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.

HONORS

To be eligible for honors, students must:

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

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

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

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

TIMELINE

First and Second Years

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

Third Year
South Asian Languages and Civilizations

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

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

Major Program Requirements

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

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

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

Summary of Requirements for the Major in South Asian Languages and Civilizations

One of the following two-quarter sequences: 200

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</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 19016 &amp; SOSC 19017</td>
<td>South Asian Civilizations in India I and II</td>
</tr>
</tbody>
</table>

Three courses in a South Asian language at second-year level or above 300

Six courses related to South Asia 600

Total Units 1100

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

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

*** May include SALC 29801 BA Paper II, SOSC 19018 South Asian Civilizations in India 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)

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

Total Units 1100

II. Emphasis on civilization

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

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

Civilization Studies

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

Language

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

Electives

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

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

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

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>SALC 20100</td>
<td>Introduction to the Civilizations of South Asia I</td>
</tr>
<tr>
<td>SALC 20200</td>
<td>Introduction to the Civilizations of South Asia II</td>
</tr>
<tr>
<td>SOSC 19016</td>
<td>South Asian Civilizations in India I</td>
</tr>
<tr>
<td>&amp; SOSC 19017</td>
<td>South Asian Civilizations in India II</td>
</tr>
<tr>
<td>SALC 27904</td>
<td>Wives, Widows, and Prostitutes: Indian Literature and the &quot;Women's Question&quot;</td>
</tr>
</tbody>
</table>

Total Units: 1100

* 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 the Consent to Complete a Minor Program form, obtained from their College adviser or online, and return it by the Spring Quarter of their third year. Students must also indicate their intent to minor in SALC with a form obtained from the SALC Director of Undergraduate Studies.

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

SALC SAMPLE MINORS

The following groups of courses would comprise a minor.

I. Seven-Course SALC Sample Minor

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>SALC 20100-20200</td>
<td>Introduction to the Civilizations of South Asia I-II</td>
<td>200</td>
</tr>
<tr>
<td>TAML 20100-20200-20300</td>
<td>Second-Year Tamil I-II-III</td>
<td>300</td>
</tr>
<tr>
<td>SALC 27701</td>
<td>Mughal India: Tradition &amp; Transition</td>
<td>100</td>
</tr>
<tr>
<td>SALC 20902</td>
<td>Indian Philosophy II: The Classical Traditions</td>
<td>100</td>
</tr>
<tr>
<td><strong>Total Units</strong></td>
<td><strong>700</strong></td>
<td></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 27904</td>
<td>Wives, Widows, and Prostitutes: Indian Literature and the &quot;Women's Question&quot;</td>
<td>100</td>
</tr>
<tr>
<td>SALC 23900</td>
<td>Philosophical Education in Indo-Tibetan Buddhism</td>
<td>100</td>
</tr>
<tr>
<td><strong>Total Units</strong></td>
<td><strong>600</strong></td>
<td></td>
</tr>
</tbody>
</table>

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

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

Students participating in the Pune Program receive three credits for the civilizations sequence, which meets the general education requirement in civilization studies. Students who have already met the civilization studies requirement may use these SALC credits as electives. Two South Asian civilizations courses are required for students in the major or minor, as described above. The additional civilizations course, SOSC 19018 South Asian Civilizations in India 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.

**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.

**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.

**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.

**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.

**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.

**BANG 26250. Padavali: Vernacular poetics in eastern South Asia (ca. 14th-18th AD) 100 Units.**
Padavali (vernacular lyric poetry) is one of the threads that tied together the cultural region of eastern India from Tripura to Bihar, and from Assam to Odisha. In this course, we will study the making of this tradition rooted in the courtly poems of Vidyapati (ca. 1370-1460, Mithila) and follow its spread in Nepal, Assam, Bengal, and Odisha. We will discuss the very close relation between form and content in this poetic tradition that was closely connected with music. We will also study the expressive use of a complex prosodic system that was never described in the form of treatises and the many debates around the trans-regional aspects of Brajabuli as an artificial vernacular poetic idiom. Moreover, we will compare padavali literature with other premodern traditions from Medieval Europe, especially Old Occitan troubadour poetry and lyric poetry in Andalusian Arabic. This comparative approach is motivated by the many parallels one can observe between Medieval southern Europe and eastern South Asia, starting with the conscious crafting of lyric vernacular traditions in multilingual contexts against the background of classical literary cultures.
Equivalent Course(s): MUSI 23121, SALC 26250, MUSI 33121, SALC 46250, BANG 46250, MDVL 26260

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

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.

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.

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.

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

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.

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.

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."
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.”

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.”

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

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.

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.

Courses
PALI 20100-20200-20300. Second-Year Pali I-II-III.
Students in this intermediate Pali sequence read Pali texts that are chosen in accordance with their interests. The texts read in the introductory course are usually taken from a single, early stratum of Pali literature. The intermediate course takes examples of Pali from different periods and in different styles. Texts in Pali.

PALI 20100. Second-Year Pali I. 100 Units.
TBD

PALI 20200. Second-Year Pali II. 100 Units.
TBD

PALI 20300. Second-Year Pali III. 100 Units.
Students in this intermediate Pali sequence read Pali texts that are chosen in accordance with their interests. The texts read in the introductory course are usually taken from a single, early stratum of Pali literature. The intermediate course takes examples of Pali from different periods and in different styles. Texts in Pali.

Sanskrit Courses
SANS 10100-10200-10300. First-Year Sanskrit I-II-III.
The first half (about fifteen weeks) of this course 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 course 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 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.

**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.

**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.

**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.
Equivalent Course(s): SALC 48400, HREL 36000

**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.

**SOUTH ASIAN LANGUAGES AND CIVILIZATIONS COURSES**

**SALC 10606. Beginning Translation Workshop. 100 Units.**
Beginning Workshops are intended for students who may or may not have previous experience, but are interested in gaining experience in translation. See the course description for this particular workshop section in the notes below.
Equivalent Course(s): CRWR 30606, SALC 30706, CRWR 10606, GRMN 30606, GRMN 10606

**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.
Equivalent Course(s): MDVL 20100, ANTH 24101, HIST 10800, SALC 30100, SOSC 23000

**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.
Equivalent Course(s): SOSC 23100, HIST 10900, ANTH 24102

**SALC 20113. Inequalities. 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 sex gender systems with other historical factors such as city life, environment, media and so on. 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.

Equivalent Course(s): SALC 30011, GNSE 20113, GNSE 30111

**SALC 20203. Caste and Race: The Politics of Radical Equality. 100 Units.**

This course will explore the bodies of knowledge surrounding the politics and practices of caste in South Asia. We will study the emergence and development of radical social movements in the colonial and postcolonial periods that were opposed to caste oppression, along with scholarship that seeks to understand how such a form of social hierarchy and difference operates within regional and national communities. We will also examine how caste interacts with forms of identity such as class, gender, and religion. Caste has often been compared to race: we will study historical parallels as well as present scholarship and activism that aligns political struggles against caste and racial injustice in South Asia and the United States. Through close readings of primary sources and secondary literature in the fields of history, political science, anthropology, and literature, the course will foreground the ubiquity of caste in everyday life in South Asia; the epistemologies that have developed to explain, understand and accommodate it; and finally the urgent, radical struggles that seek to annihilate it.

Equivalent Course(s): SOCI 20529, KNOW 20203, SALC 30203, KNOW 30203, GNSE 22233, SOCI 30529, GLST 20203, GNSE 32233

**SALC 20210. Making a Scene: Gender, Sexuality & Performance in Modern India. 100 Units.**

This interdisciplinary course examines key topics, trajectories and analytical methods in the study of gender and sexuality, approaching them in the Global South context of modern and contemporary Indian society. As a postcolonial nation that recently decriminalized homosexuality (in 2018), yet where caste- and communally-motivated sexual violence is on the rise, the contemporary Indian context pushes us to reflect on how questions of gender and sexuality are animated, constituted and represented, especially within non-Euro/American frameworks. What theoretical concepts have universal purchase, and what is only ever legible in a local register? How do the forces of global capital and imperial power intervene in these processes? We will address these questions through the lens of performance, drawing on ethnographic, textual, visual and filmic sources from various Indian regions, communities and languages (in translation). We will also consider how caste interacts with forms of identity such as class, gender, and religion. Through our eclectic readings and creative assignments, we will collectively question and expand our received notions of gendered and sexualized identities and difference. This is an introductory course, and no prior knowledge of Indian/South Asian cultures and languages is required.

Equivalent Course(s): GNSE 27210, TAPS 20210

**SALC 20400. The Mahabharata in English Translation. 100 Units.**

A reading of the Mahabharata in English translation (van Buitenen, Narasimhan, Ganguli, and Doniger [ms.]), with special attention to issues of mythology, feminism, and theodicy. (C)

Equivalent Course(s): RLST 26800, SCTH 32201, FNDL 24400, HREL 35000, SALC 48200

**SALC 20509. Bombay to Bollywood. 100 Units.**

This course maps the transformation of the Hindi film industry in India. Starting out as a regional film production center, how did the Bombay film industry and Hindi cinema gain the reputation of being the leader of Indian cinema? This despite the fact that most critical acclaim, by the state and film critics, was reserved for “art cinema.” Through an analysis of Hindi films from the 1950s to the present we map the main trends of this complex artistic/ industrial complex to arrive at an understanding of the deep connect between cinema and other social imaginaries.

