. 100 Units.
Throughout the long nineteenth century, British empire building remained a contentious pursuit. It threatened to shatter Britons’ moral compasses, destabilize social hierarchies, squander tax revenue, and inflict untold miseries upon foreign populations. To legitimize their expansionism, colonial policy makers claimed that they were introducing benighted regions to the benefits of a universal rule of law. This course will examine how this legalistic form of governing actually functioned by probing the trials of three classes of offenders: “insurgent” and
nationalist agitators, reformist critics of colonial misrule, and despotic officials themselves. Focusing on cases in England, the Caribbean, India, and Egypt, readings will reveal the shortcomings of the British judicial apparatus and identify the loopholes that enabled a proudly "free" nation to subjugate and silence dissidents with near impunity. By participating in mock trials, students will gain familiarity with historical legal processes and the rhetorical tactics that actors employed both in the courtroom and in the public sphere.

Instructor(s): Z. Leonard Terms Offered: Winter
Equivalent Course(s): LLSO 21403, HIST 21403

SALC 26614. Making the Monsoon: The Ancient Indian Ocean. 100 Units.

The course will explore the human adaptation to a climatic phenomenon and its transformative impacts on the littoral societies of the Indian Ocean, circa 1000 BCE-1000 CE. Monsoon means season, a time and space in which favorable winds made possible the efficient, rapid crossing of thousands of miles of ocean. Its discovery-at different times in different places—resulted in communication and commerce across vast distances at speeds more commonly associated with the industrial than the preindustrial era, as merchants, sailors, religious specialists, and scholars made monsoon crossings. The course will consider the participation of Mediterranean, Middle Eastern, South Asian, and East African actors in the making of monsoon worlds and their relations to the Indian Ocean societies they encountered; the course is based on literary and archaeological sources, with attention to recent comparative historiography on oceanic, climatic, and global histories.

Instructor(s): R. Payne Terms Offered: Spring
Equivalent Course(s): HIST 26614, SALC 36614, CLCV 26620, NEHC 26614, NEHC 36614, CLAS 36620, MDVL 26614, HIST 36614

SALC 26702. Why comment? Early modern commentarial literature. 100 Units.

What is the purpose of a commentary? What do commentaries in different languages, and on different types of texts, 'do'? This course will take the example of commentarial literature from early modern South Asia—primarily but not exclusively northern India—to explore the different contexts, projects, and intellectual milieus in which commentaries were composed, circulated, and performed. Primary readings will be in English, Sanskrit, and Hindi, and include commentaries (and their accompanying root texts); we will also read a selection of modern scholarly writings on commentarial literature to survey different approaches to working with commentarial works.

Instructor(s): Tyler Williams Terms Offered: Spring
Equivalent Course(s): SALC 36702

SALC 26711. South Asia after Independence. 100 Units.

In 1947-48, the world's greatest experiments in postcolonial democracy and state-building began. This course surveys the histories of India, Pakistan, Bangladesh, and Sri Lanka from independence to the present, with a particular focus on India due to its huge size and historiography. How did politicians and bureaucrats succeed in entrenching democracy in India, while military dictators took control in Pakistan? Why did Bangladesh secede from Pakistan, Indira Gandhi suspend India's democracy, and Sri Lanka descend into a quarter-century-long civil war? To what extent have religious and caste-based movements succeeded in reshaping South Asia today? In parallel, we will examine the transformations in political economy that have shaped these developments, from economic planning to the rise of billionaires and NGOs. By combining secondary literature with public speeches, visual sources, fictional works and more, we will arrive at a rich picture of how the histories of democratization and development in South Asia challenge conventional wisdom in the West. No prior knowledge of South Asian history or South Asian languages is required.

Instructor(s): E. Chatterjee Terms Offered: Spring
Equivalent Course(s): SALC 36711

SALC 26804. Frontiers and Borders in South Asia. 100 Units.

