

SOUTH ASIAN LANGUAGES AND CIVILIZATIONS

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

- 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
SALC 20100-20200	Introduction to the Civilizations of South Asia I-II
SOSC 19016 & SOSC 19017	South Asian Civilizations in India I and South Asian Civilizations in India II
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)

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

II. Emphasis on civilization

SALC 20100-20200	Introduction to the Civilizations of South Asia I-II	200
BANG 30100-30200-30300	Third-Year Bangla (Bengali) I-II-III	300

ANTH 21401	Logic/Practice Of Archaeology	100
SALC 20400	The Mahabharata in English Translation	100
SALC 20901 & SALC 20902	Indian Philosophy I: Origins and Orientations and Indian Philosophy II: The Classical Traditions	200
SALC 20511	Screening India: Bollywood and Beyond	100
SALC 27904	Wives, Widows, and Prostitutes: Indian Literature and the "Women's Question"	100
Total Units		1100

MINOR PROGRAM REQUIREMENTS

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

Civilization Studies

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

Language

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

Electives

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

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

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

One of the following two-quarter sequences: *	200
SALC 20100-20200	Introduction to the Civilizations of South Asia I-II
SOSC 19016 & SOSC 19017	South Asian Civilizations in India I and South Asian Civilizations in India II
Three courses in a South Asian language at any level **	300
Two courses related to South Asia ***	200
Total Units	700

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

Courses in the minor (1) may not be counted double with the student's major(s) or with other minors and (2) may not be counted double toward general education requirements. Courses in the minor must be taken

for quality grades, and more than half of the requirements for the minor must be met by registering for courses bearing University of Chicago course numbers.

SALC SAMPLE MINORS

The following groups of courses would comprise a minor.

I. Seven-Course SALC Sample Minor

SALC 20100-20200	Introduction to the Civilizations of South Asia I-II	200
TAML 20100-20200-20300	Second-Year Tamil I-II-III	300
SALC 27701	Mughal India: Tradition & Transition	100
SALC 20902	Indian Philosophy II: The Classical Traditions	100
Total Units		700

II. Six-Course SALC Sample Minor

SALC 20700	Critics Of Colonialism: Gandhi and Fanon	100
BANG 10100-10200-10300	First-Year Bangla (Bengali) I-II-III	300
SALC 27904	Wives, Widows, and Prostitutes: Indian Literature and the "Women's Question"	100
SALC 23900	Philosophical Education in Indo-Tibetan Buddhism	100
Total Units		600

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

SALC LANGUAGE COURSES

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

GRADUATE-LEVEL LANGUAGE COURSES

Graduate-level language courses that may be open to qualified undergraduates can be found in the Graduate Announcements (<http://graduateannouncements.uchicago.edu/graduate/departmentsouthasianlanguagesandcivilizations/>).

BANGLA COURSES

BANG 10100-10200-10300. First-Year Bangla (Bengali) I-II-III.

This sequence concentrates on developing skills in speaking, listening, reading and writing Bangla at the novice and intermediate low levels. It is designed both for scholars who want to do research on Bengal and for those

who want to gain proficiency in elementary Bangla for communication purposes. Evaluation will be based on classroom performance, attendance, homework assignments, projects, quizzes and final examination.

BANG 10100. First-Year Bangla (Bengali) I. 100 Units.

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

Instructor(s): Mandira Bhaduri Terms Offered: Autumn

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

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

Instructor(s): Mandira Bhaduri Terms Offered: Winter

Prerequisite(s): BANG 10100 or consent of instructor

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

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

Instructor(s): Mandira Bhaduri Terms Offered: Spring

Prerequisite(s): BANG 10200 or consent of instructor

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

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

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

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

Instructor(s): Mandira Bhaduri Terms Offered: Autumn

Prerequisite(s): BANG 10300 or consent of instructor

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

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

Instructor(s): Mandira Bhaduri Terms Offered: Winter

Prerequisite(s): BANG 20100 or consent of instructor

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

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

Instructor(s): Mandira Bhaduri Terms Offered: Spring

Prerequisite(s): BANG 20200 or consent of instructor

BANG 28921. Bengali Lyric Poetry: textual criticism and translation. 100 Units.

In this reading course, we will read lyric poems from the Padakalpataru using the texts of the oldest manuscript of the anthology kept at the Bibliothèque nationale de France in Paris. We will prepare an electronic text of the anthology and translate a selection of poems. The class will meet for two hours every week.

Instructor(s): Thibaut d'Hubert Terms Offered: Winter
Equivalent Course(s): BANG 38921, SALC 38921, 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.

Instructor(s): Jason Grunebaum Terms Offered: Autumn

HIND 10200. First-Year Hindi II. 100 Units.

This five-day-a-week sequence presents an introduction to the world's second most spoken language through reading, writing, listening, memorizing, and speaking. We begin with the Devanagari script, and we then introduce the Urdu script in Winter Quarter.

Instructor(s): Jason Grunebaum Terms Offered: Winter
Prerequisite(s): HIND 10100 or consent of instructor

HIND 10300. First-Year Hindi III. 100 Units.

This five-day-a-week sequence presents an introduction to the world's second most spoken language through reading, writing, listening, memorizing, and speaking. We begin with the Devanagari script, and we then introduce the Urdu script in Winter Quarter.

Instructor(s): Jason Grunebaum Terms Offered: Spring
Prerequisite(s): HIND 10200 or consent of instructor

HIND 15001. Elementary Hindi in India. 100 Units.**HIND 15002. Elementary Hindi in India. 100 Units.****HIND 15003. Intermediate Hindi in India. 100 Units.****HIND 15004. Intermediate Hindi in India. 100 Units.****HIND 15005. Advanced Hindi in India. 100 Units.****HIND 15006. Advanced Hindi in India. 100 Units.****HIND 20100-20200-20300. Second-Year Hindi I-II-III.**

This intermediate Hindi sequence presupposes knowledge of the basic grammar of Hindi and requires substantial reading and translating of Hindi prose, alongside exposure to advanced Hindi grammar topics. Regular attention is given to conversation and composition. Texts in Hindi.

HIND 20100. Second-Year Hindi I. 100 Units.

This intermediate Hindi sequence presupposes knowledge of the basic grammar of Hindi and requires substantial reading and translating of Hindi prose, alongside exposure to advanced Hindi grammar topics. Regular attention is given to conversation and composition. Texts in Hindi. Prerequisite(s): HIND 10300 or consent of instructor

Instructor(s): Jason Grunebaum Terms Offered: Autumn

Prerequisite(s): HIND 10300 or consent of instructor

HIND 20200. Second-Year Hindi II. 100 Units.

This intermediate Hindi sequence presupposes knowledge of the basic grammar of Hindi and requires substantial reading and translating of Hindi prose, alongside exposure to advanced Hindi grammar topics. Regular attention is given to conversation and composition. Texts in Hindi.

Instructor(s): Jason Grunebaum Terms Offered: Winter

Prerequisite(s): HIND 20100 or consent of instructor

HIND 20300. Second-Year Hindi III. 100 Units.

This intermediate Hindi sequence presupposes knowledge of the basic grammar of Hindi and requires substantial reading and translating of Hindi prose, alongside exposure to advanced Hindi grammar topics. Regular attention is given to conversation and composition. Texts in Hindi.

Instructor(s): Jason Grunebaum Terms Offered: Spring

Prerequisite(s): HIND 20200 or consent of instructor

MARATHI COURSES

MARA 10100-10200-10300. First-Year Marathi I-II-III.

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

MARA 10100. First-Year Marathi I. 100 Units.

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

Instructor(s): Sujata Mahajan Terms Offered: Autumn

MARA 10200. First-Year Marathi II. 100 Units.

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

Instructor(s): Sujata Mahajan Terms Offered: Winter

Prerequisite(s): MARA 10100 or consent of instructor

MARA 10300. First-Year Marathi III. 100 Units.

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

Instructor(s): Sujata Mahajan Terms Offered: Spring

Prerequisite(s): MARA 10200 or consent of instructor

MARA 15001. Elementary Marathi in India. 100 Units.

MARA 15002. Elementary Marathi in India. 100 Units.

MARA 15003. Intermediate Marathi in India. 100 Units.

MARA 15004. Intermediate Marathi in India. 100 Units.

MARA 15005. Advanced Marathi in India. 100 Units.

MARA 15006. Advanced Marathi in India. 100 Units.

MARA 20100-20200-20300. Second-Year Marathi I-II-III.

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

MARA 20100. Second-Year Marathi I. 100 Units.

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

Prerequisite(s): MARA 10300 or consent of instructor

Instructor(s): Sujata Mahajan Terms Offered: Autumn

Prerequisite(s): MARA 10300 or consent of instructor

MARA 20200. Second-Year Marathi II. 100 Units.

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

Instructor(s): Sujata Mahajan Terms Offered: Winter

Prerequisite(s): MARA 20100 or consent of instructor

MARA 20300. Second-Year Marathi III. 100 Units.

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

Instructor(s): Sujata Mahajan Terms Offered: Spring

Prerequisite(s): MARA 20200 or consent of instructor

SANSKRIT COURSES

SANS 10100-10200-10300. First-Year Sanskrit I-II-III.

The first half (about fifteen weeks) of this sequence is spent mastering the reading and writing of the Devanagari script and studying the grammar of the classical Sanskrit language. The remainder of the sequence is devoted to

close analytical reading of simple Sanskrit texts, which are used to reinforce the grammatical study done in the first half of this course. The aim is to bring students to the point where they are comfortably able, with the help of a dictionary, to read simple, narrative Sanskrit. Texts in Sanskrit.