Equivalent Course(s): HIST 36709, CMST 34107, CMST 24107, SALC 30509, GNSE 20509, HIST 26709

**SALC 20511. Screening India: Bollywood and Beyond. 100 Units.**

Cinema is, unarguably, the medium most apposite for thinking through the complexities of democratic politics, especially so in a place like India. While Indian cinema has recently gained international currency through the song and dance ensembles of Bollywood, there remains much more to be said about that body of films. Moreover, Bollywood is a small (though very important) part of Indian cinema. Through a close analysis of a wide range of films in Hindi, Bengali, Kannada, and Urdu, this course will ask if Indian cinema can be thought of as a form of knowledge of the twentieth century.

Equivalent Course(s): KNOW 24112, HIST 26808, GNSE 24112, HIST 36808, CMST 34112, CMST 24112, SALC 30511, GNSE 34112, KNOW 34112

**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, Bhāvabhūti, and Murāri, as well as selections from technical literature such as the Treatise on Theater (Nāṭyaśāstram). We will also watch a number of modern...
performances. Besides discussing individual plays, we will cover the following topics in detail: the different
genres of the stage play; the theory of plot construction; the theory of aesthetic experience (rasa); the languages
of the theater; the role of music, dance, and gesture; theater and ritual; and the performance tradition of
Kūṭiyāṭṭam.
Equivalent Course(s): TAPS 20513, TAPS 30513, SALC 30513

SALC 20608. Beginning Panjabi Studies. 100 Units.
This course is intended for highly motivated students who have a specific interest in learning Panjabi. The
course will be at an introductory level and focus on those aspects of the language most needed or wanted by
the registered students: reading/writing (in which script, Gurmukhi or Perso-Arabic) or speaking. There are no
prerequisites, though knowledge of another South Asian language will be an advantage.

SALC 20702. Colonizations III: Decolonization, Revolution, Freedom. 100 Units.
The third quarter considers the processes and consequences of decolonization both in newly independent nations
and former colonial powers. Through an engagement with postcolonial studies, we explore the problematics
of freedom and sovereignty; anti-colonial movements, thinking and struggles; nation-making and nationalism; and
the enduring legacies of colonialism.
Equivalent Course(s): RDIN 24003, CRES 24003, SOSC 24003, HIST 18303, ANTH 24003

SALC 20703. Writing Postcolonial History. 100 Units.
What has postcolonial theory meant to the writing of history? When did postcolonial history writing begin? This
course addresses these and other related issues. Starting with the Subaltern Studies collective, we chart the career
of postcolonial history writing in such varied fields as medieval studies, histories of colonialism, and gender
studies.
Equivalent Course(s): GDIN 20704, CCCT 20704, PLSC 20704, HIST 26606

SALC 20704. Postcolonial and Decolonial History and Theory. 100 Units.
This course introduces students to some key texts in post and decolonial theory. Our goals in this class are three-
fold. First, to familiarize students with foundational thinkers who have inspired both decolonial and postcolonial
work. We draw attention to the different ways in which their ideas have been deployed in subsequent post and
decolonial scholarship. Second, we ask questions oriented towards comparison of postcolonial and decolonial
approaches: What, if any, are the points of overlap between decolonial and postcolonial thought? How do both
bodies of work critique and contest the legacies of empire? Third, we investigate the present and possible futures
of decolonial and postcolonial thought.
Equivalent Course(s): GDIN 20704, CCGT 20704, PLSC 20704, HIST 26606

SALC 20722. Colonialisms and Literature: Adventures, Exoticisms, East and West. 100 Units.
European imperialism and colonialism have shaped the modern world as we know it today. The "Age of
Empire" has bequeathed us a wealth of literary texts, from adventure tales to more serious novels about colonial
encounters and life in the colonies. Colonialism also introduced the novel as a new literary genre to many
literatures in Asia. Over the past decades literary critics, theorists, historians and philosophers have examined the
interdependence of imperialism/colonialism and literature from many perspectives, notably in what is generally
referred to as postcolonial theory. The present course provides a first introduction to colonial writing and
theoretical approaches to literary practices under colonialism, to its key thinkers, concepts and methods by
examining what Empire was in the case of British India and the Dutch East Indies (today's Indonesia) and by
reading English and Dutch novels together with the work of Asian writers (Forster, Rajam Aiyar, Couperus,
Abdoel Moeis). We will explore key terms, such as "otherness", "hybridity", "agency", "modernity", "nationalism"
as well as larger themes, such as empire and gender and sexuality or colonial knowledge formation. - Of
interest to students of literature, history, anthropology and other disciplines dealing with 'texts'. Open to both
undergraduate and graduate students; No prior knowledge of literary theory or South or Southeast Asian
writing assumed.
Equivalent Course(s): CMLT 30702, CMLT 20702, SALC 30722

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.
Equivalent Course(s): MUSI 33706, RLST 27700, MUSI 23706, SALC 30800

SALC 20900. Cultural Politics of Contemporary India. 100 Units.
Structured as a close-reading seminar, this class offers an anthropological immersion in the cultural politics
of urban India today. A guiding thread in the readings is the question of the ideologies and somatics of
shifting "middle class" formations; and their articulation through violence, gender, consumerism, religion, and
technoscience.
Equivalent Course(s): ANTH 42600, ANTH 25500, SALC 30900

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.
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" (darsanas) of Indian philosophy. In addition to expanding upon the methods of systematized reasoning inaugurated by the Nyāya and Buddhist epistemological traditions, particular attention will be given to systems of scriptural hermeneutics -- Mimāṃsā and Vedānta -- and their consequences for the philosophy of language, theories of cognitive error, and even poetics.
Equivalent Course(s): MDVL 24202, DVPR 30302, RLST 24202, SALC 30902, HREL 30300

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.
Equivalent Course(s): SIGN 26073, RLST 24200, CMLT 24202

SALC 20910. Introduction to Jainism. 100 Units.
Jainism has long been on the margins of Religious Studies, little known beyond its otherworldly emphasis on extreme forms of asceticism, nonviolence, and vegetarianism. This course seeks to expand this popular understanding of Jainism by posing a question: What does it mean to be a Jain in the world when the Jain religion is fundamentally otherworldly in its orientation? By reading ethnographies and historical studies alongside primary sources, this course will introduce students to Jainism as an enduring lived religion whose meaning and practices have changed over time, across regions, between sectarian communities, and in conversation with Buddhism and Hinduism. By the end of the quarter, students can expect to understand Jainism as a minor religion with a major impact.
Equivalent Course(s): GLST 20994, RLST 20904

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

SALC 21331. Who Gets What, When, How: Readings on Bureaucracy & Distribution. 100 Units.
Who gets what when and how? Who doesn't and why? This course explores concepts, practices and perceptions of bureaucracy - how bureaucracies look; what they are supposed to do; and why bureaucracies seem to work in some places, but not in others. Descriptions of bureaucracy typically involve some permutation of the following - stupid, parasitic, apathetic, boring, corrupt. But is this helpful? By considering distribution of natural resources (construed broadly) in societies, we explore what metrics to use for evaluating bureaucratic performance. What does Henry Maine have to do with the state regulation of water in Pakistan? And what did John Locke contribute to regulation of forests in colonial India? What can be done to address the failures of distribution? This is the fundamental question the final papers - whether they be written as a short story or as draft legislation - are meant to address.
Equivalent Course(s): ANTH 21331

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

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

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

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

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

SALC 22202. Anthropology of Caste. 100 Units.

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

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

SALC 22302. Caste and Class. 100 Units.

This course analyzes social differentiation and structural inequity through a comparative lens. We will analyze two categories by which groups of people come to be differentiated and categorized, and with which people experience and think about social life: class and caste. While class and caste are often imagined as features of radically different societies - ”Global North” nation-states with long-established capitalist markets; colonial and postcolonial South Asia - this course will draw these examples close to each other, seek specificities and similarities that can illuminate the constants in dynamics shaped by social inequality, and foreground the many contexts in which the forms of inequity operating through these two categories intersect. We will look at the ways in which societies in Europe, South Asia, and elsewhere, break into groups along lines differentiated and actualized by these categories. We will also take up instances of communities and individuals mobilizing hierarchical differentiation, both strategically and less consciously, to make moral, ethical, and political claims, assert their distinct positions, and build sociopolitical causes. These case studies will give us an opportunity to survey social scientific explanations accounting for inequality in European and Indian societies, and the respective emphasis placed on class and caste - among several other factors (race, ethnicity, kinship, gender and others) - in making these situations intelligible.

Equivalent Course(s): CRES 20900, ANTH 20900, SALC 32302

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, and 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.

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.

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

SALC 22603. Intro to Premodern South Asian Lit: Courts, Poets, Power. 100 Units.

The Indian subcontinent and the surrounding areas were 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) literatures of South Asia through a selection of texts translated from a variety of languages (Bengali, Hindi, Marathi, Persian, Sanskrit, Tamil, Telugu, Urdu, etc.). We will discuss issues of literary historiography, the relations between orality and writing, the basic principles of Dravidian, Sanskrit, and Perso-Arabic poetics, the formation of vernacular literary traditions, multilingual literacy, and the role of literature in social interactions and community building in premodern South Asia. Each reading will thus be framed by the systematic exploration of those poetic systems and a close reading of representative texts. Attention will also be given to the original languages in which those texts were composed. The course offers a comprehensive and critical introduction to major non-western knowledge systems and aesthetic theories.

