

SOUTH ASIA STUDIES

{AS} {SAST}

012. (RELS012) Spices, Gunpowder, and Pagodas: A History of Southeast Asia. (C) Sevea & Ali.

This undergraduate course introduces students to the history of Southeast Asia from the earliest centuries of the Common Era to c.1950. It introduces students to Southeast Asia as religion, constituent historical societies of the region, and to the major academic literature and debates pertaining to the historical development of Southeast Asian societies and the region. Key themes explored include the origins and character of early civilizations, ideas and ideology about power and prowess, material culture, the transformation of ethnic, class, and gender relations, the impact of the arrival of world religions and early European expansion, and the nature of indigenous responses to the diffusion of new beliefs and ideas and intercultural contact.

147. (RELS069) Love, Sex & Power. Elias, J.

This course explores the ways in which some of the biggest issues in human life are dealt with across religious traditions. Beginning with important questions of sexual identity, politics, religion and the individual in contemporary life, we will examine questions of eroticism, sex and love as they are reflected in religious literature, art and history. The concept of divine love and religious devotion will be explored in relation to acts of violence, including human sacrifice and self-sacrifice in the form of martyrdom seen in pre-modern concepts of saintly martyrdom and religious chivalry as well as the religious legitimacy of modern self-sacrifice of soldiers in war and terrorist suicides. The course focuses in particular on examples drawn from Christianity, Hinduism, Islam and Mesoamerican Religion, although discussions of contemporary issues will be conducted with a broader sweep. Important questions considered in this course include: how does the body function as the locus in which religion is enacted? What is the conflict between our agency over our bodies and socioreligious claims over the individual? Is violence an integral part of religion? What are religious understandings of the relationship between love and sex? How can a human being love gods erotically?

SM 617. (COML217, SAST217) Readings in Modern Indian History. (B) Ali.

SM 623. (COML623) Literary History and Aesthetics in South Asia. (M) Patel.

This seminar surveys the multiple components of literary culture in South Asia. Students will engage critically with selected studies of literary history and aesthetics from the past two millennia. In order to introduce students to specific literary cultures (classical, regional, contemporary) and to the scholarly practices that situate literature in broader contexts of culture and society, the course will focus both on the literary theories - especially from the nineteenth and twentieth centuries - that position South Asia's literary cultures within broader disciplinary frameworks that use literary documents to inform social, historical and cultural research projects. The aim is to open up contexts whereby students can develop their own research projects using literary sources.

Foundational Courses

001. (HIST089) Introduction to Modern India. (C) History & Tradition Sector. All classes. Ali.

This introductory course will provide an outline of major events and themes in Indian history, from the Mughal Empire in the 16th century to the re-emergence of India as a global player in the 21st century. The course will discuss the following themes: society and economy in Mughal India; global trade between India and the West in the 17th century; the rise of the English East India Company's control over Indian subcontinent in the 18th century; its emergence and transformation of India into a colonial economy; social and religious reform movements in the 19th century; the emergence of elite and popular anti-colonial nationalisms; independence and the partition of the subcontinent; the emergence of the world's largest democracy; the making of an Indian middle class; and the nuclearization of South Asia.

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002. (ANTH107, URBS122) The City in South Asia. (C) Society Sector. All classes. Mitchell.

This interdisciplinary social science course examines key topics, themes, and analytic methods in the study of South Asia by focusing on significant South Asian cities. With one-fifth of the world's population, South Asia and its urban centers are playing an increasingly important role in recent global economic transformations, resulting in fundamental changes within both the subcontinent and the larger world. Drawing primarily on ethnographic studies of South Asia in the context of rapid historical change, the course also incorporates research drawn from urban studies, architecture, political science, and history, as well as fiction and film.