Sometimes the frontline of empires and nation-states, sometimes neglected or inaccessible, peripheral spaces are often of core concern to the central state. The aim of this upper-level undergraduate seminar is to examine the history of borders, borderlands, and frontiers as political and social concepts and as produced spaces. We will examine an array of case studies in addition to more theoretical scholarship that spans the disciplines of history, environmental studies, political science, anthropology, and geography. While using South Asia (itself a rather recently invented "area") as the primary geographic and historical focus this course will not be bound exclusively to it. The first goal of the course is to explore the evolution of key concepts such as space, territory, frontier, and borders/borderlands. The second goal is to develop methods for analyzing subjects that are simultaneously physical spaces and political, social, and historical ideas. Finally, it seeks to introduce students to areas that often fall beyond the penumbra of historical surveys centered on the nation-state. No prior knowledge of South Asian history is assumed. Weekly readings will average 150 pages. Note: No prior knowledge of South Asian history is assumed.

Equivalent Course(s): GLST 26804, GEOG 26400, HIST 26804

SALC 26805. The History of Capitalism in India. 100 Units.

This course explores the trajectory of capitalism in India from the colonial period to the present, with a particular focus on the twentieth century. How should we understand colonial India's place in the global history of capitalism? What was the relationship between postcolonial economic planning and changing class politics in the decades after independence in 1947? Finally, has India begun to converge upon a global paradigm of
neoliberalism since the 1980s? As part of this course, we will read classic texts of Indian political economy, analyzing how both the theory and practice of capitalism in the region challenge Western-centered histories. Instructor(s): E. Chatterjee Terms Offered: Autumn
Note(s): No prior knowledge of South Asian languages is required, though some familiarity with Indian history would be an asset.
Equivalent Course(s): SALC 36805, HIST 26805, HIST 36805

SALC 27002. Indo-Islamic Literature and Culture. 100 Units.
TBD
Instructor(s): Timsal Masud Terms Offered: Spring
Equivalent Course(s): SALC 37002

SALC 27301. Buddhism in South Asia. 100 Units.
Buddhism has been an important presence in South Asian religion and culture since its origins in northern India some 2500 years ago. In this course, we will survey the history of ideas and practices in Indian and Tibetan Buddhism from its earliest traces to the present. (C)
Instructor(s): C. Wedemeyer Terms Offered: Winter
Equivalent Course(s): RLST 27302

SALC 27305. Haj to Utopia: Race, Religion, and Revolution in South Asian America. 100 Units.
With the election of Kamala Harris to the office of Vice President in the 2020 election, it would appear that Americans of South Asian descent find themselves nearer than ever to the center of U.S. political power. But what if one narrated the history of South Asian Americans not according to their inevitable embrace of imperialist politics, economic and cultural capital, but as subjects of a settler colonial regime? What are the alternative futures of life, love, and liberation imagined by transnational revolutionaries? How does the politics of immigrant identity operate at the nexus of race and caste? How does religion index race in the eyes of the surveillance state? How do South Asian histories of migration prefigure the mass displacements, border enforcements, and unequal labor conditions that have defined the politics of globalization in the 21st century?
Instructor(s): Anand Venkatkrishnan Terms Offered: Spring
Equivalent Course(s): CRES 27305, RLST 27305, GLST 27305, AMER 27305, HIST 26813

SALC 27391. Pirates, Saints, and Rebels: Religions of the Indian Ocean. 100 Units.
In this course we will set sail with pirates, saints, slaves, merchants, rebels, missionaries, and deities of the wind and water to explore the transnational religious networks of the Indian Ocean. Orienting ourselves around moments of encounter, translation, circulation, and exchange between Islam, Hinduism, Buddhism, Christianity, and indigenous traditions will allow us to reassess how traveling religious texts, objects, ideas, and the people who carried them interact between geographical areas typically considered in isolation. Beginning with late antiquity and the medieval period, we will investigate how religious networks were formed and mobilized between the coastal regions of South and Southeast Asia, the Middle East, and Eastern and Southern Africa, continuing through the age of exploration and imperial expansion to the present day. We will analyze the relationship between religion and colonial power, and examine how colonial technologies of travel and communication both enabled the expansion of empire and provided the tools for grassroots resistance.
Instructor(s): Francesca Chubb-Confer Terms Offered: Winter
Equivalent Course(s): GLST 27391, RLST 27391