SANS 10100. First-Year Sanskrit I. 100 Units.

The first half (about fifteen weeks) of this sequence is spent mastering the reading and writing of the Devanagari script and studying the grammar of the classical Sanskrit language. The remainder of the sequence is devoted to close analytical reading of simple Sanskrit texts, which are used to reinforce the grammatical study done in the first half of this course. The aim is to bring students to the point where they are comfortably able, with the help of a dictionary, to read simple, narrative Sanskrit. Texts in Sanskrit. Instructor(s): Lidia Wojtczak Terms Offered: Autumn

SANS 10200. First-Year Sanskrit II. 100 Units.

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

SANS 10300. First-Year Sanskrit III. 100 Units.

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

SANS 20100-20200-20300. Second-Year Sanskrit I-II-III.

This sequence begins with a rapid review of grammar learned in the introductory course, followed by readings from a variety of Sanskrit texts. The goals are to consolidate grammatical knowledge, expand vocabulary, and gain confidence in reading different styles of Sanskrit independently.

SANS 20100. Second-Year Sanskrit I. 100 Units.

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

Instructor(s): Lidia Wojtczak Terms Offered: Autumn
Prerequisite(s): SANS 10300 or consent of instructor

SANS 20200. Second-Year Sanskrit II. 100 Units.

This sequence begins with a rapid review of grammar learned in the introductory course, followed by readings from a variety of Sanskrit texts. The goals are to consolidate grammatical knowledge, expand vocabulary, and gain confidence in reading different styles of Sanskrit independently. The winter quarter will be a reading of the Mahabharata.

Instructor(s): Dan Arnold Terms Offered: Winter
Prerequisite(s): SANS 20100 or consent of instructor
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.

Instructor(s): Lidia Wojtczak Terms Offered: Spring
Prerequisite(s): SANS 20200 or consent of instructor

SOUTH ASIAN LANGUAGES AND CIVILIZATIONS COURSES

SALC 20100-20200. Introduction to the Civilizations of South Asia I-II.

This sequence introduces core themes in the formation of culture and society in South Asia from the early modern period until the present. This sequence meets the general education requirement in civilization studies. These courses must be taken in sequence.

SALC 20100. Introduction to the Civilizations of South Asia I. 100 Units.

The first quarter focuses on Islam in South Asia, Hindu-Muslim interaction, Mughal political and literary traditions, and South Asia's early encounters with Europe.

Instructor(s): Andrew Ollett Terms Offered: Winter

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

SALC 20200. Introduction to the Civilizations of South Asia II. 100 Units.

The second quarter analyzes the colonial period (i.e., reform movements, the rise of nationalism, communalism, caste, and other identity movements) up to the independence and partition of India.

Instructor(s): Dipesh Chakrabarty Terms Offered: Spring

Prerequisite(s): SALC 20100, ANTH 24101, HIST 10800, SASC 20000, SOSC 23000

Equivalent Course(s): ANTH 24102, HIST 10900, SALC 30200, SOSC 23100

SALC 20106. Research Themes in South Asian Studies: Textual Transformations - From Manuscript to Print. 100 Units.

This course offers an introduction to the theory and practice of book history and print culture studies, a relatively recent and vibrant field of inquiry in South Asian Studies. The course will explore some of the main theoretical approaches, themes, and methodologies of the history of the book in comparative perspective, and discuss the specific conditions and challenges facing scholars of book history in South Asia. Topics include orality and literacy, technologies of scribal and print production, the sociology of texts, authorship and authority, the print "revolution" and knowledge formation under colonial rule, material cultures of the book, the economy of the book trade, popular print, and readership and consumption. We will also engage with texts as material artifacts and look at the changing contexts, techniques, and practices of book production in the transition from manuscript to print.

Instructor(s): Ulrike Stark Terms Offered: Autumn

Prerequisite(s): This graduate course is open to advanced undergraduates (instructor consent required).

Equivalent Course(s): SALC 40106, HIST 46606

SALC 20122. From Bollywood to Made in Heaven: Marriage and Sexuality on Indian Screens. 100 Units.

From reality shows like Indian Matchmaking and Made in Heaven to the meme of the "Big Fat Indian Wedding" to the preoccupations of Bollywood films like DDLJ and Rocky aur Rani ki Prem Kahani and crossover ones such as Monsoon Wedding, marriage is an obsession in South Asian culture. Focusing on Hindi cinema, this course will explore the socio-political dynamics of this cultural focus on marriage and couple formation. With examples ranging from classical Hindi films from the 1950s-60s to the star-studded melodramas of 1970s and 1980s and the "new Bollywood" era (post-1991), this cinema exhibited and analyzed the central dynamics of marriage: sexual compatibility, fidelity, reproductive futures, and so on. Debates around class, caste, diaspora, and sexuality are equally anchored in issues of marriage and couple formation. In this course, we ask why it is that marriage-its success and failure-has been so central to Indian on-screen identities. Even as screens multiply-on computers, cell phones, and in the multiplex-marriage continues to dominate. No prior knowledge of Indian languages is required, but you must enjoy watching and talking about movies and popular culture.

Instructor(s): Rochona Majumdar Terms Offered: Winter

Equivalent Course(s): HIST 36616, SALC 30122, HIST 26616, CMST 20122, GNSE 20142, CMST 30122, GNSE 30142

SALC 20123. Orientalism. 100 Units.

In 1978, Edward Said transformed "Orientalism" from a somewhat innocent term for a fascination with the cultures of the Orient into a label for a "discursive formation" that systematically objectified, essentialized, and distorted the non-West in the service of Western ideology and power. His intervention provoked a number of responses: some critiqued the critique, on empirical or theoretical grounds; some extended his analysis, which was based primarily on the Middle East, to other "Orientals"; some argued that his critique did not go far enough. We will examine Said's Orientalism, some important precursors in the critique of Orientalist knowledge, and a selection of responses to Said's work, with a focus on theoretical questions. Why do the overarching structures of knowledge change so slowly when it comes to the non-West, and why, at the same time, does "knowledge" about the non-West appear so compromised when we examine it a century or so after it is produced? What are the roles of the "discursive formation" Said claimed to have identified? On what basis can a critique of an entire "way of knowing" be justified and undertaken? How does Orientalism reframe the Baconian cliché that "knowledge is power"? In the end, what is the epistemic and political status of "knowledge of the non-West"?

Instructor(s): Andrew Ollett Terms Offered: Winter

Equivalent Course(s): SALC 30123, CMLT 30123, CMLT 20123

SALC 20401. The Mahābhārata. 100 Units.

The Mahābhārata is conventionally said to be fifteen times the length of the Bible, or eight times the combined texts of the Homeric epics and, as Wendy Doniger once quipped, "a hundred times more interesting". No other work of the Indic narrative imagination is as capacious; arguably no work of the imagination anywhere, ever. The most important monument of early Indian civilization, it is an amalgam of heroic poetry, visionary speculation, hairsplitting philosophical analysis, austere legal disputation, animal fables, and dirty jokes. In this course, we will read (in translation) the monumental Sanskrit epic, as well as some of its many mediations-whether in vernacular literary renditions, centuries of sculptural and pictorial representations, or contemporary film and comic adaptations- with an eye to how we might consider this work as both a fundamental text for the

understanding of South Asia and a vital part of the global cultural commons. No knowledge of South Asia or of any Indian language is presumed; the course will be a combination of lectures, small group discussions, and collective efforts at understanding this inexhaustible work.

Instructor(s): Whitney Cox Terms Offered: Spring

Equivalent Course(s): SALC 30401, SIGN 20401

SALC 20513. Theater of Premodern South Asia. 100 Units.

This course will cover the history and poetics of the stage play in premodern South Asia, which was, according to the eighth-century theorist Vāmana, "the best among the types of literature." The play, according to many premodern critics, was uniquely capable of bringing about a profound aesthetic experience because of its integration of diverse forms of art - plot-driven narrative, poetry, acting, and music. We will read a variety of plays in translation, including works by Bhāsa, Kālidāsa, Bhavabhūti, and Mūrāri, as well as selections from technical literature such as the Treatise on Theater (Nāṅyaśāstram). 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 Kūṅiyāṅam.

Instructor(s): Andrew Ollett Terms Offered: Winter

Prerequisite(s): No prior knowledge of South Asian languages is required. Students who can read Sanskrit, however, are strongly encouraged to take an accompanying reading course.

Equivalent Course(s): SALC 30513, TAPS 30513, TAPS 20513

SALC 20702. Colonizations III: Decolonization, Revolution, Freedom. 100 Units.

The third quarter of the Colonizations sequence 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.

Instructor(s): Staff Terms Offered: Autumn Spring Winter

Note(s): This sequence meets the general education requirement in civilization studies. These courses can be taken in any sequence.

Equivalent Course(s): SOSC 24003, RDIN 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.

Instructor(s): R. Majumdar Terms Offered: Autumn

Equivalent Course(s): GNSE 23302

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.

Instructor(s): Rochona Majumdar & Lisa Wedeen Terms Offered: Spring

Note(s): Enrollment limit: 15

Equivalent Course(s): CCCT 20704, PLSC 20704, HIST 26606, CDIN 20704

SALC 20800. Music of South Asia. 100 Units.

The course explores some of the music traditions that hail from South Asia—a region defined by the countries of India, Pakistan, Sri Lanka, Nepal, Bhutan, Afghanistan, Maldives, and their diasporas. The course will study music and some of its inextricably linked forms of dance and theatre through the lens of ethnomusicology, where music is considered in its social and cultural contexts. Students will develop tools to listen, analyze, watch, and participate in South Asian forms of music-making, using case-study based inquiries as guides along the way.

