Department Website: http://salc.uchicago.edu

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.

TIMELINE

First and Second Year

- 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.

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 23004-23005-23006 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**

<table>
<thead>
<tr>
<th>One of the following two-semester sequences: *</th>
<th>200</th>
</tr>
</thead>
<tbody>
<tr>
<td>SALC 20100-20200</td>
<td>Introduction to the Civilizations of South Asia I-II</td>
</tr>
<tr>
<td>SOSC 23004</td>
<td>South Asian Civilizations in India I</td>
</tr>
<tr>
<td>SOSC 23005</td>
<td>and South Asian Civilizations in India II</td>
</tr>
<tr>
<td>Three courses in a South Asian language at second-year level or above **</td>
<td>300</td>
</tr>
<tr>
<td>Six courses related to South Asia ***</td>
<td>600</td>
</tr>
<tr>
<td>**</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 23006 South Asian Civilizations in India III, 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)

| SALC 20100-20200 | Introduction to the Civilizations of South Asia I-II | 200 |
| TBTN 20100-20200-20300 | Second-Year Tibetan I-II-III | 300 |
| ANTH 25500 | Cultural Politics of Contemporary India | 100 |
| SALC 20800 | Music of South Asia | 100 |
| SALC 28700 | The State In India | 100 |
| URDU 10100-10200-10300 | First-Year Urdu I-II-III | 300 |
| ** | 1100 |

II. Emphasis on civilization

| SALC 20100-20200 | Introduction to the Civilizations of South Asia I-II | 200 |
| BANG 30100-30200-30300 | Third-Year Bangla (Bengali) I-II-III | 300 |
| ANTH 21401 | Logic/Practice Of Archaeology | 100 |
| SALC 20400 | The Mahabharata in English Translation | 100 |
| SALC 20901 & SALC 20902 | Indian Philosophy I: Origins and Orientations and Indian Philosophy II: The Classical Traditions | 200 |
| SALC 20511 | Screening India: Bollywood and Beyond | 100 |
| SALC 23104 | Problems in the Study of Gender: Gender, Citizenship, Violence | 100 |
| ** | 1100 |

**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 their 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 the submission of the thesis is Friday at 5 p.m. in the first week of Spring Quarter.

**MINOR PROGRAM IN SOUTH ASIAN LANGUAGES AND CIVILIZATIONS**

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 23004-23005-23006 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 23004-23005-23006 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**

<table>
<thead>
<tr>
<th>Requirement</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>One of the following two-quarter sequences:</td>
<td>200</td>
</tr>
<tr>
<td>SALC 20100-20200 Introduction to the Civilizations of South Asia I-II</td>
<td></td>
</tr>
<tr>
<td>SOSC 23004 &amp; SOSC 23005 South Asian Civilizations in India I and India II</td>
<td></td>
</tr>
<tr>
<td>Three courses in a South Asian language at any level</td>
<td>300</td>
</tr>
<tr>
<td>Two courses related to South Asia</td>
<td>200</td>
</tr>
<tr>
<td><strong>Total Units</strong></td>
<td>700</td>
</tr>
</tbody>
</table>

* All students in the minor are required to take one of these 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 a form obtained from their College adviser 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>SALC 23000</td>
<td>From Gender Critique to Gay Marriage in India</td>
<td>100</td>
</tr>
<tr>
<td>Total Units</td>
<td></td>
<td>700</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 20701</td>
<td>Postcolonial Theory</td>
<td>100</td>
</tr>
<tr>
<td>SALC 23900</td>
<td>Philosophical Education in Indo-Tibetan Buddhism</td>
<td>100</td>
</tr>
<tr>
<td>Total Units</td>
<td></td>
<td>600</td>
</tr>
</tbody>
</table>

PUNE PROGRAM: SOSC 23004-23005-23006 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 23006 South Asian Civilizations in India III, 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). 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/departmentsofsouthasianlanguagesandcivilizations/).

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): M. 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): M. 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): M. 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.

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): Staff 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): Staff 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): Staff Terms Offered: Spring
Prerequisite(s): BANG 20200 or consent of instructor
HINDI 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): J. 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): J. 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): J. 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): J. 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): J. 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): J. 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): S. 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): S. 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): S. 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): S. 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): S. 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): S. 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.
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): A. Ollett Terms Offered: Autumn

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): A. Ollett Terms Offered: Winter
Prerequisite(s): SANS 10100 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): A. Ravishankar Terms Offered: Spring
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): A. Ollett 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): W. Doniger 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): A. Venkatkrishnan 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): M. Alam Terms Offered: Winter
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): Dipesh Chakrabarty Terms Offered: Spring
Prerequisite(s): SALC 20100, ANTH 24101, HIST 10800, SASC 20000, SOSC 23000
Equivalent Course(s): SOSC 23100, ANTH 24102, HIST 10900

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 premodern 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, Bhavabhūti, 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.
Instructor(s): Andrew Ollett Terms Offered: Winter
Prerequisite(s): No prior knowledge of South Asian languages is required. Students who can read Sanskrit, however, are strongly encouraged to take an accompanying reading course.
Equivalent Course(s): TAPS 30513, SALC 30513, TAPS 20513