SALC 27440. Buddha Then and Now: Transformations from Amaravati to Anuradhapura. 100 Units.
The Buddhist sculptures in Amaravati are arguably the earliest to influence the early Buddhist art of the other parts of the sub-continent as well as south and southeast Asia. The course begins with the discussion of the context in which the Buddha images were made in Amaravati and the factors including Buddhist doctrinal developments that contributed to the spread of these images to various parts of Sri Lanka. Then it traces the course and function of Buddhist iconography in Sri Lanka until into the 21st century to assess the role of geopolitical factors. The positionality and portrayals of the images of Buddha are also considered and analyzed. The course traces the trajectories that transformed the image of the Buddha from a symbol of peace to jingoist assertiveness. Through the study of the images of the Buddha, the aim is to comprehend the ways Buddhism has changed over centuries from an inclusive posture which helped it sustain and spread to different parts of the world only later to become exclusionary.
Instructor(s): Sree Padma Holt Terms Offered: Winter
Equivalent Course(s): SALC 37440, ARTH 37440, RLST 27440, RLVC 37440, HIST 36704, HREL 37440, ARTH 27440

SALC 27490. Art as Buddhism in Ancient India: Explorations in the Stupa of Amaravati and Other Monuments. 100 Units.
This course will examine the visual construction of early Buddhism in India, focusing in particular on stupas and especially on the art of the great stūpa (mahachaitya) at Amarāvati in Andhra Pradesh. We will examine questions of Buddhology, of the diversity and range of conversations within early Buddhism, leading to the rise of the Mahāyāna, in relation to the visualization of Buddhist theory and narrative in the extensive and extraordinary decorations of the major sites. The course will introduce those taking it to the rich visual, material and epigraphic culture of the Buddhist stupas as well as the vibrant textual world of Indian Buddhist writing - from stories to suttas to commentaries. Students will have the opportunity to develop their own final papers in relation to this material or comparatively with other material in which they also retain an interest (not necessarily
only Buddhist). If the course is taught in person, depending on the Covid situation in Spring 2022, then it is likely to be on a speeded up twice per week basis over the first half of the quarter.

Instructor(s): Jaś Eslner
Terms Offered: Spring

Note(s): This course meets the HS or LMCS Committee distribution requirement for Divinity students.
Equivalent Course(s): ARTH 37490, SALC 37490, HREL 37490, RLST 27490, ARTH 27490, RLVC 37490

SALC 27701. Mughal India: Tradition & Transition. 100 Units.
The focus of this course is on the period of Mughal rule during the late sixteenth, seventeenth, and eighteenth centuries, especially on selected issues that have been at the center of historiographical debate in the past decades.

Instructor(s): M. Alam
Terms Offered: Autumn

Prerequisite(s): Advanced standing or consent of instructor. Prior knowledge of appropriate history and secondary literature required.
Equivalent Course(s): SALC 37701, HIST 36602, HIST 26602, NEHC 20570, NEHC 30570

SALC 27904. Wives, Widows, and Prostitutes: Indian Literature and the "Women's Question" 100 Units.
From the early 19th century onward, the debate on the status of Indian women was an integral part of the discourse on the state of civilization, Hindu tradition, and social reform in colonial India. This course will explore how Indian authors of the late 19th and early 20th centuries engaged with the so-called "women's question."

Caught between middle-class conservatism and the urge for social reform, Hindi and Urdu writers addressed controversial issues such as female education, child marriage, widow remarriage, and prostitution in their fictional and discursive writings. We will explore the tensions of a literary and social agenda that advocated the 'uplift' of women as a necessary precondition for the progress of the nation, while also expressing patriarchal fears about women's rights and freedom. The course is open to both undergraduate and graduate students.

Basic knowledge of Hindi and/or Urdu is preferable, but not required. We will read works by Nazir Ahmad, Premcand, Jainendra Kumar, Mirza Hadi Ruswa, and Mahadevi Varma in English translation, and also look at texts used in Indian female education at the time.