Instructor(s): Anna Schultz

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

SALC 20901. Indian Philosophy I: Origins and Orientations. 100 Units.

This course introduces some of the early themes and textual traditions that set much of the agenda for the later development of Indian philosophy. Particular attention will be paid to the rivalry that was perhaps most generative throughout the history of Indian philosophy: that between the Hindu schools of thought rooted in the Vedas, and the Buddhists who so powerfully challenged them.

Instructor(s): Dan Arnold Terms Offered: Winter

Equivalent Course(s): HREL 30200, RLST 24201, SALC 30901, DVPR 30201

SALC 20902. Indian Philosophy II: The Classical Traditions. 100 Units.

This course follows the first module on Indian philosophy by exploring the debates between several classical "schools" or "viewpoints" (darśanas) of Indian philosophy. In addition to expanding upon the methods of systematized reasoning inaugurated by the Nyāya and Buddhist epistemological traditions, particular attention will be given to systems of scriptural hermeneutics -- Mīmāṃsā and Vedānta -- and their consequences for the philosophy of language, theories of cognitive error, and even poetics.

Instructor(s): Anand Venkatkrishnan, Andrew Ollett Terms Offered: Spring

Equivalent Course(s): DVPR 30302, RLST 24202, HREL 30300, MDVL 24202, SALC 30902

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.

Instructor(s): Sarah Pierce Taylor Terms Offered: Spring

Note(s): This course counts as a Gateway course for RLST majors/minors.

Equivalent Course(s): RLST 20904, GLST 20994

SALC 21014. Medieval Indian Cities. 100 Units.

This seminar examines the fascinating, surprising, and confounding ways in which cities developed in "medieval" South Asia—a millennium long period comprising roughly ca. 500 to 1500 CE. Some of these cities, such as Delhi, have grown to become modern metropolises. Some others, such as Hampi (one of the largest cities on earth at the height of their fame), have become abandoned archaeological towns. What social, political, religious, and mercantile networks shaped their development? How did people—the elites and the so-called subalterns—live in these cities? And what can a serious study of this distant period tell us about the pressures that shaped medieval built environments and that continue to affect cities today? Among the cities to be discussed are Delhi, Surat, Thanjavur, Hampi (Vijayanagara), Warangal, Daulatabad, and Gwalior. Final assignment could take the shape of an academic paper, or, in consultation with the instructor, a creative assignment that imagines an aspect of urban life in a medieval Indian city. Seminar is directed towards students with interests in medieval history, religious history, South Asian history, urban history, and architectural history.

Instructor(s): M. Manohar Terms Offered: Spring

Prerequisite(s): This course fulfills the following requirements in the ARTH major and minor: Asian pre-1800

Equivalent Course(s): ARTH 21014, CEGU 31114, MDVL 21014, SALC 31014, CEGU 21114, ARTH 31014, ARCH 21014

SALC 21352. Youth! A History from Modern India. 100 Units.

In this course, we will aim to gain a deeper understanding of how certain key moments in modern India - from innumerable student protests to an economic transition to globalization, and from the meteoric 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 what these experiences have done to concepts and notions of the youth. In other words, if youth is a construct like gender and caste then how was it constructed over the last century? What were the desires and anxieties of the larger society that have shaped very distinctive trajectories for the youth in India? How were young people fashioning themselves and carving out their own social spaces? As we progress through the quarter, we will keep two guiding questions in mind - who all are considered to be the youth in colonial and 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 significant and impact-making category inside out. 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 experience

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

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

Equivalent Course(s): KNOW 21352, SALC 31352, GNSE 21352, SOCI 20533, HIST 26906, GLST 21352

SALC 21353. Tibetan Literature in Translation. 100 Units.

This course provides a comprehensive introduction to Tibetan literature in English translation, spanning a wide array of genres such as religious biographies, visionary writings, epic poetry, oral folklore, drama, and contemporary fiction. Students will engage critically with translated texts while examining the historical, religious, and cultural contexts in which they emerged. Special attention will be given to the dynamics of translation, including the interpretive choices and challenges of rendering Tibetan literary voices into English. Key themes include narrative and memory in Tibetan Buddhist traditions, gender and power, the transmission of oral and literary forms, and the emergence of modern Tibetan literary expressions. No prior knowledge of Tibetan is required. The course is ideal for students interested in Himalayan cultures, Buddhist studies, comparative literature, or translation studies.

Instructor(s): Karma Ngodup

Equivalent Course(s): RLST 27306, SALC 31353

SALC 21354. Democracy! Politics in postcolonial India. 100 Units.

India is famously known as the world's largest democracy. This course investigates what constitutes democracy in the Global South, the preconditions that have informed its development in India over the last seven decades, and the impossibility of a unidimensional definition for a phenomenon that affects the lives of one and a half billion people every day. We will take up themes which address the elements that goes into the creation of a democratic state - such as the constitution and elections; governance and international relations; law and questions of identity; people and popular culture. With each category, we will ask - What is so distinctively democratic about it? How does it relate to and deviate from conventional understanding of democracy (that is, the rule of the people)? How are they informed by India's colonial and precolonial past? Who are the stake holders of such democracy and whose voice remains marginalized in the process? By attending to some of the most crucial events in independent India - from wars, Emergency, globalization, and emergence of varying shades of political ideologies - we will collectively seek to understand the many lives of democracy that exists from the corridors of the parliament house to a roadside tea stall. In the process, we hope to grasp the extent of the heterogeneity of postcolonial India.

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

Equivalent Course(s): HIST 21354, DEMS 21354

SALC 21355. Early Modern South Asia: The Mughal World. 100 Units.

This course is designed as a complete, one-stop introduction to the extraordinary spectacle that is the Mughal world. We look at this world from a variety of angles, including politics, religion, the Mughal state, society and culture. Topics of special importance include the political philosophy of the empire; religion, especially Hindu-Muslim relations; imperial languages of the empire, including Persian, Urdu, Hindi, and Sanskrit; art and architecture; literature, especially poetry and autobiography. We will draw on a wide range of primary and secondary sources to guide our exploration of the Mughal world, while reflecting critically on how such sources are used to reconstruct historical worlds and craft narratives about them. All levels are welcome, no prerequisites.

Instructor(s): Shariq Khan

Equivalent Course(s): SALC 31355, HIST 26619

SALC 22001. Fundamentals of Literary Analysis. 100 Units.

This course introduces students to key terms, concepts, and theories from the humanities and social sciences as they relate to the study of literary texts. The orientation and format of the course are expressly hermeneutical and heuristic; we will discuss readings in theory and criticism not simply on their 'own terms' but rather in terms of how they may be used to deduce, adduce, or produce meaning from literary texts. Each student will be asked to choose a text from South Asia with which to work over the course of the quarter, applying the theories and methods learned in the course to the chosen text. Critical writings will be taken from a variety of intellectual traditions both within and outside of South Asia, including Marxism, Post-Structuralism, Post-Colonial Studies, psychoanalysis, Continental philosophy, Feminism, Queer theory, Sanskrit *alākāra*, and Persian *adab*.

Instructor(s): Tyler Williams Terms Offered: Autumn

Equivalent Course(s): SALC 32000

SALC 22115. Iconoclasm. 100 Units.

The recent removal of Confederate statues in the US and ISIL's destruction of ancient sites in Iraq and Syria, while motivated by different aims, find a common solution in dealing with images deemed inappropriate. Context is crucial to understanding what is at stake in these different iconoclastic acts: What is being destroyed? Who is destroying it and why? Although the term "iconoclasm" initially was used to describe the violent clashes between rival Christian ideologies over the status of images in a religious context in the 8th century, scholars now use it more capaciously and it refers to any movement dedicated to the destruction of images, be it in ancient Mesopotamia, Reformist Europe, or Talibanist Afghanistan. While the term offers syntactical clarity, it simultaneously obscures the various processes that go into practicing iconoclasm; for example, what motivated Byzantine destruction of icons is distinct from why European colonizers destroyed Native American heritage. This seminar proposes a broad and historically contingent study of iconoclasm. By looking at a range of examples from different periods and geographical contexts, we will examine the ways in which images have been perceived as threats, aberrations, seductions, or inconveniences best removed. We will also explore the various ways in which removed images continue to resonate with new meanings. The seminar spends a week defining the key terms before delving into particular case studies of iconoclasm.

Instructor(s): M. Manohar Terms Offered: Spring

Prerequisite(s): This course fulfills the following requirements in the ARTH major and minor: Asian pre-1800, Asian post-1800

Equivalent Course(s): SALC 32115, PARR 22115, RLST 28312, ARTH 32115, NEHC 22115, ARTH 22115

SALC 22202. Anthropology of Caste. 100 Units.

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

Instructor(s): Constantine Nakassis

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

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 ... Vidyapati (ca. 1370-1460, Mithila), Kirtilatā The Indian subcontinent is home to some of the most vibrant literary traditions in world history.

The aim of this course is to introduce students to the main trends in the premodern (/pre-nineteenth century) literature of South Asia through a selection of poetic and theoretical texts translated from a variety of languages (Arabic, Bengali, Dakani, Hindi, Maithili, Marathi, Persian, Panjabi, Sanskrit, Urdu, etc.). We will discuss issues of literary historiography, the relations between orality and writing, and the shared aesthetic world of poetry, music, and visual arts. We will review the basic principles of Perso-Arabic and vernacular poetics through a selection of representative theoretical treatises and poems. We will also explore the linguistic ecology of the Subcontinent, the formation of vernacular literary traditions, multilingual literacy, and the role of literature in social interactions and community building in premodern South Asia. Every week the first half of the class will be devoted to the historical context and conceptual background of the texts we will read in the second half. Attention will be given to the original languages in which those texts were composed as well as the modes of performance of the poems and songs we will read together.