Topics include globalization and new economic dynamics in South Asia; the formation of a new urban middle class; consumption and consumer culture; urban political formations, democratic institutions, and practices; criminality & the underworld; population growth, changes in the built environment, and demographic shifts; everyday life in South Asia and ethnic, cultural, and linguistic identities, differences, and violence in South Asia's urban environments. This is an introductory level course appropriate for students with no background in South Asia or for those seeking to better understand South Asia's urban environments in the context of recent globalization and rapid historical changes. No prerequisites. Fulfills College sector requirement in Society and foundational approach in Cross-Cultural Analysis.

L/R 003. (HIST086, RELS164) History, Culture, and Religion in Early India. (C) History & Tradition Sector. All classes. Ali.

This course surveys the culture, religion and history of India from 2500 BCE to 1200 CE. The course examines the major cultural, religious and social factors that shaped the course of early Indian history. The following themes will be covered: the rise and fall of Harappan civilization, the "Aryan Invasion" and Vedic India, the rise of cities, states and the religions of Buddhism and Jainism, the historical context of the growth of classical Hinduism, including the Mahabharata, Ramayana and the development of the theistic temple cults of Saivism and Vaisnavism, processes of medieval agrarian expansion and cultic incorporation as well as the spread of early Indian cultural ideas in Southeast Asia. In addition to assigned secondary readings students will read select primary sources on the history of religion and culture of early India, including Vedic and Buddhist texts, Puranas and medieval temple inscriptions. Major objectives of the course will be to draw attention to India's early cultural and religious past and to assess contemporary concerns and ideologies in influencing our understanding and representation of that past.

L/R 004. (COML005, COML012) India's Literature: Love, War, Wisdom and Humor. (C) Arts & Letters Sector. All Classes. Patel.

This course introduces students to the extraordinary quality of literary production during the past four millennia of South Asian civilization. We will read texts in translation from all parts of South Asia up to the sixteenth century. We will read selections from hymns, lyric poems, epics, wisdom literature, plays, political works, and religious texts.

L/R 006. (RELS066) Hindu Mythology. (C) Arts & Letters Sector. All Classes. Patel.

Premodern India produced some of the world's greatest myths and stories: tales of gods, goddesses, heroes, princesses, kings and lovers that continue to capture the imaginations of millions of readers and hearers. In this course, we will look closely at some of these stories especially as found in Puranas, great compendia composed in Sanskrit, including the chief stories of the central gods of Hinduism: Visnu, Siva, and the Goddess. We will also consider the relationship between these texts and the earlier myths of the Vedas and the Indian Epics, the diversity of the narrative and mythic materials within and across different texts, and the re-imagining of these stories in the modern world.

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005. (MUSC265) Performing Arts in South Asia. (C) Arts & Letters Sector. All Classes. Miner.

This course is a survey of selected traditions of theater, music, and dance in India and surrounding regions. Topics include ritual practices, theater, classical dance, classical music, devotional music, regional genres, and contemporary popular musics. Readings and lectures are supplemented by audio and visual materials and live performances. The aim of the course is to expose students to a variety of performance practices from this part of the world and to situate the performing arts in their social and cultural contexts. The course has no prerequisites.

SM 007. (COML007, COML013) Introduction to Modern South Asian Literatures. Sreenivasan, R.

This course provides an introduction to the literatures of South Asia - chiefly India, Pakistan, and Bangladesh- between 1500 and the present. We will read translated excerpts from literary texts in several languages - Braj, Persian, Hindi, Urdu, Bengali, Marathi, Malayalam, and Tamil - and explore the relationship between these literary texts and their historical contexts. No prior knowledge of South Asia is required.

008. (HIST085, RELS068) India: Culture and Society. (M) Humanities & Social Science Sector. Class of 2010 & beyond. Sreenivasan.

What makes India INDIA? Religion and Philosophy? Architectural splendor? Kingdoms? Caste? The position of women? This course will introduce students to India by studying a range of social and cultural institutions that have historically assumed to be definitive India. Through primary texts, novels and historical sociological analysis, we will ask how these institutions have been reproduced and transformed, and assess their significance for contemporary Indian society.