Instructor(s): Ulrike Stark
Terms Offered: Spring

Prerequisite(s): Consent of instructor based on demonstrated knowledge of Hindi
Equivalent Course(s): GNSE 47900, SALC 43800, GNSE 27902

SALC 28002. Can Women Think? The Female Intellectual in South Asia. 100 Units.
How have South Asian women crafted lives for themselves as intellectuals, regardless of their social worlds? This introductory class will examine the figure of the woman-scholar in South Asia from antiquity to the twentieth century. How have South Asian women been seen, or have seen themselves, as intellectuals? We will study how women have provided critical reflections on society, identified normative problems, and argued for their rightful place in public life. This course will think of the specificity of South Asia and the global South in order to understand the relationship between women, authority and authorship, gender and cultural production, the problems of historical memory, and will challenge the notion of a unified collective of women intellectuals by considering caste, class and religious differences. We will study more than just feminist thought and scholarship. By reflecting on the active process and performance of thinking, we will question the historical and cultural conditions in South Asia which make thinking possible for women.

Instructor(s): Ahona Panda
Terms Offered: Spring

Equivalent Course(s): GNSE 38003, SALC 38002, GNSE 28003

SALC 28013. Love, Desire, and Sexuality in Islamic Texts and Contexts. 100 Units.
This class examines key texts in Islamic societies that together comprise a set of cultural narratives through which ideas about love, desire, and sexuality circulated. Throughout the course, we will engage with these broad themes by exploring the subjects of erotic and familial love; gender, sexuality, and the body; Orientalism and the politics of reading desire cross-culturally; and the enduring tensions between the particular and the universal in discourses of and about love, the passions and their vicissitudes in the histories of religion. Islam provides the historical framework through which we can assess shared and differentiated ideas about this important human phenomenon, from the Hellenism of late antiquity to contemporary media of South Asia. We will encounter various ways of understanding love in primary sources that range from the Qur'ān and pre-Islamic poetry; to mystics and philosophers such as Ibn al-'Arabī and Ibn Sīnā (Avicenna); to the narratives of Rūmī's Masnāvī and Niẓāmī's Layālī o Majnūn; to the popular tales of the A Thousand and One Nights and the framing of Islamic cultural narratives in Bollywood cinema and American popular culture. This course draws on the perspectives of Religious Studies, Medieval Studies, Middle Eastern and South Asian Studies, Gender and Sexuality Studies, and Comparative Literature, and students will have the opportunity over the course of the class to develop a project that relates our content to their own interests.

Instructor(s): Allison Kanner-Botan
Terms Offered: Spring

Note(s): This course counts as a Concepts course for GNSE majors.
Equivalent Course(s): CMLT 28013, RLST 28013, GNSE 23135, MDVL 28013

SALC 28219. Understanding Buddhism Through Meditation. 100 Units.
This course studies succinct theories and systematic practices of Buddhist meditation based on both Theravada and Mahayana texts and traditions; it is divided into 4 parts: 1. Theories and practices of meditation in Pali texts and Theravada tradition-we examine idea and practice of Samadhi and Vipassana mainly based on the Satipatthana Sutta and Visuddhimagga; 2. Chinese Texts and Zen Buddhism-The Great Concentration
and Contemplation, and the Platform Sutra, two of the most important texts in Chinese Buddhism will be read and discussed; 3. Scientific studies and understanding of Buddhist meditation, and dialogue between Buddhist meditation and science—we read and discuss research papers and experimental reports on meditation practice by modern scholars through neuroscience and psychotherapy in the West. A special attention is paid to the discussion on the Western derivatives of Buddhist meditation for different purposes other than the final enlightenment of Buddhism, and on arising of variety of meditation practices such as Mindfulness-Based Stress Reduction, Mindfulness-Based Cognitive Therapy, Loving-Kindness Meditation, Cognitively-Based Compassion Training, Compass Cultivation Training; and 4. Meditation session—the course instructor or meditation masters will provide instructions for students to practice meditation based on theories and methods discussed in the class and through readings.