Instructor(s): T. D'Hubert Terms Offered: Autumn

Note(s): No prior knowledge of South Asian languages is required. The course is the perfect complement to the Introduction to South Asian Civilizations sequence (SALC 20100-20200). Beyond its focus on South Asia, students interested in classics, poetics, rhetoric, musicology, theater studies, and comparative literature will find plenty of food for thought in the readings, lectures, and class discussions. For students interested in languages, it is an ideal way to have a lively introduction to the linguistic variety of South Asia.

Equivalent Course(s): SALC 32605, MDVL 22604

SALC 22706. Love and Devotion in Islamic South Asia. 100 Units.

This English-medium seminar for undergraduate and graduate students surveys the scholarship on nearly a millennium of Islamic devotional literatures and practices in South Asia. Combining theoretical, historical, and literary studies with sources in English translation, it invites students to consider comparatively a range of disciplinary approaches to the study of Islam in the subcontinent. The wide range of linguistic traditions that we will encounter in English analysis and English translation, which include Arabic, Awadhi, Bangla, Deccani, Hindi, Persian, and Urdu, gestures toward the broader themes of multi-regionalism, trans-communalism, and ecumenicalism highlighted in our readings. Some familiarity with the academic study of Islam will be helpful, but is not a prerequisite, since we will begin our quarter asking broad questions that we will continue to refine as we progress. Likewise, the class does not suppose any familiarity with languages other than English.

Instructor(s): Gregory Max Bruce Terms Offered: Winter

Equivalent Course(s): SALC 32706, ISLM 32706

SALC 22707. Afghanistan in Global History. 100 Units.

From the consolidation of European imperial control in South and Central Asia through the present day, Afghanistan has featured in the global imagination of empire. It has been called a "buffer state," "the graveyard of empires," and the land of the "great game." But how have Afghans experienced these global historical currents in their homeland? In this course, we trace the history of global and imperial engagement with Afghanistan, as well as Afghans' own articulations of their history, society, and culture, with particular attention to Afghan experiences of British, Soviet, and US intervention. We ask how external global powers imagined Afghanistan and sought to use that imaginary to establish regional authority. Equally, we study how Afghans responded to global geopolitical claims and developed their own historical narratives that exceed the simplified narratives developed by many global powers.

Instructor(s): Amanda Lanzillo Terms Offered: Spring

Equivalent Course(s): NEHC 32727, HIST 35910, GLST 22707, HIST 25910, SALC 32707, NEHC 22727

SALC 22708. Introduction to Islam in South Asia. 100 Units.

This survey course introduces students to the rich, complex, and interdependent history of Islam in South Asia. Progressing chronologically, we will begin with the prehistory of Islam in the subcontinent, then proceed from the early Islamic period through the rise of Muslim empires and states to the British-colonial period, and end with the postcolonial twentieth and twenty-first centuries. Along the way, we will encounter and discuss important historical moments, major ideas, key figures and movements, and literary and artistic works to gain insight into the continuities, changes, and many forms of diversity that have characterized the history of Islam in South Asia through the centuries. Among our many goals will be to develop tools to think critically about the ways in which Islam in South Asia is represented in our time. Course readings include secondary scholarship and primary sources in translation. No prior knowledge of Islam or the history of South Asia is required. Students are welcome and encouraged to contact the instructor, Gregory Maxwell Bruce (gmbruce@uchicago.edu), with questions.

Instructor(s): Gregory Max Bruce Terms Offered: Winter

Equivalent Course(s): RLST 22708, HIST 36708, SALC 32708, HIST 26708, ISLM 32708

SALC 22709. Science and Technology in Modern South Asia. 100 Units.

Is modern science an imperial project? How did people who lived under colonial rule reshape and remake imperial scientific projects? And might scientific and technological trajectories that are often associated with the "West" also have relied on knowledge from elsewhere? In this course, we explore these questions and others in the context of modern South Asian history. Themes explored in the course include imperial ecological impacts, the intersections of European and South Asian medical traditions, and the impact of caste and gender-hierarchies on scientific and technological knowledge production. We especially emphasize the varied South Asian social and cultural contexts in which science and technology were produced and used, asking how local meaning was assigned to knowledge that circulated globally.

Instructor(s): Amanda Lanzillo Terms Offered: Autumn

Equivalent Course(s): CHSS 32790, HIPS 22790, SALC 32709

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 di#gal and pi#gal 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'?

Instructor(s): Tyler Williams Terms Offered: Spring

Equivalent Course(s): SALC 32710

SALC 22711. Overview of The Indic Languages. 100 Units.

A historical and comparative view of the Indic languages: (a) Proto-Indo-European to Proto-Indo-Iranian, (b) Proto-Indo-Iranian to Proto-Indic, (c) Old Indic (Vedic and Sanskrit), (d) Middle Indic (Pali, Ardhamagadhi, Prakrit, and Apabhramsha), and (e) New Indic (focusing on the earlier stages of Gujarati/Rajasthani and Avadhi/Braj/Hindi).

Instructor(s): Andrew Ollett Terms Offered: Winter

Equivalent Course(s): SALC 32711

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.

Instructor(s): Anand Venkatkrishnan Terms Offered: Autumn

Equivalent Course(s): RLST 22810

SALC 22812. Introduction to Hinduism. 100 Units.

What is Hinduism? Various described as a world religion, a way of life, the basis of a national culture, and more, this course will consider how a multiplicity of traditions has become a singular "Hinduism" and, critically, what is left out. Beginning with the Vedic period in the first-millennium B.C.E and moving to our present day, we will track how complex historical interactions between Buddhists, Jains, Muslims-and eventually the British-produced the modern category of Hinduism. Students will become familiar with central religious tenets (including dharma, artha, kama, and moksha), sectarian traditions such as Vaishnavism, Saivism, and Saktism, and religious literature ranging from epic to devotional poetry. As we will see, Hinduism is a flexible and elastic term that names a shifting religious identity and community.

Instructor(s): Sarah Pierce Taylor Terms Offered: Spring

Note(s): This course counts as a Gateway course for RLST majors/minors.

Equivalent Course(s): RLVC 32812, RLST 22812

SALC 23100. Liberalism & Feminism in India: A Historical Survey. 100 Units.

TBD

Equivalent Course(s): SALC 33100, HIST 26603, GNSE 22100

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.

Instructor(s): Phil Bohlman Terms Offered: Spring

Equivalent Course(s): RLST 28221, MUSI 33221, RLVC 33221, MUSI 23221, SALC 33221

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 visuality, 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.

Instructor(s): Anna Schultz Terms Offered: Spring

Equivalent Course(s): MUSI 23321, CMST 33321, SALC 33321, CMST 23321, MUSI 33321

SALC 23701. Krishna from the Bhagavad Gita to the Hare Krishna Movement. 100 Units.

TBA

Instructor(s): Kanika Singh Sisodia

SALC 23702. Studying Martial Cultures in Pre-Colonial South Asia c. 1300-1800. 100 Units.

TBA

Instructor(s): Arjun Bhattacharya Terms Offered: Winter

SALC 23703. Hindu Philosophy. 100 Units.

TBA

Instructor(s): Phillip Sergio Terms Offered: Winter

SALC 23704. Hindus and Muslims in Precolonial India. 100 Units.

TBA

Instructor(s): Kartik Maini Terms Offered: Autumn

SALC 23706. South Asian Drama, Global Perspectives. 100 Units.

TBA

Instructor(s): Manpreet Kaur Terms Offered: Autumn

SALC 23707. We Sinful Women": Voices of Resistance in Urdu Literature. 100 Units.

This interdisciplinary course examines the works of contemporary women writers in Urdu literature, focusing on how their voices articulate resistance against patriarchy, political oppression, and sociocultural constraints. Through poetry, prose, critical essays, and film, the course explores the ways these writers challenge traditional norms, redefine gendered identities, and inspire change. Using feminist and postcolonial theoretical frameworks, students will analyze the impact of these works within the South Asian context and beyond.

Instructor(s): Romeena Kureishy

Equivalent Course(s): SALC 33707, GNSE 33193, GNSE 23193

SALC 23708. Language in Modern South Asia. 100 Units.

TBA

Instructor(s): Daniel Lapinski Terms Offered: Autumn

SALC 23905. Is Buddhism a Religion? 100 Units.

One often hears it said that "Buddhism is not a religion, but rather a [...]" with the ellipsis filled in with expressions including "philosophy," "mind science," "spiritual path," and "therapeutic practice" (among others). What does it mean, though, to say that Buddhism is or is not a "religion"? Why does it matter whether or not it is, and for whom are the stakes significant? And why in the first place does this question tend to arise only with regard to Buddhism? It turns out there is a complex and interesting history behind familiar ideas of Buddhism as somehow exceptional among the world's religions (if it is one...) - a history 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. This course will variously explore the origins and function of the "Buddhism isn't a religion" meme, entertaining, along the way, questions like: What is a "religion" anyway, and who gets to say so? Does it make sense to characterize Buddhist practice as itself "scientific," or to claim that Buddhist thought is basically more compatible with a scientific world view than that of any (other) religion? What might any of the various parties to a discussion of these issues have at stake in the answer's coming out one way or the other?