Equivalent Course(s): SALC 42605

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

gehe gehe kalau kāvya… In the Kali age, there is a poem in every house … Vidyāpati (ca. 1370-1460, Mithila), Kirtiłatā 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.

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.

Equivalent Course(s): SALC 32606

SALC 22710. Introduction to Rajasthani Literature. 100 Units.

This course will introduce students to the language, genres, and history of literature in the region now known as Rajasthan. Students will gain basic philological skills related to the grammar and vocabulary of the literary languages known as dīṅgal and pīṅgal and the paleography and codicology of written sources in those languages (stone inscriptions and paper manuscripts), as well as receive a general overview of the various literary traditions of the region. We will read excerpts from works representing different genres; this survey will thus be general rather than comprehensive. We will discuss questions such as the following: what constitutes a ‘language’, literary or otherwise, in precolonial South Asia? What distinguishes a ‘region’ as a geographical and cultural entity? What constitutes a literary genre or ‘tradition’?

Equivalent Course(s): SALC 32710

SALC 22810. Hinduism of the Living and the Dead. 100 Units.

An introduction to Hinduism through the lens of everyday life, including popular shrines, roadside religion, ghost stories, digital representation, and traditions of the South Asian diaspora.

Equivalent Course(s): RLST 22810

SALC 22812. Introduction to Hinduism. 100 Units.

What is Hinduism? And what does it mean to be Hindu? This class offers an introduction to the classical texts and contemporary practices from a diverse set of traditions collectively called “Hinduism.” Beginning with a brief overview of its ancient Indian textual sources and philosophical debates, our course readings take us through the mythic and epic narratives that have been central to many Hindus for centuries. Later, we follow the devotional poetry and sacred imagery that enliven contemporary Hinduism and adapt to various socio-political contexts: colonization, nationalism, and globalization. Throughout the course, we focus on different types of media (oral, textual, visual, digital) that reshape the way Hindu texts and deities are perceived and understood. In the final weeks, our class focuses on Hinduism beyond India and considers what it means when Hindu gods and traditions thrive in the United States. No prior knowledge expected.

Equivalent Course(s): RLST 22812
SALC 22900. Performance and Politics in India. 100 Units.
This seminar considers and pushes beyond such recent instances as the alleged complicity between the televised
"Ramayana" and the rise of a violently intolerant Hindu nationalism. We consider the potentials and entailments
of various forms of mediation and performance for political action on the subcontinent, from "classical" textual
sources, through "folk" traditions and "progressive" dramatic practice, to contemporary skirmishes over
"obscenity" in commercial films.
Equivalent Course(s): ANTH 42900, ANTH 22910

SALC 23133. Queering Visual Culture in Modern India. 100 Units.
This course will examine the process of queering visual cultures in modern India, whereby it interrogates how
popular visual cultures (primarily film and advertisements) have upheld normative regimes of gender/sexuality
as well as how they have subverted, and 'queered' these regimes. It also asks how expressions of gender and
sexuality have been shaped by the contingent and contentious politics of postcolonial India. This course will
map the three kinds of gender/sexuality visualities in Indian popular culture—ideals of woman/femininity, men
and masculinities, and queer identity and sexuality. We will pay particular attention to the changes in which films
intervene in and shape histories of gendered representation, not only with regard to the figure of the courtesan
or 'tawaif' as mediated through blockbuster films. Similarly, we will look at how specific political and social
moments construct particular gendered or sexualized representations. These include: the figure of the "mother"
during India's nation-building years (1950s); the trope of the "angry young man" set against the country's
emergency-era politics and massive unemployment (1970s); and the sexualized male hero, as expressed by the
superstar Shah Rukh Khan in his films and adverts (2000s). For the final part of the course, we will consider
queer visualities, and explore how gay and trans characters and identities have been represented in a more
contemporary sense.
Equivalent Course(s): GNSE 23133, MAAD 13133, CMST 21133

SALC 23221. Music in the Indian Ocean. 100 Units.
In this course, we gather sound and music to afford new ways to understand the history and culture of a
geographical region. Instead of an area study, we concern ourselves with listening to sound worlds, local and
global. We balance the reading of primary and secondary sources—the writings of travelers and practitioners
alongside theoretical treatises and modern ethnomusicological scholarship—with the different listening practices,
especially collections and assemblages of recorded sound and film. Each student will develop her or his own
means of entering different sound worlds. Accordingly, students with varying degrees of musical background
will be able to navigate the Indian Ocean World in ways suitable to their own backgrounds and interests.
Students from the Humanities, Social Sciences, and Divinity are welcome. Both College students and graduate
students may register for the course, with the only distinction being in the scope of the final project.
Equivalent Course(s): SALC 33221, MUSI 33221, MUSI 23221, RLVC 33221, RLST 28221

SALC 23321. Bollywood Beats: Music and Sound in Popular Hindi Cinema. 100 Units.
This course explores the music and sound of popular Hindi cinema from aesthetic, social, cultural, economic,
historical, and political perspectives. Students will be introduced to the musical conventions and practices of
the genre, and to changes in Bollywood musical style over the course of the 20th and 21st centuries. We will
watch select films with keen attention to music's imbrication with cinematic visibility, narrative, technology, and
dance, and with consideration of issues like emplacement, gender, caste, religion, capitalism, nationalism, and
transnationalism. Bollywood is a cosmopolitan music, drawing from and contributing to a range of regional and
international music practices; we also venture into some of those streams.
Equivalent Course(s): MUSI 33221, CMST 33221, CMST 23221, MUSI 33321, SALC 33321

SALC 23336. Religion, Nation, Race. 100 Units.
Religion, nation, race: as familiar as these terms and the categories they name may be, they prove strangely
resistant to definition—especially when, as often happens, they are entangled with one another. This seminar
course orients students in the busy field of contemporary theoretical writing on these categories and the myriad
ways they mutually complicate one another. Our central texts will be two recent books addressing a pair of
historically, culturally, and geographically disparate examples: Anustup Basu, Hinduutva as Political Montheos
(2021), on Hindu right-wing nationalism in contemporary India, and Adi Ophir and Ishay Rosen-Zvi, Goy
(2018), on the figure of the non-Jewish other in late-ancient Jewish literature. These books will be supplemented
by shorter texts by philosophers, religionists, literary theorists, political scientists, and anthropologists. The
major assignment for this course (in lieu of a final paper) is the collaborative production of a critical lexicon of
keywords for the study of religion, nation, and race. Prerequisite: completion of a Social Sciences core sequence.
Equivalent Course(s): HMRIT 23336, CMLT 23336, JWSC 23336, CRES 23336, RLST 26336

SALC 23900. Philosophical Education in Indo-Tibetan Buddhism. 100 Units.
This course surveys the various trajectories of philosophical thought that arise from the Indian Buddhist tradition
during its scholastic phase, based in part on the representation thereof in Tibetan monastic textbooks. Particular
attention is paid to the practical and pedagogical context for the traditional study of Buddhist philosophy, as well
as to the question of the role of such study as an example of what Foucault refers to as "technologies of the self."
Equivalent Course(s): RLST 23901

SALC 23903. Buddhist Thought in India and Tibet. 100 Units.
The purpose of this course is to introduce students to something of the range of Buddhist philosophical thought
and doctrine that developed in first-millennium India—developments that were decisive for the philosophical
curricula of still vibrant Tibetan traditions of Buddhism, which may also be considered. The aim will be not only to appreciate the history of these developments, but also (and especially) to engage them philosophically, taking them seriously in the same way that (e.g.) Aristotle and Kant are still taken seriously in philosophy departments. Equivalent Course(s): RLST 23900

SALC 23905. Is Buddhism a Religion? 100 Units.
One often hears it said that Buddhism is not a _religion_, it is (e.g.) a “mind science,” or perhaps a therapy, or a philosophical way of life, etc. What would it mean, though, to say either that Buddhism is or is not a “religion”? Why does the answer matter, and (more significantly) to whom does it matter? And why is the question familiarly asked only of Buddhism? The latter question turns out to involve a great many historical developments involving colonialism and empire, power and representation, science and religion, tradition and conversion, and the life of a 2,500-year-old tradition in the modern and postmodern worlds. Engaging something of this history, this course will explore the origins and function of the “Buddhism isn’t a religion” meme, in light of the more general questions of what “religion” is anyway, and of the difference it makes who says so. Equivalent Course(s): SALC 23905

SALC 24000. Language, Power, Cultural Identity: The Hindi-Urdu Controversy in Historical Perspective. 100 Units.
Central to the cultural politics of nineteenth-century North India, the language debate over Hindi and Urdu has been viewed both as an instance of Hindu-Muslim elite competition over economic and political power and as an ideological process of identity formation in which language and script became charged cultural and political symbols. This course traces the history of the Hindi-Urdu controversy from its local beginnings in the North-Western Provinces of British India in the 1830s to the debates over the national language of India and Pakistan in the years leading up to Independence. We will explore the role of prominent figures and institutions in the divisive process in which Hindi came to be exclusively identified with Hindus, and Urdu with Muslims. Paying close attention to a variety of primary sources, we will discuss the cultural, political, and socioeconomic implications of the language debate in the context of Indian nationalism and Muslim separatism. Equivalent Course(s): SALC 34000