Instructor(s): Yu Xue
Terms Offered: Winter
Prerequisite(s): Some basic knowledge of Buddhism recommended.
Note(s): This course meets the CS or SCSR Committee distribution requirement for Divinity students.
Equivalent Course(s): RLST 28219, SALC 38219, HREL 38219

SALC 28921. Bengali Lyric Poetry: textual criticism and translation. 100 Units.
In this reading course, we will read lyric poems from the Padakalpataru using the texts of the oldest manuscript of the anthology kept at the Bibliothèque nationale de France in Paris. We will prepare an electronic text of the anthology and translate a selection of poems. The class will meet for two hours every week.
Instructor(s): Thibaut d’Hubert
Terms Offered: Winter
Equivalent Course(s): BANG 38921, SALC 38921, BANG 28921

SALC 29002. Tibet: Culture, Art, and History. 100 Units.
This class will introduce students to Tibetan civilization from pre-modernity to the present with an emphasis on literature, society, visual arts, and history. Attention will be paid to Tibet's relations with neighboring polities in South, East, and Central Asia, as well as distinctive indigenous practices. The course will cover a range of Tibetan cultural forms, highlighting pre-modern sciences of medicine, logic, and meditation, as well as contemporary developments in Tibetan modernity and the diaspora communities. Course materials will include primary sources in translation (e.g. Dunhuang manuscripts and other literature), contemporary scholarship, as well as audio-visual materials. In addition to informed participation in course meetings/discussions, including regular, timely completion of reading assignments, students are expected to write two short (5-7pg) papers. Students will have the opportunity to work on any topics of Tibetan culture, art and history of their choosing for the final assignment.
Instructor(s): K. Ngodup
Terms Offered: Autumn
Note(s): All course readings will be available on electronic reserve via Canvas.
Equivalent Course(s): SALC 39002

SALC 29800-29801-29802. BA Paper I-II-III.
Students register for this sequence for two quarters. One quarter is for directed reading; and the second quarter is for writing and submission of the BA paper, which can be credited toward the SALC major requirements.

SALC 29800. BA Paper I. 100 Units.
Students register for this sequence for two quarters. The first quarter is for directed reading and may only be used as general elective credit.
Instructor(s): Staff Terms Offered: Autumn Spring Winter
Prerequisite(s): Eligibility for honors, and consent of faculty supervisor and SALC adviser.

SALC 29801. BA Paper II. 100 Units.
Students register for this sequence for two quarters. The second quarter is for writing and submission of the BA paper, which can be credited toward the SALC major requirements.
Instructor(s): Staff Terms Offered: Autumn Spring Winter
Prerequisite(s): Eligibility for honors, and consent of faculty supervisor and SALC adviser.

SALC 29802. B.A. Paper III. 100 Units.
BA Paper
Instructor(s): Staff Terms Offered: Autumn Spring Winter
Prerequisite(s): Eligibility for honors, and consent of faculty supervisor and SALC adviser.

SALC 29900. Informal Course: South Asia. 100 Units.
TBD
Instructor(s): Staff Terms Offered: Autumn Spring Winter
Note(s): Students are required to submit the College Reading and Research Course Form.
Tamil Courses

TAML 10100-10200-10300. First-Year Tamil I-II-III.
The grammar of modern Tamil, in its manifestation both in colloquial and formal styles, and a good amount of vocabulary needed for referring to the immediate environment and using in day today transactions will be acquired. The four language skills acquired will be at different levels of proficiency with listening and speaking at the top followed by reading of formal texts and ending with basic writing skills in the formal style. The gradual progression in listening will be from teacher-student to speaker-speaker; in speaking it will be from articulation of sounds and intonation to expressing personal needs and interests, performing practical tasks, narrating experience and expressing emotions; in reading it will be from alphabet and spelling in the two styles to sign boards, controlled texts, factual news stories, interpretive reports and jokes; in writing from conversion of colloquial style into conventional style to personal letters, paraphrasing and translation of sentences. The tools used are classroom conversations, conversational tapes, videos, graded print materials, select materials from the print media including tales, which are complemented by exercises and quizzes.