Instructor(s): Daniel A. Arnold Terms Offered: Spring

Equivalent Course(s): RLST 23905, DVPR 33905

SALC 24002. Colonizations II: Imperial Expansion, Anti-Imperialism, and Nation in Asia. 100 Units.

This quarter addresses the histories of modern European and Japanese colonialism in Asia and their interconnection within the Pacific and Indian Ocean worlds. 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.

Instructor(s): Staff Terms Offered: Autumn Spring Winter

Equivalent Course(s): RDIN 24002, SOSC 24002, ANTH 24002, HIST 18302

SALC 24092. Public and Political Locations of South Asian Art History. 100 Units.

This seminar will be addressing some of the new directions in South Asian art history over the turn of the 21st century, foregrounding the public and political inhabitations of the field. The background is set by two broad

shifts in disciplinary focus and approach - from the ancient and medieval artistic pasts of the subcontinent to the modern and contemporary era; from the canonical genres of architecture, sculpture and painting to different visual media, image complexes, and spheres of popular production and consumption. The geo-political map of South Asia that frames the course is that of the dismantled empire and the dismembered subcontinent, born out of the twin occurrences of Independence and Partition, the making of multiple nation-states, and the ceaseless eruption of linguistic, ethnic and religious divisions. Placed within this historical context, South Asian history can be seen as an unquiet discipline: one that keeps interrogating the categories of art, nation and modernity, and recalibrating the registers of the secular and the religious, the national and the regional, the global and local in this sphere.

Instructor(s): T. Guha-Thakurta Terms Offered: Spring

Prerequisite(s): This course is intended for advanced undergraduates in their final year as well as graduate students.

Equivalent Course(s): ARTH 34092, ARTH 24092, SALC 34092

SALC 24320. Hindus and Muslims. 100 Units.

TBA

Instructor(s): Kartik Maini Terms Offered: Spring

SALC 24400. Everyday Islam. 100 Units.

This course is an introduction to Islam through practices, actions, doings-whether of God, the Prophet, or of the Muslims who believe in them. Each week is organized around a key verb that serves as a portal into the Islamic tradition. The readings for each week shed light on important illustrations of each such verb "in action," both in various times from the earliest days of the Prophet to the contemporary world, as well as in the many regions of the Islamic world. The course aims through this method to provide a dynamic, practice-based and comprehensive introduction to Islam's historical foundations, key beliefs and practices, political imaginaries, social institutions, and artistic expressions.

Instructor(s): Shariq Khan Terms Offered: Autumn

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 Indian in connection with the arising of Protestant Buddhism in Sri Lanka in the early 20th century. It is hoped that students having completed this course will be equipped with sufficient knowledge on general history, major philosophy and outstanding cultural tradition of Theravada Buddhism.

Instructor(s): Yu Xue Terms Offered: Autumn

Note(s): This course meets the HS Committee distribution requirement for Divinity students.

Equivalent Course(s): HREL 34441, SALC 34441, RLST 20441

SALC 24600. Buddhist Meditation: Tradition, Transformation, Modernization. 100 Units.

From the Satipaṭṭhāna sutta of the Pāṇi 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?

Instructor(s): Stephan Licha Terms Offered: Spring

Note(s): This course meets the HS Committee distribution requirement for Divinity students.

Equivalent Course(s): EALC 34600, SALC 34600, RLST 24600, HREL 34600, HIST 34122, EALC 24609, HIST 24122

SALC 25038. The Climate Crisis and Our Everyday Life: Inhabiting the Present, Facing the Future. 100 Units.

Communicating the truths of climate change presents a particular challenge: to convey the undeniably negative and inherently unequal impact of human-induced warming of the planet on both human and nonhuman lives in such a way as to enable readers, interlocutors, and students to think through the crisis constructively and in a positive frame of mind in the face of much that is indeed not good news. Something in the failure to grasp climate futures lies in an affective dimension of the present, so the question of how to inhabit the present as it blends into a climate-stressed future becomes a question of addressing not just the facts of climate change but also the forebodings, anxieties, and concerns about the future that the literature on the subject often generates. Mindful of the affective- experiential dimensions of climate communication, we want to adopt an experimental approach that will allow for mutual learning between students and instructors, within and beyond the course.

Instructor(s): D. Chakrabarty & J. Pitts Terms Offered: Spring

Equivalent Course(s): CCCT 25038, HIST 25038, PLSC 25038

SALC 25041. Cinemas of the Global South: 1960s - Present. 100 Units.

This course focusing on "world cinema" from Latin America, Africa, and South Asia, includes an array of cinematic forms-films and other moving-image media, cultural artifacts, viewing practices, even theories themselves- that took shape amongst and between these areas. Combining viewings and readings, archival research and theoretical translations, we will explore the vibrant forms and circulation of cinema outside its imperial nodes. The course focuses on three historical moments in South Asia, Latin America, and Africa: the "global sixties" and its revolutionary ambitions; the politics of domestic spaces in the 1980s and early 1990s; and contemporary negotiations of gender, sexuality, and migration.

Instructor(s): Rochona Majumdar and Daniel Morgan Terms Offered: Spring

Equivalent Course(s): CCCT 35041, CMST 25041, HIIST 36908, CMST 35041, GNSE 25041, CCCT 25041, HIIST 26908, SALC 35041, GNSE 35041

SALC 25310. Extinction, Disaster, Dystopia: Environment and Ecology in the Indian Subcontinent. 100 Units.

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

Instructor(s): Joya John Terms Offered: Spring

Equivalent Course(s): ENGL 22434, GLST 25310, HIIST 26806

SALC 25316. Making a Home in the Colonial City: Insights from Literature, Films, and History. 100 Units.

The proposed course is an invitation to students to imagine the life-worlds, experiences, and spaces of the colonized populations of South Asia, particularly, from the perspective of city-dwellers. The objective of the course is three-fold: thematic, methodological, and epistemological. First, to introduce students to debates in colonial modernity using the narrative of the rise of modern cities in colonial India. Second, to equip students to handle different kinds of primary material in order to understand the interconnections between colonialism, urban space, and indigenous responses. Finally, to open up the exciting field of colonial and postcolonial studies to anyone interested in South Asia, its literature, its films, its history, and its people.

Instructor(s): Sanjukta Poddar Terms Offered: Autumn

Equivalent Course(s): GNSE 25316, GLST 25316

SALC 25317. Traditions of Islamic Learning In Mughal India. 100 Units.

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

Instructor(s): Daniel Morgan Terms Offered: Autumn

SALC 25318. Literary Radicalism and the Global South: Perspectives from South Asia. 100 Units.

What does it mean to speak of literary radicalism? What are the hallmarks of a radical literature? And how does any such body of radical literature relate to the crucial question of empire, while also seeking to not be limited by that address? This course will explore the theme of literary radicalism through perspectives arising from South Asia. Over the twentieth century the subcontinent has been shaped through a wide variety of social and political movements: from anticolonial struggles to communist organising, feminist struggles, anti-caste mobilisation, indigenous protest and more, with their histories intertwining in different ways. We will start with a consideration of some texts on literary radicalism from other parts of the global South by authors such as Julia de Burgos and Ngugi Wa Thiong'o, and then move through a detailed discussion of South Asian texts every week to examine particular aspects of literary style and history. We will study texts from a variety of subcontinental languages (in translation, unless originally in English), and across different forms - poetry, short fiction, children's literature, novels, a memoir, a graphic novel and a documentary film on a poet.

Instructor(s): Abhishek Bhattacharyya Terms Offered: Spring

Note(s): No prior training in South Asia or literature courses is a requirement.

Equivalent Course(s): ENGL 25318

SALC 25319. Reading Indian Past: Early Texts and Modern Readers in South Asia. 100 Units.

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

Instructor(s): A.Ravishankar Terms Offered: TBD

Equivalent Course(s): RLST 25319

SALC 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>

Instructor(s): E. Acosta Terms Offered: Spring

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

Equivalent Course(s): RLST 25321, HIST 26615

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

In Kant's words, the work of public reasoning was the condition for "man's exit from self-imposed immaturity." In the colony, however, the critique of existing society as insufficiently reasonable came to be caught up in the justification of Britain's "liberal" colonial project, and the obligation to Reason autonomously was 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?"

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

Equivalent Course(s): KNOW 25322, HIST 26811

SALC 25330. An Indo-Persian majlis: Persian ghazals from the repertoire of Ustād Sarāhang. 100 Units.

In this class we will read lyric poems by Amīr Khusraw Dihlawī (d. 1325), #ā#ib Tabrīzī (d. 1677), and Bedīl Dihlawī (d. 1720) from the repertoire of the Afghan singer Ustād Sarāhang (1924-1983). After a general introduction to Indo-Persian lyric poetry and the life and works of the three poets mentioned above, we will read a selection of his poetry and use Ustād Sarāhang's writings on poetry and music, as well as audio and video recordings of his performances as a prism for their interpretation. The first half of each class will be devoted to a preliminary textual approach of the poems, which will be followed by an analysis of the poems as performed by Ustād Sarāhang. We will pay close attention to the way the Afghan singer introduced the poems; how he used

certain musical features to convey his understanding and appreciation of certain verses in a constant dialogue with his audience; how he used the insertion of verses from other poems to interpret certain images from the main poem he was performing. In addition to the poems and recordings, we will also read excerpts from Ustād Sarāhang's own writings and transcribed interviews found in his *Qānūn-i #arab* and the recent study of his life and works titled *Jān-i kharābāt*.