SALC 24002. Colonizations II: Imperial Expansion, Anti-Imperialism, and Nation in Asia. 100 Units.
This quarter covers the histories of modern European and Japanese colonialism in South and East Asia and the Pacific. Themes examined include the logics and dynamics of imperial expansion and rule; Orientalist discourses; uprisings and anti-imperial movements; the rise of nationalisms; and paths to decolonization in the region. Equivalent Course(s): SOSC 24002, CRES 24002, ANTH 24002, HIST 18302, RDIN 24002

SALC 24189. Comparative Mythology: Methods and Madness. 100 Units.
Comparative Mythology has been one of the most controversial disciplines in the Humanities. Interdisciplinarity at its finest and most erratic, different definitions of Comparative Mythology have found their roots in linguistics, psychology, the history of religions, structuralism, and many more hybrid fields. Haunted by the question of “What is Myth?” and equally concerned with the toolkits that allow us to make sense of myths, it has been the source of constant fascination as an important part of nineteenth- and twentieth-century intellectual history. Its ambitions cut across boundaries of time, geography, and languages. Its results have inspired revolutions in the academy with critical political consequences, building and destroying nationalistic essentialisms, forging communities and tearing them apart. In this course we will review its complex history and attempt to assert its role as an important catalyst of academic debate by focusing on the manner in which myth and poetry-two often inscrutable and difficult-to-define categories of cultural production-so often appear to work alongside each other in order to probe at ineffable mysteries whilst developing dazzling ideological programs that can grant us a purchase on the myriad ways in which poets, scribes, scholars, religious leaders, political agitators, and university professors have attempted to make sense of the world. Equivalent Course(s): KNOW 24189, CLCV 21919, CMLT 24189, RLST 24189

SALC 24200. The Making of Modern Asia: Nationalism and Imperialism in China, India, and Japan. 100 Units.
The late-nineteenth and early twentieth centuries saw the intensification of nationalist and anti-colonial movements in Asia. What understandings of imperialism did these different movements develop? How and why did those movements take such divergent paths in their anti-colonial struggles? And despite these divergences, what similar political, social, and economic trends animated them? This class will explore the connections and disparities between emergent nationalisms in India, China, and Japan. Instead of accepting distinctions between East and South Asia or between colonialism and semi-colonialism as proof of incomparability, this class will use the differences between these three countries to develop a comprehensive understanding of the various ways that societies responded to the threat of foreign rule and encroachment. By reading a combination of primary and secondary sources, students will discover the indelible influence that resistance to imperialism had on the development of nationalist thought in these three societies, even as that resistance took on increasingly different forms as time passed. Beginning with efforts in the late-nineteenth century to categorize their position in a global hierarchy vis-à-vis the Western powers, this course then tracks the ways that Japanese, Indian, and Chinese nationalisms took on similar shapes in different contexts before rapidly diverging in the early twentieth century. Equivalent Course(s): HIST 24200, GLST 24200, EALC 24209
SALC 24441. Theravada Buddhism: History and Philosophy. 100 Units.
This course studies the history and philosophy of Theravada Buddhism in India and other Southeast Asia countries. We first introduce the life of the Buddha and his major teachings within the context of the social and cultural environments in which Buddhism emerged about 2500 years ago. Having thus grasped some fundamental knowledge on Buddhism based on Pali texts, we then embark on examining its philosophical and historical developments from primitive Buddhism to sectarian Buddhism, and to the ramification of Theravada Buddhism in various countries such as Sri Lanka and Thai Land throughout its long history. Towards the end of the quarter, the class briefly discusses the revival of Theravada Buddhism in India in connection with the arising of Protestant Buddhism in Sri Lanka in the early 20th century. It is hoped that students having completed this course will be equipped with sufficient knowledge on general history, major philosophy and outstanding cultural tradition of Theravada Buddhism.
Equivalent Course(s): SALC 34441, HREL 34441, RLST 20441

SALC 24600. Buddhist Meditation: Tradition, Transformation, Modernization. 100 Units.
From the Satipatthana sutta of the Pali canon to the “mindfulness” boom of recent years, Buddhism and meditation often appear inseparable. The aim of this seminar is to historicize and critically question this seemingly natural intimacy, for while it certainly cannot be denied that the various Buddhist traditions have always had on offer a plethora of techniques for mental (and physical) cultivation, it is far from clear how or even if all these could be subsumed under the in its current usage relatively recent category of “meditation”. Drawing on Buddhist meditation literature from various traditions, historical periods, and literary genre, in this seminar we will take up a twofold question: First, how has the encounter with Buddhist techniques of cultivation shaped the modern understanding of “meditation”, and second, up to which extend, and at what cost, has this very modern understanding conversely conditioned us to see Buddhism as a “meditative religion” par excellence? Equivalent Course(s): RLST 24600, EALC 34600, SALC 34600, HIST 34122, EALC 24609, HIST 24122, HREL 34600

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.” Equivalent Course(s): HIST 25025, CHSS 35525, ENS 25025, CEGU 25025, HIPS 25525, SALC 35025

SALC 25306. Sex and Censorship in South Asia. 100 Units.
Restrictions on speech are a feature of democracies everywhere, from persecuting whistleblowers in the US, to ban on religious symbols in France, to restrictions on Twitter in Turkey. What sets the South Asian experience apart? This introductory course will interrogate how a nexus of concerns about power, religion and sex, originating in the colonial experience, has shaped the particular dynamics of censorship in South Asia. By looking at a long history of banning and prohibition, we will also examine how censorship has molded South Asian cultural and political lives. This course should be of interest to students of gender and sexuality studies, cinema and media studies, literature, history, politics, human rights, anthropology and modern South Asian history and culture. It should also appeal to those interested in the past and present of censorship and democracy in the Non-West. Equivalent Course(s): GNSE 25306, HIST 26710, HREL 35306

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, eradication of advasi (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.
Equivalent Course(s): CRE 25310, ENGL 22434, HIST 26806, GLST 25310

SALC 25311. The Harem: Gender, Family and Power in Early Modern and Modern South Asia. 100 Units.
Even today, the word “harem” evokes orientalist imaginings of an exotic east. Popular images drawn from colonial-era representations continue to define our understanding of this complex institution. In this course we will work to complicate this understanding through considering the harem as a site of interplay between
gender, family ties, and power. Taking into account influences from the larger Islamicate world as well as more local, Indic practices, we will historicize the harem, tracking its changes over the course of this long period, and critiquing its various (mis)representations. We will explore how the harem constituted a diverse space including not only elite women and their male relatives, but also other figures such as slave girls, eunuchs and guards. We will furthermore look at how this space was transformed in the era of European expansionism and colonial rule in the subcontinent, becoming a flash point over questions of social reform and Indian nationalism. Materials will include not just secondary literature but also excerpts from contemporary historical accounts, paintings, short stories, photographs, and films. No prior knowledge of South Asian history required.

SALC 25312. India between Empires: Regions, Remembrance, and Representation. 100 Units.
This is a course on South Asia in transition. It is also a course on the representation of that transition. The Mughal Empire—which had been the dominant power in India for nearly two hundred years—underwent a process of decentralization in the early eighteenth century. The ensuing years saw the rise of regional powers across much of the Indian subcontinent; some modeled their institutions of state on those of the weakened Mughal center, while others asserted their sovereignty by cultivating a distinctive identity. Although the British East India Company would gradually integrate these polities into its expanding network of political and economic interests, the memory of the once-grand Mughal Empire and its mighty regional heirs loomed large over the colonial experience and endures today.
Equivalent Course(s): GNSE 25311, HIST 26612

SALC 25313. Yoga: Texts, Practices, Politics. 100 Units.
Never has there been a better time for students to investigate the remarkable story of the Sanskrit term yoga. Here in the United States, more than 36 million Americans reportedly practice yoga; revenue from the yoga industry is projected to reach $11 billion in 2020. Yoga has experienced a parallel growth spurt in India, where it is increasingly tied to the politics of Hindu nationalism. Students in this course will use diverse sources on yoga to decide what is at stake in defining or categorizing the term yoga, grow familiar with the many cultural and intellectual frameworks that the concept of yoga has inhabited over time, and contextualize their own ideas about and experiences of yoga. In broad terms, interrogating the contemporary history of yoga will prompt students to confront larger questions about religion, physical culture, consumerism, cultural authority, colonialism, and nationalism; engaging with early and premodern articulations of yoga will enable students to connect with South Asia’s superlative intellectual history. This course will enable students to relate sources of yoga (written and visual texts, as well as experiences) to a historically and geographically broad set of ideas about what yoga is and does. Students will also be able to make arguments about concepts and practices of yoga that are grounded in primary evidence, supported by secondary scholarship, and enriched by an awareness of historical, social, and cultural contexts.