TAML 10100. First-Year Tamil I. 100 Units.
The grammar of modern Tamil, in its manifestation both in colloquial and formal styles, and a good amount of vocabulary needed for referring to the immediate environment and using in day today transactions will be acquired. The four language skills acquired will be at different levels of proficiency with listening and speaking at the top followed by reading of formal texts and ending with basic writing skills in the formal style. The gradual progression in listening will be from teacher-student to speaker-speaker; in speaking it will be from articulation of sounds and intonation to expressing personal needs and interests, performing practical tasks, narrating experience and expressing emotions; in reading it will be from alphabet and spelling in the two styles to sign boards, controlled texts, factual news stories, interpretive reports and jokes; in writing from conversion of colloquial style into conventional style to personal letters, paraphrasing and translation of sentences. The tools used are classroom conversations, conversational tapes, videos, graded print materials, select materials from the print media including tales, which are complemented by exercises and quizzes.

Instructor(s): Staff Terms Offered: Autumn
Prerequisite(s): TAML 10100 or consent of instructor

TAML 10200. First-Year Tamil II. 100 Units.
The grammar of modern Tamil, in its manifestation both in colloquial and formal styles, and a good amount of vocabulary needed for referring to the immediate environment and using in day today transactions will be acquired. The four language skills acquired will be at different levels of proficiency with listening and speaking at the top followed by reading of formal texts and ending with basic writing skills in the formal style. The gradual progression in listening will be from teacher-student to speaker-speaker; in speaking it will be from articulation of sounds and intonation to expressing personal needs and interests, performing practical tasks, narrating experience and expressing emotions; in reading it will be from alphabet and spelling in the two styles to sign boards, controlled texts, factual news stories, interpretive reports and jokes; in writing from conversion of colloquial style into conventional style to personal letters, paraphrasing and translation of sentences. The tools used are classroom conversations, conversational tapes, videos, graded print materials, select materials from the print media including tales, which are complemented by exercises and quizzes.

Instructor(s): Staff Terms Offered: Winter
Prerequisite(s): TAML 10100 or consent of instructor

TAML 10300. First-Year Tamil III. 100 Units.
The grammar of modern Tamil, in its manifestation both in colloquial and formal styles, and a good amount of vocabulary needed for referring to the immediate environment and using in day today transactions will be acquired. The four language skills acquired will be at different levels of proficiency with listening and speaking at the top followed by reading of formal texts and ending with basic writing skills in the formal style. The gradual progression in listening will be from teacher-student to speaker-speaker; in speaking it will be from articulation of sounds and intonation to expressing personal needs and interests, performing practical tasks, narrating experience and expressing emotions; in reading it will be from alphabet and spelling in the two styles to sign boards, controlled texts, factual news stories, interpretive reports and jokes; in writing from conversion of colloquial style into conventional style to personal letters, paraphrasing and translation of sentences. The tools used are classroom conversations, conversational tapes, videos, graded print materials, select materials from the print media including tales, which are complemented by exercises and quizzes.

Instructor(s): Staff Terms Offered: Spring
Prerequisite(s): TAML 10200 or consent of instructor

TAML 20100-20200-20300. Second-Year Tamil I-II-III.
This sequence is structured in a similar fashion as in the first year to develop the higher order of the four language skills. All materials, aural and visual, will be uncontrolled and unedited. The student will be introduced to web sources and dictionaries for self-reference and to using Unicode for writing. The student also will be exposed to dialects to have a taste of them. At the end of the course, the student will be able to converse in Tamil about specific topics of interest, to understand programs in the visual media including lyrics, to ask questions in field work situations, to read and understand texts on current events in newspapers and magazines, to understand and appreciate modern fiction and poetry, to read and understand public communications such
as pamphlets, invitations, announcements, advertisements, and public speeches, and to write short essays and reports. If there is interest, web pages will be added to printed pages for reading and email and chat groups will be added for practicing writing.

**TAML 20100. Second-Year Tamil I. 100 Units.**
No description available.
Instructor(s): Staff Terms Offered: Autumn
Prerequisite(s): TAML 10300 or consent of instructor

**TAML 20200. Second-Year Tamil II. 100 Units.**
tbd
Instructor(s): Staff Terms Offered: Winter
Prerequisite(s): TAML 20100 or consent of instructor

**TAML 20300. Second-Year Tamil III. 100 Units.**
tbd
Instructor(s): Staff Terms Offered: Spring
Prerequisite(s): TAML 20200 or consent of instructor

**TIBETAN COURSES**

**TBTN 10100-10200-10300. First-Year Tibetan I-II-III.**
The Tibetan language, with a history going back more than one thousand years, is one of Asia's major literary languages. At the present time, it is the first language of close to seven million people in Tibet, as well as in India, Nepal, and Bhutan. The textbook is *The Manual of Standard Tibetan* by Nicolas Tournade and Sangda Dorje. This introductory sequence covers the script and pronunciation, the grammar of the modern Lhasa dialect, as well as basic reading and speaking skills.