Instructor(s): Thibaut d'Hubert Terms Offered: Spring

Equivalent Course(s): SALC 35330

SALC 25340. The 'Child' in South Asia: Minor Lives, Major Questions. 100 Units.

What does it mean to think about the history, culture, and politics of a region through the figure of the "child"? This course explores "childhood" as a powerful concept that has shaped debates about race, colonialism and development, particularly in the history of colonial and postcolonial South Asia. From the stereotype of the "childlike native" to the infantilization of women, the child figure repeatedly gets invoked to mark social hierarchies. Even in a globalized world, the status of children across the world, measured under the rubric of the UN Child Rights Convention, fuels understandings of "development" and "progress" among nations and communities. We will survey Southern Asia's colonial legacy, postcolonial present and globalized afterlife to examine how "childhood" has been imagined in relation to national and ethnic identities as well as class, caste, gender, and religious affiliations of people. Taking a wide range of visual and textual genres as objects of study - such as textbooks, educational charts, children's literature, advertisements, biographies and films -- this course will enable students to study the category of the "child" through a humanistic lens and see how it's embedded in the cultural history of South Asia.

Instructor(s): Titas Bose Terms Offered: Winter

Equivalent Course(s): HMRT 25340, EDSO 25340, GNSE 25340, CMLT 25340, CHDV 25340, HIST 26705, RDIN 25340

SALC 25400. That Age-old Debate: Youth Cultures in Modern India. 100 Units.

In this course, we will aim to gain a deeper understanding of how certain key moments in postcolonial India - from innumerable student protests to an economic transition to globalization, and from the meteoric 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 what these experiences have done to concepts and notions of the youth. In other words, if youth is a construct like gender and caste then how was it constructed over the last seventy odd years? What were the desires and anxieties of the larger society that have shaped very distinctive trajectories for the youth in India? How were young people fashioning themselves and carving out their own social spaces? As we progress through the quarter, 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 significant and impact-making category inside out.

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

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

Equivalent Course(s): SALC 35400

SALC 25500. Mythologies of Transvestism & Transsexuality. 100 Units.

TBD

Equivalent Course(s): GNSE 40800, HREL 40800, GNSE 29300, SCTH 35610, SALC 35901, RLST 27400

SALC 25600. Occult powers: divinatory and magical sciences in the Indian and Islamicate worlds. 100 Units.

This course offers a historical survey of occult sciences and practices in regions spanning from the Arab world to South Asia and focuses on the medieval and early modern periods. Far from being marginal, practices pertaining to what is now seen as the supernatural realm, such as magic and divination, were classified as sciences by reputable scholars, were sponsored by rulers, and had their specific written corpus and techniques. The practice of the occult also involved vernacular disciplines practiced by healers and fortune tellers for any client seeking help or advice. This course will look at a vast range of written and visual sources on subjects ranging from astrology, alchemy and magical cures, subjugation of planets and spirits, yogic superpowers, bibliomancy (book divination), oneiromancy (dream divination), physiognomy, letterism, charm making. It will look at the dynamics of cultural transfers as occult sciences were borrowed and adapted from the Greek to the Arab world and back to Latin Europe, and from Sanskrit to Persian in the Indian subcontinent.

Instructor(s): Jean Arzoumanov Terms Offered: Spring

Equivalent Course(s): HIPS 25610, SALC 35600, RLST 28883

SALC 25601. The Bhagavad Gita: Contested Readings of a World Classic. 100 Units.

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

Instructor(s): Dan Arnold Terms Offered: Spring
Equivalent Course(s): RLST 24251

SALC 25700. Creative Forces: Cultural Feminisms in Postcolonial India. 100 Units.

In this course, we will study some of the most significant feminist interventions that were made through a range of cultural practices in postcolonial India, and in the Indian diaspora. Struggles for women's rights, demanding political empowerment and economic equality, or carrying out demonstrations for better access to health and education have a long history in South Asia. We will focus particularly on the cultural practices that have constituted waves of feminist thoughts over the last seven decades. We will explore how concerns around justice, social responsibility, and freedom of expression are mediated through literature, cinema, music, and self-fashioning. Keeping cultural productions as our archive, we will ask - what are the various meanings of feminism in postcolonial India? What were the political, economic, and social concerns that the artists and activists chose to highlight while addressing gendered inequalities? What are the intersections of caste, class, and sexual orientation that complicate our understanding of feminist representations? How were inequities sought to be negotiated creatively at different historical contexts? Taking an interdisciplinary approach, we will often find ourselves moving between genres, themes, and disciplines to locate marginal voices responding to contemporary anxieties. By working at the intersection of cultural history, anthropological and sociological scholarships, and media studies we will gain an understanding...

Instructor(s): Titas De Sarkar Terms Offered: Spring
Equivalent Course(s): GNSE 23182, SALC 35700, GNSE 33182

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 Persianate literati in North Indian cities.

Instructor(s): Jean Arzoumanov Terms Offered: Winter
Equivalent Course(s): SALC 35705, NEHC 35705, NEHC 25705

SALC 25706. Problems in the Study of Gender and Sexuality: Inequality. 100 Units.

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

Instructor(s): Rochona Majumdar Terms Offered: Autumn
Equivalent Course(s): GNSE 11006, GNSE 31106

SALC 25710. Sri Lanka's war and ethnic conflict in Tamil culture. 100 Units.

The island nation of Sri Lanka has been tormented by one of the bloodiest and most protracted ethnic conflicts in modern history, leading between 1983 and 2009 to a civil war in which the minority Tamil population fought for its rights and survival. During this time, Tamil writers commented on all aspects of the conflict and recorded their experiences and memories, their political opinions and, time and again, their hope for peace and for a new life in exile. In this class, we will study the history of Sri Lanka's war and ethnic conflict through literature, film and music in addition to political and historical documents. Our sources will cover the earliest literary expressions of Sri Lankan Tamil ethnic consciousness and nationalism at the dawn of the twentieth century to the post-war literature and culture of the present day; novels, poems, op-eds, parliamentary debates and propaganda pieces; the work of Hindu, Muslim and Christian authors and artists resident in Sri Lanka and South India as well as diasporic artists from around the world (e.g. Canada, France, Germany, and Australia). No prior knowledge of Tamil or Sri Lanka is required. While all readings will be in English (translation), students of Tamil will also be able to study the texts in the original.

Instructor(s): Sascha Ebeling Terms Offered: Autumn
Equivalent Course(s): SALC 35710

SALC 25711. 2000+ years of Tamil poetry: From Love and War to Hip Hop. 100 Units.

Tamil is one of only a few modern, living languages with a literary tradition reaching back over two millennia. Since the 1980s, Tamil writing has become truly global, with Tamil communities across Asia, Europe, North America and the rest of the world. In this class, we will explore the breadth and depth of Tamil's literary cultures and geographies, beginning with the ancient poems of love and war (Sangam poetry) written before the Christian era and ending with the lyrics of contemporary hip hop artists from Malaysia and Switzerland. Readings will also include the famous "classics", e.g. poems of the religious devotional tradition (bhakti), temple myths, and epic poetry, as well as modern and contemporary poetry about politics, caste, class, gender and feminism, India's Independence, Sri Lanka's civil war and life in Singapore. The class is open to anyone interested in exploring one of the extraordinary literary traditions of the world. No prior knowledge of Tamil or South Asia is required. While all readings will be in English (translation), students of Tamil will also be able to study the texts in the original.

Instructor(s): Sascha Ebeling Terms Offered: Winter

Equivalent Course(s): SALC 35711

SALC 25720. Eros, Religion and Poetry: the Ghazal. 100 Units.

The ghazal is one of the oldest genres of poetry that continues to thrive to this day. This course examines ghazals across multiple languages, with a focus on the Persian and Urdu tradition. We will learn how to read a ghazal, as well as how not to read one. We will meet a large number of ghazal poets, and the many kinds of things for which they use this remarkably adaptable genre. We will also consider significant events in the ghazal's long life, especially the threat it faced in the face of colonial modernity, as well as its spectacular survival. Finally, we will consider the place of the ghazal within Islamic lifeworlds, exploring the connection between the ghazal's poetics and questions of truth, ethics, and religion, challenging the category of the "literary" itself.

Instructor(s): Shariq Khan Terms Offered: Autumn

Equivalent Course(s): ISLM 37520, RLST 27520, NEHC 25720

SALC 25900. South Asia Before the Buddha. 100 Units.

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

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

SALC 26075. South Asian Sensoriums. 100 Units.

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

Instructor(s): Tyler Williams Terms Offered: Spring

Equivalent Course(s): SIGN 26075, ARCH 26075

SALC 26170. Why Do Animals Talk? Beastly Worlds in South Asian Literature. 100 Units.

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

Instructor(s): Sarah Pierce Taylor Terms Offered: Spring

Equivalent Course(s): RLST 26170

SALC 26200. Writing, Reading, and Singing in Bengal, 8th to 19th AD. 100 Units.

The course offers an introduction to the literary traditions of Bengal (West Bengal in India, and Bangladesh). We will study the making of Bengal as a region of literary production through a selection of secondary literature and primary sources in translation. We will look at how literature and literacy have been defined in various contexts up to the colonial period and discuss what constituted the literary identity of Bengal's various linguistic

traditions. We will approach the topics of reading practices and genres from the perspective of both material culture and the conceptual categories underlying literary genres and the linguistic economy of Bengal (scholastic and non-scholastic, classical and vernacular languages, individual reading and publicly performed texts, hinduyani and musulmani, etc. ...). Even if Bengali language and literature stand at the center of this course, we will also discuss the literary traditions that predate the formation of Bengali literature and were part of the background of the making of Bengali texts (i.e. Sanskrit, Apabhramsha, Arabic, Persian, Maithili, and Awadhi literature). The aim of the course is to introduce students to pre- and early-colonial Bengali literature in its conceptual, aesthetic, and historical dimensions. The course will address topics of interest for students in comparative literature, religious studies, history, linguistics, as well as medieval studies, book history, musicology or performance studies.