SALC 25314. Missionaries, Merchants and Saints: Christianity and Islam in the Indian Ocean, 15th-18th centuries. 100 Units.
This course will explore the history of Christian and Muslim communities on the Malabar and Coromandel coasts of South India, as well as on the coastal regions of Yemen, Malaysia, Java, Sri Lanka, and other lands bordering the Indian Ocean. While the ocean connected these regions and their religions from antiquity, such connections intensified in the medieval and early modern period, and new actors - such as Arab and Armenian merchants, soldiers from East Africa, European missionaries - gained prominence in those centuries. Throughout the course, we will focus on the entangled histories of these European, African and Asian actors as they unfolded across different regions of South and Southeast Asia and their mobile, multi-religious societies. In doing so, our main goal will be to problematize received notions of religious identity, especially Muslim and Christians identity, in relationship with the emerging of the early modern world-order. We will also use the Indian Ocean as a case-study to rethink some geographical and chronological categories as they are applied to Asia. For instance, how can we define the Indian Ocean as a region? Does it have a religious specificity, especially in the early modern period? This class will offer the historiographical tools to address such questions, and to rethink concepts like “region,” “medieval,” and “early modern” in relationship to religion and religious cultures in South India and across the Indian Ocean.
Equivalent Course(s): RLST 22314, HIST 26809

SALC 25315. Science Outside of Europe. 100 Units.
The classical narrative of the history of science is, as one prominent historian of science has recently put it, "not just a Eurocentric narrative, it is the Eurocentric narrative, the one that explained how the West had outstripped the rest by inventing science and thereby winning the modernity sweepstakes." This course will explore how, when and why this narrative took shape, and how recent scholarship has grappled with its legacy. Is it possible or desirable to tell the story—or a story-of science from outside of Europe? What might we learn about that thing we call modernity if we start from traditions of systematized knowledge outside of Europe? The course will expose undergraduates to a range of contemporary debates about non-western and non-modern science from post-colonial, post-positivist, and more traditional historicist perspectives. While the course will take a global perspective, it will focus on materials from South Asia, which, as the purported "jewel" in the crown of the British empire and as a location with a long history of scholarly traditions, is a productive place from which to pose global questions. No prior knowledge of South Asian history or South Asian languages is required.
Equivalent Course(s): KNOW 25313, HIPS 25315
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.

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.

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.

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.

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. Equivalent Course(s): ENGL 25320, KNOW 25320, GLST 25321, CRES 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 exchange between South Asia and the West. What can a bored monk writing in medieval India teach us about our hurried digital life? What was the relationship between past and present in premodern South Asia? What can we learn about colonialism and capitalism studying work schedules of clerks in colonial India? Was medieval South Asia 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 online class will offer both synchronous and asynchronous components. See the syllabus at https://bit.ly/3gTLHbX

Equivalent Course(s): HIST 26615, RLST 25321

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 draft a new and broader answer: what is “Enlightenment?”

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.

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

SALC 25324. Against Caste and Race: A Parallel History of Resistance in India and in the United States. 100 Units.

The present moment represents a critical juncture in the history of movements against race-based discrimination in the United States, and caste-based oppression in India and in the Indian diaspora across the world. Since 2021, several educational institutions and corporations in the US have recognized caste as a protected category. Against this background, the course invites students to pay attention to caste as an emergent and recent form of discrimination in the US, and evaluate it against the oldest, race. The course will provide students with an overview of the major intellectual trajectories of the two movements and identify notable moments of synchronicity and solidarity between them. To this end, students will read seminal works by anti-caste and anti-race intellectuals and activists. Together, we will seek to understand the affective experiences at stake by watching films, listening to podcasts, and reading poetry and fiction. The focus will be on the analysis of innovative strategies of resistance offered against caste and race, and modes through which the discriminated claimed selfhood and emerged as subjects. Students will also examine how race and caste privileges that operate
at an everyday level are directly linked with histories of discrimination and perpetuate structural exploitation. Finally, we will have a chance to compare the emergence of Critical Caste Studies as a new disciplinary approach alongside the rise of Critical Race Studies.
Equivalent Course(s): GLST 22211, HIST 26814, CRES 22211

SALC 25325. Setting Sound Standards: Music, Media, and Censorship in South Asia. 100 Units.
This course aims to introduce students to various musical and performance traditions in South Asia and their evolution within regimes of institutional, legal and media censorship. The course aims to understand how media environments and cultures of censorship are in some ways fundamental to shaping performance cultures in South Asia in the twentieth century. How do traditions of musical performance entrenched in the politics of caste, communalism, religion, sexuality and gender interact with regimes of censorship and new media? How do the latter remake and unmake said traditions? Be it the mid-century ban on film music by All India Radio to reflect the aspirations of a newly-emerging nation or the appropriation and urbanization of 'folk' musical practices within the recording studios in Nepal by upper-caste, upper-class male performers- censorship and media infrastructures have been integral to the current ontologies of diverse musical genres in South Asia. Through the analysis of a variety of primary and secondary texts on performance and musical aesthetics, media and music ethnographies, reception and production histories as well as critical listening/viewing exercises, this course seeks to complicate mainstream Euro-American narratives that tend to posit media-modernities as global and uniform. We will seek to understand how South Asian musical cultures and sound practices enter into a creative interplay with musical discourses and media-materialities emerging in the West.
Equivalent Course(s): TAPS 20215, MAAD 10325, MUSI 23322

SALC 25326. Global Connections before Globalization: Sufis and Seafarers across the Indian Ocean. 100 Units.
This course introduces students to the history of the Indian Ocean as a connected space in the centuries preceding widespread colonialism (ca. 1200-1600). In recent years, scholars have highlighted the Indian Ocean as a critical economic region in the 19th and 20th centuries. But before the industrial revolution and the invention of the steam engine, people from a variety of social backgrounds established contact with each other across Indian Ocean spaces. They formed religious communities, introduced new commodities and goods across space, or were forcibly enslaved and brought across the ocean against their will. By focusing on primary sources and first-person accounts-travelogues, letters, memoirs, and histories-we will explore the question of what we can learn about Indian Ocean worlds before globalization through consideration of individual lives. What picture do we get of a world on the brink of major social, political, and technological changes from reading about individuals' experiences? How can they decenter modern conceptions of space and periodization? In the course, we will pay special attention to the formation of religious networks, religious interactions, and histories of enslavement across the Indian Ocean.
Equivalent Course(s): HIST 25621, RLST 27392

SALC 25327. Modernity and Islam in South Asia: Piety and Poetry. 100 Units.
What did the experience of modernity and colonialism look like for Islamic South Asia? How did South Asian Muslims, especially in North India, respond to the many challenges and opportunities modernity brought in its wake? This course explores how custodians of Islamic religious and poetic traditions responded to colonial modernity. We also introduce some key ideas of postcolonial studies, and apply as well as think critically about them in the light of the Indo-Islamic case-study. We begin the course by exploring the possible meanings of modernity and colonialism, before diving deeper into Indo-Islamic modernity using two broad and highly intertwined themes: religion, encompassing subthemes of science, rationality, and progress, and literature, especially poetry and the fate of the Persian and Urdu ghazal tradition, occasionally making comparisons with other pre-colonial genres in other Indian languages. We will look at the creation of new genres and new kinds of poetry in Persian and Urdu that emerge both to answer the call of modernity and sometimes to reject and attack it.

SALC 25328. The Global Color Line and the New International Order. 100 Units.
In 1900, W. E. B. Du Bois prophesied that the “problem of the twentieth century is the problem of the color line,” concomitantly laying the foundation of a new language of solidarity by enlisting, not only the “millions of black men in Africa [and] America” but also “the brown and yellow myriads” in Asia, as victims of White oppression. The color line, seen as a collaborative imperial instrument to keep European states atop a global hierarchy, thus represented both problem and solution for Du Bois. This course explores the provocative thesis of color line by examining two sites where its structural logic was most evident: the continent of Africa and the emerging international law, in the early 20th century. The first part of the course focuses on Africa as a crucible of institutional, legal and media censorship has been integral to shaping performance cultures in South Asia. Through the analysis of a variety of primary and secondary texts on performance and musical aesthetics, media and music ethnographies, reception and production histories as well as critical listening/viewing exercises, this course seeks to complicate mainstream Euro-American narratives that tend to posit media-modernities as global and uniform. We will seek to understand how South Asian musical cultures and sound practices enter into a creative interplay with musical discourses and media-materialities emerging in the West.
Equivalent Course(s): RDIN 30600, SALC 35328, CHDV 20600, RDIN 20600, HIST 27417
SALC 25329. Change and Continuity in Colonial South Asia. 100 Units.
Change and Continuity in Colonial South Asia investigates what it meant to reckon with change under the constraining circumstances of colonial rule, and introduces students to the key historiographical debates on the experience and history of colonialism in present-day Bangladesh, India and Pakistan. To do so, it offers a selection of readings - primary and secondary - exploring the broad contours of South Asia's 19th century history and attendant transformations occurring in politics, gender, economy, caste and religion - across society and culture at large. On the first day of the week, the course examines writing by contemporary observers diagnosing or discussing transformation. On the second day the course examines the rich historiography on colonial India that puts these transformations into perspective. The aim of the course is to provide students with an introduction to the history of colonial South Asia.
Equivalent Course(s): HIST 11003

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.
Equivalent Course(s): RLST 24251

SALC 25701. Rel/Sex/Pol/Release Anc India. 100 Units.
TBD
Equivalent Course(s): GNSE 32200, HIREL 32200, SALC 35701, SCTR 35600, RLST 27300, FNDL 23601

SALC 25703. Religion, Sex and Politics in Ancient India: the Kamasutra and the Arthashastra. 100 Units.
None available.
Equivalent Course(s): HREL 32202, SALC 35703, SCTR 32200

SALC 25705. The last century of Persian in India (c. 1770-1850): Persian literary culture and its transformation. 100 Units.
In this seminar we will read original texts and familiarize students with archival research on Persian materials from the colonial period, looking at examples in original manuscripts and lithographed editions. Despite being rarely considered by historians of Persian cultural history and historians of British India, this period saw a fascinating profusion of writings, composed in particular by Hindu and Muslim scribes commissioned by British officers. Throughout the course we will emphasize the crucial role of Persian and Persian-writing Indian literati for the early colonial state administration and intelligence. Besides looking at works produced in a colonial context, we will examine the transformation of prose writing amongst Persiansate literati in North Indian cities.