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Instructor(s): Karma Ngodup Terms Offered: Autumn
Prerequisite(s): TBTN 10300 or consent of instructor

**TBTN 10200. First-Year Tibetan II. 100 Units.**
The Tibetan language, with a history going back more than one thousand years, is one of Asia's major literary languages. At the present time, it is the first language of close to seven million people in Tibet, as well as in India, Nepal, and Bhutan. The textbook is *The Manual of Standard Tibetan* by Nicolas Tournade and Sangda Dorje. This introductory sequence covers the script and pronunciation, the grammar of the modern Lhasa dialect, as well as basic reading and speaking skills.
Instructor(s): Karma Ngodup Terms Offered: Winter
Prerequisite(s): TBTN 10100 or consent of instructor

**TBTN 10300. First-Year Tibetan III. 100 Units.**
The Tibetan language, with a history going back more than one thousand years, is one of Asia's major literary languages. At the present time, it is the first language of close to seven million people in Tibet, as well as in India, Nepal, and Bhutan. The textbook is *The Manual of Standard Tibetan* by Nicolas Tournade and Sangda Dorje. This introductory sequence covers the script and pronunciation, the grammar of the modern Lhasa dialect, as well as basic reading and speaking skills.
Instructor(s): Karma Ngodup Terms Offered: Spring
Prerequisite(s): TBTN 10200 or consent of instructor

**TBTN 20100-20200-20300. Second-Year Tibetan I-II-III.**
This intermediate sequence covers second-level pronunciation and grammar of the modern Lhasa dialect, as well as intermediate-level reading and speaking skills.

**TBTN 20100. Second-Year Tibetan I. 100 Units.**
This intermediate sequence covers second-level pronunciation and grammar of the modern Lhasa dialect, as well as intermediate-level reading and speaking skills.
Instructor(s): Karma Ngodup Terms Offered: Autumn
Prerequisite(s): TBTN 10300 or consent of instructor

**TBTN 20200. Second-Year Tibetan II. 100 Units.**
This intermediate sequence covers second-level pronunciation and grammar of the modern Lhasa dialect, as well as intermediate-level reading and speaking skills.
Instructor(s): Karma Ngodup Terms Offered: Winter
Prerequisite(s): TBTN 20100 or consent of instructor

**TBTN 20300. Second-Year Tibetan III. 100 Units.**
This intermediate sequence covers second-level pronunciation and grammar of the modern Lhasa dialect, as well as intermediate-level reading and speaking skills.
URDU COURSES

URDU 10100-10200-10300. First-Year Urdu I-II-III.
These courses must be taken in sequence. This three-quarter sequence covers basic grammar and vocabulary. Spoken by thirty-five million people in South Asia, Urdu is the national language of Pakistan and one of the official languages of India. Our text is C. M. Naim’s Introductory Urdu, Volumes I and II. Students learn to read and write the Urdu script, as well as to compose/write in Urdu. We also emphasize aural and oral skills (i.e., listening, pronunciation, speaking). These courses must be taken in sequence. Prospective students should contact the instructor, Elena Bashir (http://salc.uchicago.edu/faculty/bashir/).

URDU 10100. First-Year Urdu I. 100 Units.
Spoken by over thirty-five million people in South Asia, Urdu is the national language of Pakistan and one of the official languages of India. It is written in the Perso-Arabic script, which facilitates learning to read and write several other South Asian languages. This three-quarter sequence covers basic grammar and vocabulary. Our text is C. M. Naim’s Introductory Urdu, Volumes I and II. Students learn to read and write the Urdu script, as well as to compose/write in Urdu. By the end of three quarters students have covered all the major grammatical structures of the language. We also emphasize aural and oral skills (i.e., listening, pronunciation, speaking). These courses must be taken in sequence, since the script is introduced in the Autumn quarter. Students should also be aware that they need to contact the instructor ahead of time to discuss scheduling if they are planning to take this course.
Instructor(s): Timsal Masud Terms Offered: Autumn
Note(s): Interested students should contact Timsal Masud for a placement exam.