Instructor(s): Thibaut d'Hubert Terms Offered: Autumn

Equivalent Course(s): SALC 36200

SALC 26212. Dancing South Asia. 100 Units.

This course introduces students to a range of dance and performance practices from the region of South Asia and its related diaspora. Throughout, we will explore critical examinations of South Asian dance and performing arts to consider history, identity, politics, and creativity. This course combines both theoretical study and movement practice and will investigate a range of research approaches and movement styles. No prior dance or performance experience is required.

Terms Offered: Autumn

Equivalent Course(s): SALC 36212, TAPS 36212, TAPS 26212

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 recreated to cater for the needs of contemporary life both in the East and West. Toward the end of the quarter, discussion may be extended to compare other new religious movements so that students may have a broader vision on religions and their social advocates in contemporary world.

Instructor(s): Yu Xue Terms Offered: Autumn

Prerequisite(s): Some knowledge on the general history and basic philosophy of Buddhism.

Note(s): This course meets the HS or SCSR Committee distribution requirement for Divinity students.

Equivalent Course(s): SALC 36265, HREL 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.

Instructor(s): Sanghamitra Das

Equivalent Course(s): CEGU 20700, ANTH 30700, CHDV 20700, RDIN 30700, CEGU 30700, CHDV 30750, ANTH 20700, RDIN 20700, SALC 32704

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

Equivalent Course(s): HIST 16600

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

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

of modern scholarly writings on commentarial literature to survey different approaches to working with commentarial works.

Instructor(s): Tyler Williams Terms Offered: Spring

Equivalent Course(s): SALC 36702

SALC 26902. Sex, Drugs, and Mantras: Tantra and Subversive Religious Practices. 100 Units.

When someone chants mantras in cremation grounds to gain supernatural powers; or practices erotic yoga to achieve mystical union; or ingests illicit substances to channel cosmic deities; are these merely the irrational behaviors of a superstitious mind? Or, rather, are they expressions of profound systems of embodied spirituality with sensible motivations? To make sense of practices such as these, this course places Hindu and Buddhist Tantra in the social and historical context of medieval South Asia. Moving beyond simplistic stereotypes and fetishizations of tantra as esoteric ritualism and/or spiritual hedonism, we'll explore how tantric practices enact sophisticated worldviews centered on the creative power of the divine feminine. As we come to appreciate the peculiar tantric fusion of cosmology and ritual, the tantra becomes a case study for subversive approaches to religious experience more generally. Key questions include: What specific rituals and doctrines constitute 'tantra'? What social and political shifts influenced the development of tantra? What philosophical frameworks justify tantric practice? And how does the concept of feminine creative power (sakti) function? Through close readings of primary texts, secondary scholarship, and artistic media, we will touch upon not only its ancient roots, but also the relevance of tantric principles in contemporary social and religious movements. No prior familiarity with religious studies or South Asian history is required.

Instructor(s): Jesse Berger Terms Offered: Spring

Equivalent Course(s): GNSE 26903, RLST 26902

SALC 26907. Into the Unquiet Woods: The Environmental History of South Asia. 100 Units.

Today South Asia is the world region perhaps most acutely threatened by climate change, air pollution, water scarcity, and extreme weather. At the same time, the Indian subcontinent has long been the source of the most vibrant and innovative research in environmental history beyond the West. Drawing on this rich body of scholarship, this course explores the deep historical roots of South Asia's contemporary environmental crises. How have the Asian monsoon, the Indian Ocean, and the Himalayas shaped human history? What were the environmental consequences of British colonial rule? How have South Asian intellectuals and protesters pushed forward the boundaries of green thought and political action, from M. K. Gandhi to the "tree hugging" Chipko movement and anti-dam activists of the 1970s and 1980s? We will investigate both the South Asian avatars of classic topics in environmental history (like the plantation, mineral extraction, industrialized agriculture, and chemical toxicity) as well as place-specific issues like the environmental history of caste and Hindu nationalism. On the way, we will pay particular attention to how historians have wrestled with the conceptual and aesthetic challenges of incorporating non-human agency at diverse scales, from El Niño and unruly rivers to opium poppies and mollusks.

Instructor(s): E. Chatterjee Terms Offered: Spring

Equivalent Course(s): HIST 26907, HIPS 26907, CHSS 36907, SALC 36907, CEGU 36907, HIST 36907, CEGU 26907

SALC 27301. Buddhism in South Asia. 100 Units.

Buddhism has been an important presence in South Asian religion and culture since its origins in northern India some 2500 years ago. In this course, we will survey the history of ideas and practices in Indian and Tibetan Buddhism from its earliest traces to the present. (C)

Instructor(s): C. Wedemeyer Terms Offered: Winter

Equivalent Course(s): RLST 27302

SALC 27305. Race, Religion, and Revolution in South Asian America. 100 Units.

The 2025 New York City mayoral campaign of Zohran Mamdani mobilized South Asian Americans as a political constituency in unprecedented fashion. While focused more generally on the struggles of working-class New Yorkers, canvassers aimed to speak and listen to the needs and aspirations of people from the subcontinent across ethnic, regional, religious, caste, and class divides. Beyond electoral politics, however, the longer history of South Asians in America has always been political. From transnational revolutionaries to imperial cheerleaders, from model minorities to undesirable immigrants, South Asians in America continue to occupy an ambivalent place in the American imaginary as objects of fear, wonder, anxiety, and admiration. This course explores various constructions of South Asian American identity in the twentieth century and beyond in history, sociology, literature, and art. Through readings, music, and film, students will be encouraged to pursue the following questions: How does the politics of identity operate at the nexus of race, caste, and indigeneity? How does religion index race in the eyes of the surveillance state? How have Black and brown people been drawn together in conflict and cooperation? How do South Asian histories of migration prefigure the mass displacements, border enforcements, and labor regimes that have defined the politics of globalization in the 21st century?

Instructor(s): Anand Venkatkrishnan Terms Offered: Autumn

Equivalent Course(s): RLST 27305, AMER 27305, GLST 27305, HIST 26813

SALC 27440. Buddha Then and Now: Transformations from Amaravati to Anuradhapura. 100 Units.

The Buddhist sculptures in Amaravati are arguably the earliest to influence the early Buddhist art of the other parts of the sub-continent as well as south and southeast Asia. The course begins with the discussion of the context in which the Buddha images were made in Amaravati and the factors including Buddhist doctrinal developments that contributed to the spread of these images to various parts of Sri Lanka. Then it traces the

course and function of Buddhist iconography in Sri Lanka until into the 21st century to assess the role of geopolitical factors. The positionality and portrayals of the images of Buddha are also considered and analyzed. The course traces the trajectories that transformed the image of the Buddha from a symbol of peace to jingoist assertiveness. Through the study of the images of the Buddha, the aim is to comprehend the ways Buddhism has changed over centuries from an inclusive posture which helped it sustain and spread to different parts of the world only later to become exclusionary.

Instructor(s): Sree Padma Holt Terms Offered: Winter

Equivalent Course(s): HREL 37440, RLVC 37440, RLST 27440, HIST 36704, ARTH 37440, ARTH 27440, SALC 37440

SALC 27490. Art as Buddhism in Ancient India. 100 Units.

This course will examine the visual construction of early Buddhism in India, focusing in particular on stūpas and especially on the art of the great stūpa (mahachaitya) at Amarāvati in Andhra Pradesh. We will examine questions of Buddhology, of the diversity and range of conversations within early Buddhism, leading to the rise of the Mahāyāna, in relation to the visualization of Buddhist theory and narrative in the extensive and extraordinary decorations of the major sites. The course will introduce those taking it to the rich visual, material and epigraphic culture of the Buddhist 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).

Instructor(s): Jaś Elsner Terms Offered: Spring

Equivalent Course(s): RLST 27490, HREL 37490, ARTH 27490, ARTH 37490, SALC 37490, RLVC 37490

SALC 27703. Music and Love in South Asia. 100 Units.

This course explores the relationship between the musical arts and forms of love in South Asian history. We will trace the complex and ambivalent contours of love in several genres including premodern poetry, stage performance, and Bollywood movies. We will examine issues such as poetics and theology, opposition to orthodox social conventions, the intensity of emotion expressed through multiple senses, the social sites of forbidden love, women and gender as poets and performers, and the intersection of sexuality and spirituality.

Instructor(s): Anand Venkatkrishnan; Anna Schultz Terms Offered: Winter

Note(s): This course meets the HS Committee distribution requirement for Divinity students.

Equivalent Course(s): GNSE 27702, SALC 37703, HREL 37702, RLVC 37702, MUSI 27702, MUSI 37702, RLST 27702, GNSE 37702

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.

Instructor(s): Yu Xue Terms Offered: Winter

Prerequisite(s): Some basic knowledge of Buddhism recommended.

Note(s): This course meets the CS or SCSR Committee distribution requirement for Divinity students.

Equivalent Course(s): HREL 38219, RLST 28219, SALC 38219

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, Pāla-Sena Bengal, Angkor, central Java, and Kashmir.

Instructor(s): Whitney Cox Terms Offered: Spring

Equivalent Course(s): SALC 48403

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 (ahimsā) 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?