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 patrie 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 against popular and high culture; the panic around “family values”. This course is part of the College Cluster program, Inequality.
Equivalent Course(s): GNSE 31106, GNSE 11006

SALC 25900. South Asia Before the Buddha. 100 Units.
South Asia has a rich historical record, from the very beginnings of our species to the present, and yet the earlier part of this record is surprisingly little-known outside specialist circles. This course provides a broad overview of South Asian archaeology and early history, from the beginnings of agricultural production to the expansion of states and empires in the early days of textual records. We cover critical anthropological processes such as the origins and expansion of agriculture, the development of one of the world’s first urban societies-the Harappan or Indus civilization-the growth and institutionalization of social inequalities, and changing contexts of social and religious life. While the course actually extends a bit beyond the time of the Buddha, its major focus is on the periods up to and including the Early Historic. No prior experience of either South Asia or archaeology is assumed; indeed, we will think quite a bit about the nature of evidence and about how we know about the more distant past.
SALC 26013. Drinking with God: An Introduction to Sufism. 100 Units.
Who is the 13th-century Muslim mystic Jalaluddin Rumi - and why is he so popular on Instagram? Can inebriation lead to divine revelation? Who are the friends of God, and how did they develop fantastic superpowers? How have mystical practices sought to both abandon the world and radically transform it? In this class, we will explore these questions through the study of Sufism - a diverse set of Islamic mystical traditions - from its formative period in the early decades of Islam to the present day. Through poetry, philosophy, music, esoteric sciences, politics, and devotional practices, we will analyze Sufism as a global phenomenon that, while demonstrating remarkable adaptation to local cultural contexts, firmly locates itself within the Islamic tradition. This course will also include a visit to a local Sufi circle in Chicago.
Equivalent Course(s): RLST 26013

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

SALC 26011. Painting in South Asia. 100 Units.
This course surveys the rich diversity of painted media in South Asia, from the fifth-century murals that decorate the rock-cut Buddhist caves at Ajanta to contemporary canvases that travel the world. We will explore how the familiar categories with which we describe painting, such as Landscape, Portraiture, Narrative, and even Modern, might be productively reassessed in light of South Asian aesthetic traditions by locating the works in their physical, ritual, and intellectual contexts. The course culminates in the contested spaces of contemporary art, where questions of politics, identity, and intention come to the fore. Although mainly focusing on the painting traditions of India, the course will include painting from Pakistan, the Himalayas, Sri Lanka, and the South Asian diaspora.
Equivalent Course(s): SALC 36101, ARTH 26101

SALC 26012. Buddhism. 100 Units.
This course will survey central features of the Buddhist traditions in South, Central, and East Asia, over its roughly 2500-year history. Attention will be paid to the variety of disciplinary orientations (historical, philological, anthropological, sociological, economic, archaeological, philosophical) that may be taken to illuminate various aspects of the traditions. Consideration will also be given to the globalization of Buddhism since the late nineteenth century, and the concurrent rise of distinctive Buddhist responses to modernity and the modern/academic study of Buddhism.
Equivalent Course(s): RLST 26011, EALC 26101

SALC 26111. Queer Asia(s) 1. 100 Units.
This course explores representations of queerness, same-sex love and sexualities and debates around them by introducing students to a variety of literary texts translated from Asian languages as well as Asian films, geographically ranging from India, Pakistan and Sri Lanka to China, Japan, Thailand, Indonesia, Korea and Singapore. We will also read scholarship that will help us place the production and 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.
Equivalent Course(s): HMRT 26111, CMLT 26111, GNSE 26111

SALC 26112. Queer Asia(s) 2. 100 Units.
While this course is conceptualized as a sequel to Queer Asia(s) 1 from last fall, it is nevertheless a standalone course that can be taken separately, without prerequisites. This course continues to explore representations of queerness, same-sex love and sexualities and debates around them by introducing students to a variety of literature and films in both Asian languages and English. The geographic regions represented include India, Pakistan, Sri Lanka, China, Japan, Thailand, Indonesia, Korea and Singapore. There will be a focus on the modern/contemporary period as well as queer diasporas. We will also read scholarship that will help us place the production and 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.
Equivalent Course(s): CMLT 26112, HMRT 26112, GNSE 26112, CRES 26112
SALC 26113. Queer South Asia. 100 Units.
This course explores representations of queerness, same-sex love, sexualities and debates around them by introducing students to a variety of literary texts translated from South Asian languages as well as films, geographically ranging from India and Pakistan to Sri Lanka. 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. Equivalent Course(s): GNSE 23145, HMRT 26113, CRES 26115, CMLT 26113

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

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

SALC 26250. Padavali: Vernacular poetics in eastern South Asia (ca. 14th-18th AD) 100 Units.
Padavali (vernacular lyric poetry) is one of the threads that tied together the cultural region of eastern India from Tripura to Bihar, and from Assam to Odisha. In this course, we will study the making of this tradition rooted in the courtly poems of Vidyapati (ca. 1370-1460, Mithila) and follow its spread in Nepal, Assam, Bengal, and Odisha. We will discuss the very close relation between form and content in this poetic tradition that was closely connected with music. We will also study the expressive use of a complex prosodic system that was never described in the form of treatises and the many debates around the trans-regional aspects of Brājābuli as an artificial vernacular poetic idiom. Moreover, we will compare padavali literature with other premodern traditions from Medieval Europe, especially Old Occitan troubadour poetry and lyric poetry in Andalusian Arabic. This comparative approach is motivated by the many parallels one can observe between Medieval southern Europe and eastern South Asia, starting with the conscious crafting of lyric vernacular traditions in multilingual contexts against the background of classical literary cultures. Equivalent Course(s): BANG 26250, MUSI 23121, MUSI 33121, SALC 46250, BANG 46250, MDVL 26260

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. Equivalent Course(s): HIST 36703, HREL 36260, RLST 26260, SALC 36260

SALC 26265. Comparative Study of Humanistic Buddhism and Engaged Buddhism. 100 Units.
This course is designed for students who would like to explore further social philosophy and implication of Humanistic Buddhism and Engaged Buddhism, the two mainstreams of Buddhist development in modern world. We first examine historical background for the arising of Humanistic Buddhism from Mahayana tradition in China and Buddhist revivalism or Protestant Buddhism, the forerunner of Engaged Buddhism in Sri Lanka almost simultaneously at the beginning of 20th century, and their subsequent developments respectively. Having then briefly reviewed some prominent figures such as Taixu (1898-1947), Dhammapala (1864-1933), and their major advocates, we undertake thorough comparative studies of the two Buddhisms by exploring several topics, including modern education and science, environment and ecology, human rights and feminism, politics and violence, suffering and happiness, and others. While discussing these topics, we also examine how Buddhism has transformed itself from the religion of other world to that of this world, how Buddhists have reinterpreted Buddhism in order to fit the idea and practice of modernity, an how new cultures have thus been re-created to cater for the needs of contemporary life both in the East and West. Toward the end of the quarter, discussion may
be extended to compare other new religious movements so that students may have a broader vision on religions and their social advocates in contemporary world. 
Equivalent Course(s): HREL 36265, SALC 36265, RLST 26265

**SALC 26501. Global Health, Environment, and Indigenous Futures. 100 Units.**

The global coronavirus pandemic has made evident the significance of ecological (im)balances for the well-being of societies. The relationship between structural inequalities, changing environments and health, especially for historically and socio-economically marginalized communities, is now well established. At the same time, a growing body of literature links the material conditions of marginalized communities--for instance, spaces of dwelling and conditions of labor-to health status, globally. Based on a set of interdisciplinary literature arranged through anthropological theories, this course will critically engage with notions of health and well-being for indigenous communities, tracing injustices that stem histories of racial, caste- and ethnicity-based, and environmental exclusions. The readings are organized around one central question: What does it mean to be indigenous in a changing planet where social, political, and economic systems are marked by enduring legacies of systemic violence? This graduate and undergraduate level course will introduce contexts within which structural exclusions lead to ill-health and loss of well-being among indigenous communities across the globe. The aim is to develop critical thinking on the political economy and political ecologies of indigenous health as imbricated with issues of social, economic, and environmental justice. 
Equivalent Course(s): CEGU 30700, CEGU 20700, SALC 32704, RDIN 30700, CHDV 30750, RDIN 20700, ANTH 30700, CHDV 20700, ANTH 20700

**SALC 26600. Asian Identities: 1890-1945. 100 Units.**

Equivalent Course(s): HIST 16600

**SALC 26613. Courts, Trials, and Controversies in Modern India. 100 Units.**

The courtroom is a physical location where judges and juries sit to hear cases and deliver justice. It is also a site of intrigue, drama, controversy, and, as we will consider in this course, a tremendously rich and important source of history. The focus of this course will be the modern legal and political history of colonial and postcolonial India in the nineteenth and twentieth centuries. The course will move through a series of courtroom trials that range from everyday cases that received almost no attention in their time to high-profile cases involving political leaders such as Mahatma Gandhi. Placing these trials in their wider political, social, and cultural context, the course will encourage students to consider the place of law in history, and of history in law. By the end of the course, students will be able to critically interrogate what the purpose of different forms of trials are, what politics undergirds law, and what light the drama of the courtroom can shed upon larger questions of historical interest. Themes will include colonial violence, nationalism, postcolonial state formation, personal law, gender and justice, and history from below. 
Equivalent Course(s): SALC 36613, HIST 36613, LLSO 26613, HIST 26613