URDU 10200. First-Year Urdu II. 100 Units.
Spoken by over thirty-five million people in South Asia, Urdu is the national language of Pakistan and one of the official languages of India. It is written in the Perso-Arabic script, which facilitates learning to read and write several other South Asian languages. This three-quarter sequence covers basic grammar and vocabulary. Our text is C. M. Naim’s Introductory Urdu, Volumes I and II. Students learn to read and write the Urdu script, as well as to compose/write in Urdu. By the end of three quarters students have covered all the major grammatical structures of the language. We also emphasize aural and oral skills (i.e., listening, pronunciation, speaking). These courses must be taken in sequence, since the script is introduced in the Autumn quarter. Students should also be aware that they need to contact the instructor ahead of time to discuss scheduling if they are planning to take this course. Elena Bashir, Autumn-Winter-Spring. Prospective students should contact instructor: ebashir@uchicago.edu.
Instructor(s): Timsal Masud Terms Offered: Winter
Prerequisite(s): URDU 10100 or consent of instructor

URDU 10300. First-Year Urdu III. 100 Units.
Spoken by over thirty-five million people in South Asia, Urdu is the national language of Pakistan and one of the official languages of India. It is written in the Perso-Arabic script, which facilitates learning to read and write several other South Asian languages. This three-quarter sequence covers basic grammar and vocabulary. Our text is C. M. Naim’s Introductory Urdu, Volumes I and II. Students learn to read and write the Urdu script, as well as to compose/write in Urdu. By the end of three quarters students have covered all the major grammatical structures of the language. We also emphasize aural and oral skills (i.e., listening, pronunciation, speaking). These courses must be taken in sequence, since the script is introduced in the Autumn quarter. Students should also be aware that they need to contact the instructor ahead of time to discuss scheduling if they are planning to take this course. Elena Bashir, Autumn-Winter-Spring. Prospective students should contact instructor: ebashir@uchicago.edu.
Instructor(s): Timsal Masud Terms Offered: Spring
Prerequisite(s): URDU 10200 or consent of instructor

URDU 20100-20200-20300. Second-Year Urdu I-II-III.
This sequence is a continuation of URDU 10100-10200-10300. There is increased emphasis on vocabulary building. Depending on ability levels and interests of the students, readings can include selections from various original sources. Prospective students should contact the instructor, Elena Bashir (http://salc.uchicago.edu/faculty/bashir/).

URDU 20100. Second-Year Urdu I. 100 Units.
First year Urdu or comparable level of language skills. This sequence is a continuation of URDU 10100-10200-10300. There is increased emphasis on vocabulary building and reading progressively complex texts. Depending on ability levels and interests of the students, readings can include selections from various original sources.
Instructor(s): Timsal Masud Terms Offered: Autumn
Prerequisite(s): URDU 10300 or consent of instructor
Note(s): Interested students should contact Timsal Masud for a placement exam.
URDU 20200. Second-Year Urdu II. 100 Units.
First year Urdu or comparable level of language skills. This sequence is a continuation of URDU 10100-10200-10300. There is increased emphasis on vocabulary building and reading progressively complex texts. Depending on ability levels and interests of the students, readings can include selections from various original sources. Elena Bashir, Autumn-Winter-Spring. Prospective students should contact instructor: ebashir@uchicago.edu.
Instructor(s): Timsal Masud Terms Offered: Winter
Prerequisite(s): URDU 20100 or consent of instructor

URDU 20300. Second-Year Urdu III. 100 Units.
This sequence is a continuation of URDU 10100-10200-10300. There is increased emphasis on vocabulary building and reading progressively more complex texts. Depending on ability levels and interests of the students, readings can include selections from various original sources. Prospective students should contact instructor: ebashir@uchicago.edu.
Instructor(s): Timsal Masud Terms Offered: Spring
Prerequisite(s): URDU 20200 or consent of instructor.