Instructor(s): Sujata Mahajan Terms Offered: Autumn

Note(s): Undergraduate & graduate students across disciplines are eligible to enroll. All class meetings are mandatory. No prior knowledge of India/South Asia or a South Asian language is required.

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.

Instructor(s): Thibaut d'Hubert Terms Offered: Winter

Equivalent Course(s): BANG 38921, BANG 28921, SALC 38921

SALC 29002. Sacred Arts of Tibet: A Journey Through Visual Art, Calligraphy, Musical, and Culinary Traditions. 100 Units.

Experience the rich cultural heritage of Tibet through this immersive course exploring four fundamental aspects of Tibetan civilization. Students will study traditional Tibetan thangka painting, learning the techniques and symbolism behind these intricate religious artworks. Explore the profound world of Tibetan musical traditions, from the mesmerizing multiphonic chants of monastery rituals to the lively folk songs of nomadic communities. Students gain hands-on experience with traditional instruments including drums and horns while learning their ceremonial significance. The culinary portion introduces traditional dishes like momos (dumplings), Tsampa (roasted barley flour), and butter tea, along with their cultural significance and preparation methods. In calligraphy sessions, students practice the distinctive Tibetan scripts - Uchen (block-print -Umev (cursive writing) used in Tibetan Buddhist texts, mastering the basic strokes and letter formations of this ancient writing system.

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

Note(s): All course readings will be available on electronic reserve via Canvas.

Equivalent Course(s): EALC 29002, SALC 39002, ANTH 29002, HREL 39002, RLST 27304, MUSI 22567

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: #Ināyatallāh'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.

Instructor(s): Thibaut d'Hubert Terms Offered: Winter

Equivalent Course(s): PERS 29021, PERS 39021, SALC 39021

SALC 29800-29801-29802. BA Paper I-II-III.

Students register for this sequence for two quarters. One quarter is for directed reading; and the second quarter is for writing and submission of the BA paper, which can be credited toward the SALC major requirements.

SALC 29800. BA Paper I. 100 Units.

Students register for this sequence for two quarters. The first quarter is for directed reading and may only be used as general elective credit.

Instructor(s): Staff Terms Offered: Autumn Spring Winter

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

SALC 29801. BA Paper II. 100 Units.

Students register for this sequence for two quarters. The second quarter is for writing and submission of the BA paper, which can be credited toward the SALC major requirements.

Instructor(s): Staff Terms Offered: Autumn Spring Winter

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

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

BA Paper

Instructor(s): Staff Terms Offered: Autumn Spring Winter

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

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

TBD

Instructor(s): Staff Terms Offered: Autumn Spring Winter

Note(s): Students are required to submit the College Reading and Research Course Form.

TAMIL COURSES

TAML 10100-10200-10300. First-Year Tamil I-II-III.

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

TAML 10100. First-Year Tamil I. 100 Units.

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

Instructor(s): Staff Terms Offered: Autumn

TAML 10200. First-Year Tamil II. 100 Units.

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

Instructor(s): Staff Terms Offered: Winter

Prerequisite(s): TAML 10100 or consent of instructor

TAML 10300. First-Year Tamil III. 100 Units.

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

Instructor(s): Staff Terms Offered: Spring

Prerequisite(s): TAML 10200 or consent of instructor

TAML 20100-20200-20300. Second-Year Tamil I-II-III.

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

TAML 20100. Second-Year Tamil I. 100 Units.

No description available.

Instructor(s): Staff Terms Offered: Autumn

Prerequisite(s): TAML 10300 or consent of instructor

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

tbd

Instructor(s): Staff Terms Offered: Winter

Prerequisite(s): TAML 20100 or consent of instructor

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

tbd

Instructor(s): Staff Terms Offered: Spring

Prerequisite(s): TAML 20200 or consent of instructor

TIBETAN COURSES**TBTN 10100-10200-10300. First-Year Tibetan I-II-III.**

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

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.

Instructor(s): Karma Ngodup Terms Offered: Autumn

TBTN 10200. First-Year Tibetan II. 100 Units.

This course is in continuation to TBTN:10100-01 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.

Instructor(s): Karma Ngodup Terms Offered: Winter

Prerequisite(s): TBTN 10100 or consent of instructor

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.

Instructor(s): Karma Ngodup Terms Offered: Spring

Prerequisite(s): TBTN 10200 or consent of instructor

TBTN 20100-20200-20300. Second-Year Tibetan I-II-III.

This intermediate sequence covers second-level pronunciation and grammar of the modern Lhasa dialect, as well as intermediate-level reading and speaking skills.

TBTN 20100. Second-Year Tibetan I. 100 Units.

This intermediate sequence covers 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.

Instructor(s): Karma Ngodup Terms Offered: Autumn

Prerequisite(s): TBTN 10300 or consent of instructor

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

This intermediate sequence covers 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.

Instructor(s): Karma Ngodup Terms Offered: Winter

Prerequisite(s): TBTN 20100 or consent of instructor

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

This intermediate sequence covers 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.

Instructor(s): Karma Ngodup Terms Offered: Spring

Prerequisite(s): TBTN 20200 or consent of instructor

URDU COURSES

URDU 10100-10200-10300. First-Year Urdu I-II-III.

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

URDU 10100. First-Year Urdu I. 100 Units.

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

Instructor(s): Romeena Kureishy Terms Offered: Autumn

Note(s): Interested students should contact Timsal Masud for a placement exam.

URDU 10200. First-Year Urdu II. 100 Units.

Spoken by over thirty-five million people in South Asia, Urdu is the national language of Pakistan and one of the official languages of India. It is written in the Perso-Arabic script, which facilitates learning to read and write several other South Asian languages. This three-quarter sequence covers basic grammar and vocabulary. Our text is C. M. Naim's *Introductory Urdu, Volumes I and II*. Students learn to read and write the Urdu script, as well as to compose/write in Urdu. By the end of three quarters students have covered all the major grammatical structures of the language. We also emphasize aural and oral skills (i.e., listening, pronunciation, speaking). These courses must be taken in sequence, since the script is introduced in the Autumn quarter.

Instructor(s): Romeena Kureishy Terms Offered: Winter

Prerequisite(s): URDU 10100 or consent of instructor

URDU 10300. First-Year Urdu III. 100 Units.

Spoken by over thirty-five million people in South Asia, Urdu is the national language of Pakistan and one of the official languages of India. It is written in the Perso-Arabic script, which facilitates learning to read and write several other South Asian languages. This three-quarter sequence covers basic grammar and vocabulary. Our text is C. M. Naim's *Introductory Urdu, Volumes I and II*. Students learn to read and write

the Urdu script, as well as to compose/write in Urdu. By the end of three quarters students have covered all the major grammatical structures of the language. We also emphasize aural and oral skills (i.e., listening, pronunciation, speaking). These courses must be taken in sequence, since the script is introduced in the Autumn Quarter. Students should also be aware that they need to contact the instructor ahead of time to discuss scheduling if they are planning to take this course.

Instructor(s): Romeena Kureishy Terms Offered: TBD

Prerequisite(s): URDU 10200 or consent of instructor.

URDU 20100-20200-20300. Second-Year Urdu I-II-III.

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

URDU 20100. Second-Year Urdu I. 100 Units.

First year Urdu or comparable level of language skills. This sequence is a continuation of URDU 10100-10200-10300. There is increased emphasis on vocabulary building and reading progressively complex texts. Depending on ability levels and interests of the students, readings can include selections from various original sources.

Instructor(s): Staff Terms Offered: Autumn

Prerequisite(s): URDU 10300 or consent of instructor

Note(s): Interested students should contact Timsal Masud for a placement exam.

URDU 20200. Second-Year Urdu II. 100 Units.

First year Urdu or comparable level of language skills. This sequence is a continuation of URDU 10100-10200-10300. There is increased emphasis on vocabulary building and reading progressively complex texts. Depending on ability levels and interests of the students, readings can include selections from various original sources. Elena Bashir, Autumn-Winter-Spring.

Instructor(s): Staff Terms Offered: Winter

Prerequisite(s): URDU 20100 or consent of instructor

URDU 20300. Second-Year Urdu III. 100 Units.

This sequence is a continuation of URDU 10100-10200-10300. There is increased emphasis on vocabulary building and reading progressively more complex texts. Depending on ability levels and interests of the students, readings can include selections from various original sources.

Instructor(s): Staff Terms Offered: TBD

Prerequisite(s): URDU 20200 or consent of instructor.

UZBEK COURSES

UZBK 10103. Elementary Uzbek-3. 100 Units.

TBD

UZBK 10501. Intro to Turkic Languages I. 100 Units.

The first quarter of a two-section course in which Elementary Kazakh and Elementary Uzbek will be offered as one class, with the option for students to study one or the other, or both simultaneously.

Instructor(s): Kagan Arik Terms Offered: Autumn

Equivalent Course(s): LING 18701, TURK 10501, KAZK 10501

UZBK 10502. Introduction to Turkic Languages II. 100 Units.

The second quarter of a two-section course in which Elementary Kazakh and Elementary Uzbek will be offered as one class, with the option for students to study one or the other, or both simultaneously.

Instructor(s): Kagan Arik Terms Offered: Winter

Prerequisite(s): TURK 10501

Equivalent Course(s): TURK 10502, KAZK 10502

UZBK 29700. Independent Study: Uzbek. 100 Units.

Independent Study: Uzbek - Continuation of Introduction to Turkic Languages

Instructor(s): Kagan Arik Terms Offered: Spring

Prerequisite(s): TURK 10502