**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. 
Equivalent Course(s): SALC 36702

**SALC 26711. South Asia after Independence. 100 Units.**

In 1947-48, the world’s greatest experiments in postcolonial democracy and state-building began. This course surveys the histories of India, Pakistan, Bangladesh, and Sri Lanka from independence to the present, with a particular focus on India due to its huge size and historiography. How did politicians and bureaucrats succeed in entrenching democracy in India, while military dictators took control in Pakistan? Why did Bangladesh secede from Pakistan, Indira Gandhi suspend India’s democracy, and Sri Lanka descend into a quarter-century-long civil war? To what extent have religious and caste-based movements succeeded in reshaping South Asia today? In parallel, we will examine the transformations in political economy that have shaped these developments, from economic planning to the rise of billionaires and NGOs. By combining secondary literature with public speeches, visual sources, fictional works and more, we will arrive at a rich picture of how the histories of democratization and development in South Asia challenge conventional wisdom in the West. No prior knowledge of South Asian history or South Asian languages is required. 
Equivalent Course(s): HIST 26711

**SALC 26802. Epic Religion: From the Ramayana to Game of Thrones. 100 Units.**

What can epic literature and media teach us about religion? In this introductory seminar, students explore answers to this question, focusing on the ways epics dramatize the human relationship to divinity. We read the epics through the relationships of its central characters-humans, heroes, and gods. By following the winding quests and gory battles of these narratives, students examine how epics present various forms of human-divine relationships-transactional, intimate, inspirational, and manipulative. We employ a comparative approach to the genre; our readings originate in different world regions and historical periods—from ancient India and Greece to West Africa, England, and the contemporary US. We will read these texts closely and examine how they
reflect particular views of the human condition within religious worldviews. Considering the contexts of post-colonization, nationalism, and globalization, we analyze how mass media-shape and spread those views to new popular audiences.
Equivalent Course(s): GLST 26802, CMLT 26802, RLST 26802

SALC 26805. The History of Capitalism in India. 100 Units.
This course explores the trajectory of capitalism in India from the colonial period to the present, with a particular focus on the twentieth century. How should we understand colonial India’s place in the global history of capitalism? What was the relationship between postcolonial economic planning and changing class politics in the decades after independence in 1947? Finally, has India begun to converge upon a global paradigm of neoliberalism since the 1980s? As part of this course, we will read classic texts of Indian political economy, analyzing how both the theory and practice of capitalism in the region challenge Western-centered histories.
Equivalent Course(s): SALC 36805, HIST 26805, HIST 36805

SALC 27002. Indo-Islamic Literature and Culture. 100 Units.
TBD
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)
Equivalent Course(s): RLST 27302

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

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

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

SALC 27490. Art as Buddhism in Ancient India: Explorations in the Stupa of Amaravati and Other Monuments. 100 Units.
This course will examine the visual construction of early Buddhism in India, focusing in particular on stupas and especially on the art of the great stūpa (mahāchaitya) at Amarāvatī in Andhra Pradesh. We will examine questions of Buddhology, of the diversity and range of conversations within early Buddhism, leading to the rise of the Mahāyāna, in relation to the visualization of Buddhist theory and narrative in the extensive and extraordinary decorations of the major sites. The course will introduce those taking it to the rich visual, material and epigraphic culture of the Buddhist stūpas as well as the vibrant textual world of Indian Buddhist writing.
from stories to suttas to commentaries. Students will have the opportunity to develop their own final papers in relation to this material or comparatively with other material in which they also retain an interest (not necessarily only Buddhist).
Equivalent Course(s): HREL 37490, ARTH 27490, RLST 27490, RLVC 37490, ARTH 37490, SALC 37490

SALC 27515. Race, Ethnicity, and Identity in and beyond South Asia. 100 Units.
Few parts of the world can lay claim to such a diverse array of ethno-linguistic, religious, and regional identities as South Asia. Not surprisingly, these identities have never been static. This course considers the modern history of ethnic, religious, and racial identities across South Asia with particular attention to their representation in literature and film. We will begin with the colonial-era "ethnographic" state and the development and reification of caste-, religion-, and race-based classifications. We will then shift to Independence, Partition, and South Asian diasporas. We will conclude with contemporary articulations of nationalism, with particular attention to the case of Kashmir. Throughout the course we will focus on the social and political means through which ethnic, racial, and other identity categories are constructed—including colonial re-articulations of caste and the creation of the so-called "martial races." We will also pay attention to moments of trans-national comparison, for instance Ambedkar’s correspondence with W.E.B. Du Bois, and the relation between critiques of casteism and racism.
Equivalent Course(s): HIST 26807, CRES 27518

SALC 27601. What is Enlightenment? 100 Units.
What is enlightenment? How does one become enlightened, and who is enlightened? In Euro-American civilization, the eighteenth-century Age of Enlightenment championed the powers of human reason against religion and superstition to achieve scientific progress. Buddhism in the nineteenth century was represented by the heirs of Enlightenment as a religion for the Enlightenment to the point of not being a religion at all. Both traditions offer pathways to freedom (or liberation?) that draw on our rational capabilities, and both sponsor the production of knowledge that re-visions our place in the world. But they seem to be opposed: how could reason reject "religious" beliefs but also take part in "religious" traditions that aim to bring certain kinds of persons into being? We compare the mental models, discourses, methods of analysis, world-images, and practices of these traditions of enlightenment to assess the kinds of disciplines that their theoreticians and practitioners acquire and use.
Equivalent Course(s): BPRO 28100, RLST 23403, HUMA 28109

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.
Equivalent Course(s): SALC 37701, NEHC 20570, HIST 36602, NEHC 30570, HIST 26602

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.
Equivalent Course(s): GNSE 47900, GNSE 27902, SALC 43800

SALC 28001. Colonialism and Female Iconography: Bengal and Britain. 100 Units.
The course offers a socio-historical approach to the construction, flow, and exchange of literary images of colonial and imperial women between Bengal and Britain in the nineteenth-century. The course will provide the students an overview of the comparative socio-cultural exchange between Bengal and Britain through the writings of secondary stakeholders of colonialism--namely women. Classes will include textual case studies.
Equivalent Course(s): GLST 28001, HIST 26904

SALC 28002. Can Women Think? The Female Intellectual in South Asia. 100 Units.
How have South Asian women crafted lives for themselves as intellectuals, regardless of their social worlds? This introductory class will examine the figure of the woman-scholar in South Asia from antiquity to the twentieth century. How have South Asian women been seen, or have seen themselves, as intellectuals? We will study how women have provided critical reflections on society, identified normative problems, and argued for their rightful place in public life. This course will think of the specificity of South Asia and the global South in order to understand the relationship between women, authority and authorship, gender and cultural production, the problems of historical memory, and will challenge the notion of a unified collective of women intellectuals by considering caste, class and religious differences. We will study more than just feminist thought and scholarship. By reflecting on the active process and performance of thinking, we will question the historical and cultural conditions in South Asia which make thinking possible for women.
SALC 28013. Love, Desire, and Sexuality in Islamic Texts and Contexts. 100 Units.
What separates love from lust? How do our erotic desires and sexual practices intersect with our beliefs? This interdisciplinary class explores these questions in conversation with foundational thinkers from the Islamic tradition alongside insights from feminist and queer theory. We will delve into questions on the relationship between romantic, familial, and divine love; gender, sexuality, and the body; and Orientalism and the politics of reading desire cross-culturally. Exploring a diverse set of primary sources that range from the Qur’an to Rumi’s Masnavi to contemporary Bollywood, we will encounter different representations of love, desire, and sexuality in religious and philosophical discourses, literary representations, and visual media. We will examine not only how these representations reflect different historical norms, but also how and to what extent texts and images can inform or impact the norms of their contexts as well. No prerequisite knowledge of the topics or time periods discussed is needed, and students will have the opportunity over the course of the class to develop a project that relates our content to their own interests.
Equivalent Course(s): SALC 38002, GNSE 28003, GNSE 38003

SALC 28219. Understanding Buddhism Through Meditation. 100 Units.
This course studies succinct theories and systematic practices of Buddhist meditation based on both Theravada and Mahayana texts and traditions; it is divided into 4 parts: 1. Theories and practices of meditation in Pali texts and Theravada tradition—we examine idea and practice of Samadha and Vipassana mainly based on the Satipatthana Sutta and Visuddhimagga; 2. Chinese Texts and Zen Buddhism—The Great Concentration and Contemplation, and the Platform Sutra, two of the most important texts in Chinese Buddhism will be read and discussed; 3. Scientific studies and understanding of Buddhist meditation, and dialogue between Buddhist meditation and science—we read and discuss research papers and experimental reports on meditation practice by modern scholars through neuroscience and psychotherapy in the West. A special attention is paid to the discussion on the Western derivatives of Buddhist meditation for different purposes other than the final enlightenment of Buddhism, and on arising of variety of meditation practices such as Mindfulness-Based Stress Reduction, Mindfulness-Based Cognitive Therapy, Loving-Kindness Meditation, Cognitively-Based Compassion Training, Compassion Cultivation Training; and 4. Meditation session—the course instructor or meditation masters will provide instructions for students to practice meditation based on theories and methods discussed in the class and through readings.
Equivalent Course(s): SALC 38219, HREL 38219, RLST 28219