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): CRES 24003, HIST 18303, ANTH 24003, 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): Ameera Nimjee Terms Offered: Spring
Equivalent Course(s): SALC 30800, MUSI 33706, MUSI 23706, RLST 27700

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): Dan Arnold Terms Offered: Winter
Equivalent Course(s): RLST 24201, DVPR 30201, HREL 30200, SALC 30901

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 -- Mīmāṃsā 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): HREL 30300, MDVL 24202, 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): RLST 24200, CMLT 24202, SIGN 26073

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 excrences. 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 reprimed 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 disciplinary "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 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 could both validate and subvert the project of empire-building. We will begin by examining the ways in which ethnographical and anthropological societies in the metropole clashed over the question of racial differentiation in the nineteenth century. We will then determine how these "scientific" theories of race were deployed in colonial settings; did they inform relations between colonized and settler populations, or did the local states innovate novel race-based policies to undergird their rule? By investigating how an array of actors instrumentally invoked race to accomplish specific objectives, we will further deconstruct the narrative of a unitary, overarching "civilizing mission." A host of primary sources, including anthropological treatises, missionary accounts, public speeches, and fictional works, will aid us in this pursuit.
Instructor(s): Z. Leonard Terms Offered: Spring
Equivalent Course(s): GLST 21405, CRES 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: Winter. Winter 2021
Prerequisite(s): This course qualifies as a Discovering Anthropology selection for Anthropology Majors.
Equivalent Course(s): ANTH 22202, SALC 32202, ANTH 32202, CRES 21202

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 Rig 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): ENST 22330, RLST 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): SALC 32482, GNSE 32482, GNSE 22482

SALC 22604. A Poem in Every House’: Persian, Arabic, and Vernacular Poetry in North India and the Deccan. 100 Units.
In the Kali age, there is a poem in every house — Vidyāpati (ca. 1370-1460, Mithila), Kiritlātā 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 (/pre-nineteenth century) literature of South Asia through a selection of poetic and theoretical texts translated from a variety of languages
(Arabic, Bengali, Dakani, Hindi, Maithili, Marathi, Persian, Panjabi, Sanskrit, Urdu, etc.). We will discuss issues of literary historiography, the relations between orality and writing, and the shared aesthetic world of poetry, music, and visual arts. We will review the basic principles of Perso-Arabic and vernacular poetics through a selection of representative theoretical treatises and poems. We will also explore the linguistic ecology of the Subcontinent, the formation of vernacular literary traditions, multilingual literacy, and the role of literature in social interactions and community building in premodern South Asia. Every week the first half of the class will be devoted to the historical context and conceptual background of the texts we will read in the second half. Attention will be given to the original languages in which those texts were composed as well as the modes of performance of the poems and songs we will read together.

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): MDVL 22604, SALC 32605

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 23104. Problems in the Study of Gender: Gender, Citizenship, Violence. 100 Units.

TBD

Equivalent Course(s): GNSE 10102, HIST 11002

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): CRES 24002, HIST 18302, ANTH 24002, SOSC 24002

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): CHSS 35525, ENST 25025, HIST 35024, HIST 25025, SALC 35025, HIPS 25525

SALC 25302. Slavery in South Asia. 100 Units.

This course offers an introduction to historic and contemporary forms of unfree labor in South Asia. We will explore ideas of freedom and slavery in the work of seminal modern thinkers, read about slavery in ancient and medieval South Asia and discuss the convergent histories of slavery in the Americas and caste in British and princely India. How do race, gender, caste, and class shape this history? Does this history inform contemporary texts or social practices in South Asia? Students will gain knowledge of the little-known history and practice of slavery in pre-modern to contemporary South Asia through close reading of primary sources and historical scholarship. At the end of the course, students will be better able to identify silences and dominant voices within primary sources, interpret texts in their social and political contexts and evaluate the differences between various historiographical approaches. This course will also encourage students to trace the historic roots of contemporary practices and to find ways to share knowledge acquired in class with the campus or wider community. It will
improve and build upon the skills of interpreting and identifying intellectual problems in texts that are acquired through courses fulfilling the general education requirements in the College. It complements the Introduction to the Civilizations of South Asia sequence by providing an introduction to unfree labor across time in South Asia.

Equivalent Course(s): HIST 26604, CRES 25302

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): CRES 25310, GLST 25310, HIST 26806, ENGL 22434

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'anic 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): GLST 25132, CRES 25320, KNOW 25320, ENGL 25320, GNSE 25320

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 exchanges 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 prior 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 unique class will offer both synchronous and asynchronous components. See the syllabus at https://bit.ly/3gLThbX

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 word 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 embroiled 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 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 craft a new and broader answer: what is “Enlightenment?”
Instructor(s): T. Newbold Terms Offered: Spring
Equivalent Course(s): KNOW 25322, HIST 26811

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 Madani? 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 covered 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): KNOW 25323, RLST 25323, CRES 25323, HIST 26812

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): KNOW 25323, RLST 25323, CRES 25323, HIST 26812

SALC 25706. Problems in the Study of Gender and Sexuality: Inequality. 100 Units.
This course analyzes inequality and the overt and covert 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 parite 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 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 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) I. 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 reception 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): CMLT 26111, HMRT 26111, GNSE 26111

SALC 26112. Queen Asia(s) 2. 100 Units.