009. (RELS119, RELS519, SAST529) An Introduction to Religion in South Asia. (C)

Sevea.Prerequisite(s): This undergraduate-level course introduces students to the multi-religious complexion of South Asia as a region, with a particular focus upon key religious traditions and the resemblances and interactions between them. This course is divided into two parts. In the first part of this course, students are introduced to key religious traditions of South Asia, Hinduism, Buddhism, Jainism, Islam and Sikhism. Students will be encouraged to survey academic works pertaining to, on the one hand, the literature, doctrines, cosmologies, rituals and histories of, and prominent places of worship in, the Hindu, Buddhist, Jain, Muslim and Sikh religious traditions. On the other hand, the development of South Asia into a distinctive space and spiritual 'homeland' for multi-religious communities. Whilst the first part of the course focuses upon religious traditions autonomously, the subsequent section of the course is thematic and encourages students to make comparisons, and discover sophisticated.

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colonialism; and, perceptions of the 'other' in pre-modern religious traditions. Herein, students will find multiple sites of resemblances or differences, and cultural negotiations, engagements and contests, within religious traditions in South Asia.

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010. CONTEMPORARY S.ASIA. (C)

SM 050. Religion and Politics in South Asia, 1000-2000. (C) Sreenivasan.

This course will examine the relationship between religion and state in South Asia from circa 1000 to 1800 C.E. The emphasis will be on the role of religion in governance, in political conflicts and in the cultures of ruling elites; we will explore these themes in conjunction with the history of religious reform movements in this period. We will review the rich historiography on religion and politics in South Asia and read primary sources in translation, to explore the politics of religion from the eleventh to the eighteenth centuries. No prior knowledge of South Asia is expected.

SM 053. (ENGL016) Literature and National Trauma: Partition and Independence in South Asia. (C) Kaul.

This course will examine the way in which imaginative literature and film have addressed the difficult socio-political issues leading up to, and following from, the independence and partition of British India. Pakistan and India came into being as nation-states in moments of great national trauma: historians have long argued over the process that led up to Partition, and we will study some of these debates, but for the most part we will examine novels, short stories, poetry, and some films to think about the impact of Partition and Independence on communities and individuals in South Asia. In doing so, we will recognize the continuing role played by these events and experiences in shaping the cultural, social, and political realities of contemporary South Asia. We will also learn about the crucial role played by literary and creative texts in making available to us the full dimensions of human tragedy, especially those precipitated when the imperatives of nation-formation redefine the lives of individuals or of sub-national communities.

L/R 150. (PHIL050, RELS155, RELS455) Introduction to Indian Philosophy. (C) History & Tradition Sector. All classes. Patel. D.

This course will take the student through the major topics of Indian philosophy by first introducing the fundamental concepts and terms that are necessary for a deeper understanding of themes that pervade the philosophical literature of India -- arguments for and against the existence of God, for example, the ontological status of external objects, the means of valid knowledge, standards of proof, the discourse on the aims of life. The readings will emphasize classical Hindu, Buddhist, and Jain philosophical articulations (from 700 B.C. to 16th century CE) but we will also supplement our study of these materials with contemporary or relatively recent philosophical writings in modern India.

Freshman Seminars

SM 051. Debating Colonialism and Its Aftermath in South Asia. (C) Mitchell. Freshman Seminar

This Freshman Seminar explores the short and long term effects of British colonialism in India and South Asia. It also introduces the historiography of colonialism in South Asia, the different, often contradictory, stories that are told about the nature and impact of colonial rule, and about the process of achieving independence from colonial rule. By focusing on a small set of specific questions, students will learn to analyze primary and secondary historical sources, recognize the major schools of South Asian (particularly Indian) history writing, and identify how these various approaches discuss the past differently.

Major questions for this course will include the following: (1) How was Britain, a tiny European island nation, able to come to dominate nearly the entire South Asian subcontinent? (2) Did British rule help India develop technologically and economically or did it cause India to de-industrialize and become more impoverished? (3) Were the widespread Indian rebellions of 1857 and 1858 a Sepoy Mutiny, the first war of Indian independence, or something else? (4) Did British colonialism shape and transform knowledge and identities within South Asia, including the caste system, Hinduism, and conflicts between Hindus and Muslims, or did these all exist in their present forms prior to colonialism?