SALC 28403. Text and World in Medieval India. 100 Units.
This course is intended as a graduate seminar (undergraduates are welcome to attend, too) concentrating on the cultural and intellectual history of medieval southern Asia. For the purposes of the course, ‘medieval’ is roughly delimited by the half-millennium 700-1200 CE; ‘southern Asia’ refers mostly to the Indian subcontinent, with collateral attention paid to mainland and insular Southeast Asia. The recurrent focus will be on the reciprocal connections between texts as physical artifacts, concretizations of cultural knowledge, articulations of traditions of wisdom, and realizations of intentional projects and the social and physical world of their emergence and circulation. The class meetings will be divided between thematic and regional topics. Themes include the royal court, the nature of religious plurality, literary intertextuality, and the nature and efficacy of linguistic reference; regional concentrations include the Tamil country, Pala-Sena Bengal, Angkor, central Java, and Kashmir.
Equivalent Course(s): SALC 48403

SALC 28602. Persian Poetry and Philology. 100 Units.
This course is an introduction to Persian philology and poetry in South Asia. During the first sessions we will review some fundamental methods and basic terminology of Indo-Persian philology. We will read excerpts from two traditional grammars. Then, we will see how this grammatical knowledge was used to analyze the language of classical poetry and prose by closely reading short excerpts of commentaries on classical works. After these introductory classes, we will focus on Akbar’s poet laureate Faythi’s works. We will read short excerpts from Nal Daman (the mathnawi adaptation of a very popular story found in the Sanskrit Mahabharata) and his prose writings on poetry (e.g. the preface of his Diwan and letters to various men of letters). About half of the course will be devoted to a close reading of a selection of poems from his Diwan. The poems are selected in such a way that students will be gradually exposed to a set of common tropes and rhetorical devices of Persian lyric poetry, but also to themes that are more specific to Faythi’s oeuvre. When selecting the poems special attention was given to the intertext by identifying poetic responses to ghazals by previous poets, or to the recurring presence of verses from specific ghazals by Faythi in poetic anthologies (tadhikaras). The aim of this course is to sharpen our gaze as readers of Persian poetry by using the tools offered by traditional Indo-Persian philology.
Equivalent Course(s): SALC 48602, PERS 48602, NEHC 48602

SALC 28606. The Spirit of the Nation: Comparisons between India and China. 100 Units.
This course examines the spiritual nature of nationalism. All over the world nationalists of various political persuasions try to formulate the spiritual essence (‘Geist’) of the nation. They built theories of civilizational uniqueness or ‘the genius of the nation’, but use ideas that were originally intended to promote ‘universal spirituality’. This tension between nationalism and universalism will be explored. Spiritual nationalism also has an uneasy relation with existing religious traditions that have their own ideas and practices around spirits. The course will focus on comparisons between India and China, but also engage with other nationalisms and
religious traditions, such as Japanese Shintoism. The approach is less from a formal history of the circulation of ideas than from a comparative anthropology. Examination by final essay.
Equivalent Course(s): ANTH 35032, AASR 36806, ANTH 23912, SALC 38606

SALC 28701. Acharya Vinoba Bhave's Contribution in Colonial and Post-colonial India. 100 Units.
The course examines the life, work, and career of Acharya Vinoba Bhave (1895-1982) in colonial and postcolonial India. We read Bhave - who was widely touted as M.K. Gandhi’s ‘spiritual’ successor - as developing a significant response to the cardinal questions and concerns of his time: building a national community free from stratification, exploitation, and communal strife while abiding by the values of non-violence (ahiṭsā) and truth (satya). Drawing upon Gandhi’s ingenious mobilisation of the term, Bhave found his answer in the ideal of sarvodaya (universal upliftment) and laboured, throughout his long and illustrious life, to make it into an instrument of thought and action. This course will offer a multi-dimensional view of Vinoba’s ideas and socio-political initiatives - including, but not limited to the well-known Bhoodan Movement (1951). We think about Bhave as a political thinker and actor while also paying due attention to some of his other, equally significant contributions. These would comprise his writings on education/pedagogy, ecological conservation, and India’s religious philosophies and languages. Bhave’s erudite and experimental wisdom in reinterpreting the revered Bhagavadgītā will receive special attention. We end by raising some questions of relevance. Are Vinoba Bhave’s principles pertinent in the twenty-first century? Can they be reshaped according to our more global needs and made to speak to the many predicaments of a deeply destructive present?
Equivalent Course(s): SALC 38701

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

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.
Equivalent Course(s): SALC 39002

SALC 29021. Reading Indo-Persian harmonized prose: Bahār-i dānish. 100 Units.
In this course, we will read excerpts from one of the most popular collections of stories written in harmonized (aka ornate) prose in Mughal India: ṬInayatallāh’s Bahār-i dānish. We will use several editions of the texts as well as commentaries and translations and focus on grammar, rhetoric, and the various strategies one may use to render Persian harmonized prose into English.
Equivalent Course(s): PERS 29021, PERS 39021, SALC 39021

SALC 29503. Deccan Days: Exploring South Indian Frontiers. 100 Units.
This SALC seminar, open to both undergraduates and graduate students, attempts a cultural-historical overview of the great Deccan plateau and its major languages, cultures, literary and artistic monuments, and driving historical forces and themes. It follows a broad chronological order but also seeks to juxtapose thematic and generic topics from distinct historical periods. Each class presents at least one major text in translation, keyed to the period and the topics examined. Given the wide scope of Deccani history, the seminar seeks to make good use of expertise in many fields by SALC faculty and can be classed as a Faculty Seminar.
Equivalent Course(s): SALC 39503

SALC 29700. Introduction to Buddhism. 100 Units.
This course will be an introduction to the ideas and meditative practices of the Theravada school of South and Southeast Asian Buddhism, from ancient to modern times. It will study both classical texts and modern ethnography.
Equivalent Course(s): SALC 39700, HREL 39700, CHDV 39701, CHDV 29701, RLST 26150

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.

Equivalent Course(s): RLST 26220, EALC 26220, HIST 24116, KNOW 26220

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.

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.

SALC 29802. B.A. Paper III. 100 Units.
BA Paper

SALC 29900. Informal Course: South Asia. 100 Units.
TBD

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

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/.

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/.

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.

TAML 20200. Second-Year Tamil II. 100 Units.
tbd

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

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.
This course is intended to provide elementary training in listening, speaking, reading, and writing skills in Standard Tibetan to those with no prior knowledge of Tibetan. It will introduce pronunciation, a core vocabulary, and fundamental structures that will enable students to perform basic communication in Tibetan. Students will learn to read short notes, messages, and hotel bills. The Communicative functions include: introducing self and others; describing people, objects, places, and events; telling times, talking on the phone, describing seasons and weather, specifying modes of transportation, and asking about directions. This course will also introduce the Tibetan writing system and help students build up a foundation in writing short notes and messages.

TBTN 10200. First-Year Tibetan II. 100 Units.
This course is in continuation to TBTN:10100 and a pre-requisite for TBTN:10300, intended to continue elementary training in listening, speaking, reading, and writing skills in Standard Tibetan. Students at this stage will be able to understand information from sentence-length speech, one utterance at a time, in basic personal and social contexts. This course will also introduce some short reading text and help students participate more effectively in classroom activities.

TBTN 10300. First-Year Tibetan III. 100 Units.
This course is in continuation to TBTN:10200 and a pre-requisite for TBTN:20100 intended to continue training in listening, speaking, reading, and writing skills in Standard Tibetan. Students at this stage will be able to understand information from a series of short sentences. This course will continue to build upon providing more interaction in the class with topics ranging from travel brochures to understanding airport announcements. This course will also use some reading of Modern literary works, and folktales, and help students participate more effectively in the classroom open-ended activities.

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 reading and writing in classical Tibetan as a tool for advanced research. The lessons include reading and translation of various genres of Tibetan literature including narrative prose, anthology verses, and texts on religious fundamentals. Those interested in modern Tibetan language will be accommodated separately using the text “Fluent Tibetan vol 2-3” with the emphasis on second-level
pronunciation, grammar, and syntax integrated into the use of spoken and modern literary forms with the target goal of intermediate level.

**TBTN 20200. Second-Year Tibetan II. 100 Units.**

This intermediate sequence covers reading and writing in classical Tibetan as a tool for advanced research. The lessons include reading and translation of various genres of Tibetan literature and translation including narrative prose from - the words of my perfect teacher, Gesar Epic, history of Bon tradition, and Dunhuang manuscripts. Those interested in modern Tibetan language will be accommodated separately with the text “Fluent Tibetan vol 3” with the emphasis on grammar and syntax integrated into the use of spoken and modern literary forms with the target goal of intermediate level.

**TBTN 20300. Second-Year Tibetan III. 100 Units.**

This intermediate sequence covers reading and writing in classical Tibetan as a tool for advanced research. The lessons include reading and translation of various genres of Tibetan literature and translation including; Buddhist dialectics and scholastics, texts on religious fundamentals, Philosophy and doctrine, The Description of Lankapuram from Ramanaya etc. Those interested in modern Tibetan language will be accommodated separately with the text “Advanced Tibetan by Thuptan Jinpa” with the emphasis on grammar and syntax of spoken and modern literary forms. Students will also read contemporary Tibetan writings along the Tibetophone materials.

**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.

**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.

**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.

**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.

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.

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.