While this course is conceptualized as a sequel to Queen 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 reception 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): HMRT 26112, GNSE 26112, CMLT 26112

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, ENST 26170

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), Dhammapada (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): SALC 36260, HREL 36260, HIST 36703, RLST 26260

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 anti-colonial movements. Geographically we will cover Asia very broadly defined: from the Ottoman Empire in the west, 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): C. R. Perkins Terms Offered: Winter
Equivalent Course(s): HIST 21403, LLSO 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, Southeast Asia, 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, HIST 36614, CLCV 26620, NEHC 26614, CLAS 36620, SALC 36614, NEHC 36614, MDVL 26614

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 26709. Revolutionary Indian in a Global Context. 100 Units.
TBD
Equivalent Course(s): HIST 26609, HIST 36609

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): HIST 26804, GLST 26804, GEOG 26400

SALC 26901. Orality, Literature and Popular Culture of Afghanistan and Pakistan. 100 Units.
TBD
Instructor(s): C. R. Perkins Terms Offered: Winter. Course was offered 2013
Equivalent Course(s): CMLT 26901, NEHC 30901, HIST 26905, NEHC 20901, HIST 36905, CMLT 36901

SALC 26903. History and Literature of Pakistan: Postcolonial Representations. 100 Units.
TBD
Instructor(s): C.R. Perkins Terms Offered: Autumn
Equivalent Course(s): HIST 26608, NEHC 26903, SALC 46903

SALC 27000. Survey/Lang/Lit of Pakistan. 100 Units.
TBD
Instructor(s): Timsal Masud Terms Offered: Spring
Equivalent Course(s): SALC 37002

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 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 diverse parts of the world only later to become exclusionary.
Instructor(s): Sree Padma Holt Terms Offered: Winter
Equivalent Course(s): HIST 36704, ARTH 37440, RLVC 37440, SALC 37440, ARTH 27440, HREL 37440, RLST 27440

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): NEHC 20570, SALC 37701, HIST 26602, NEHC 30570, HIST 36602

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): U. Stark Terms Offered: Spring
Prerequisite(s): Consent of instructor based on demonstrated knowledge of Hindi
Equivalent Course(s): GNSE 27902, GNSE 47900, SALC 43800

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.
South Asian Languages and Civilizations

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): SALC 38002, GNSE 28003, GNSE 38003

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 29701. Buddhism and Modernity: East and West. 100 Units.
In the height of nineteenth-century triumph of progress, rationalism, and disenchantment with religion, many European and American intellectuals found inspiration in Buddhism as a spirituality fit for modern times, and expressed it in philosophy, literature, and even opera. On the other side, in Asian societies struggling with colonization, many intellectuals condemned Buddhism as a remnant of premodern superstition, while others hailed it as an essential element for the construction of modern identity and of the superiority of the "spiritual East" against the "materialist West." These debates and images still determine the way in which Buddhism is globally represented today. In this course, we will discuss Buddhism and modernity using examples from various geographical and historical contexts, ranging from Nietzsche, to the American Beat generation, and to contemporary issues of nationalism and violence in South Asia. We will place the careful examination of these topics within the discussion of broader issues, such as the place of religion in modernity, cultural difference and appropriation, and the intersection of religion, gender, and race.
Instructor(s): Paride Stortini Terms Offered: Spring
Equivalent Course(s): RLST 26220, KNOW 26220, EALC 26220, HIST 24116

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.
Terms Offered: Autumn
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.
Terms Offered: Winter
Prerequisite(s): Eligibility for honors, and consent of faculty supervisor and SALC adviser

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

SALC 29900. Informal Course: South Asia. 100 Units.
This individual reading course with faculty may be used for topics not requiring use of a South Asian language, for independent study, and by nonmajors who wish to explore a South Asian topic. Note(s): Students are required to submit the College Reading and Research Course Form.
Terms Offered: Autumn
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. The basic pedagogical materials are accessible at https://tamilcourse.uchicago.edu/.

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. The basic pedagogical materials are accessible at https://tamilcourse.uchicago.edu/.

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.
Instructor(s): Staff Terms Offered: Winter
Prerequisite(s): TAML 20100 or consent of instructor

TAML 20300. Second-Year Tamil III. 100 Units.
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.

TBTN 10100. First-Year Tibetan I. 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): K. 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): K. 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): K. 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): K. 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): K. 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.
Instructor(s): K. Ngodup Terms Offered: Spring
Prerequisite(s): TBTN 20200 or consent of instructor

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): T. 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): T. 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): T. 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): T. 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): T. 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): T. Masud Terms Offered: Spring
Prerequisite(s): URDU 20200 or consent of instructor.