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SM 052. (ASAM012) Indians Overseas: A Global View. (C) Staff.

This course is about the history of Indian emigration. The course will consist of readings, discussions, observations, data collection and analysis. The topics will include cultural preservation and cultural change among East Indian immigrants especially in North America, the Caribbean area, the United Kingdom, the African continent, and some other countries in the Pacific Ocean. The course will encourage organized thinking, observations and analysis of components of the culture that immigrant communities are able to preserve and components that change or get reinterpreted.

SM 057. Planning to be Off-shore?. (C) Gangulee.

In this course we will trace the economic development of India from 1947 to the present. Independent India started out as a centrally planned economy in 1949 but in 1991 decided to reduce its public sector and allow, indeed encourage, foreign investors to come in. The Planning Commission of India still exists but has lost much of its power. Many in the U.S. complain of American jobs draining off to India, call centers in India taking care of American customer complaints, American patient histories being documented in India, etc. At the same time, the U.S. government encourages highly trained Indians to be in the U.S.

Students are expected to write four one-page response papers and one final paper. Twenty percent of the final grade will be based on class participation, 20 percent on the four response papers and 60 percent on the final paper.

Undergraduate Courses

L/R 063. (ANTH063, HIST087) East & West: A Hitchhiker's Guide to the Cultural History of the Modern World. (C) Humanities & Social Science Sector. Class of 2010 & beyond. Mitchell.

Sugar and Spices. Tea and Coffee. Opium and Cocaine. Hop aboard the Indian Ocean dhows, Chinese junks, Dutch schooners, and British and American clipper ships that made possible the rise of global capitalism, new colonial relationships, and the intensified forms of cultural change. How have the desires to possess and consume particular commodities shaped cultures and the course of modern history? This class introduces students to the cultural history of the modern world through an interdisciplinary analysis of connections between East and West, South and North. Following the circulation of commodities and the development of modern capitalism, the course examines the impact of global exchange on interactions and relationships between regions, nations, cultures, and peoples and the influences on cultural practices and meanings. The role of slavery and labor migrations, colonial and imperial relations, and struggles for economic and political independence are also considered.

From the role of spices in the formation of European joint stock companies circa 1600 to the contemporary cocaine trade, the course's use of both original primary sources and secondary readings written by historians and anthropologists will enable particular attention to the ways that global trade has impacted social, cultural, and political formations and practices throughout the world.

107. (MUSC063) Beginning Sitar II. (B) Miner.

This is the second semester of a performance course in the North Indian sitar. Students who have not taken the first semester but play any musical instrument are permitted to join. Principles of composition and improvisation will be explored in practice and supplemented by readings and listening. The class gives a group performance at the end of the semester.

104. (MUSC060) Beginning Tabla I. (A) Bhatti.

An introduction to the tabla, the premier drum of north Indian and Pakistani classical music traditions.

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105. (MUSC062) Beginning Tabla II. (B) Bhatti.

A continuation of Tabla I, also open to beginning students.

106. (MUSC061) Beginning Sitar I. (D) Miner.

This course is an introduction to the repertoire and performance practices of the North Indian sitar. Fundamentals of sitar technique, composition, and improvisation are presented and practiced in class. Class lectures and discussions, audio and video material, and reading and listening assignments on selected topics supplement practice, to provide an overview of the social and historical context and the formal structures of North Indian music in general. There are no prerequisites for the course, but some experience with instrumental or vocal music is suggested. Each student is expected to put in two hours of individual practice per week, and complete reading, audio, and written assignments. The class gives a group performance at the end of the semester.

108. (ARTH514, MUSC161) Intermediate Sitar I. (C) Miner.

This is a performance course open to students who have completed both semesters of Beginning Sitar, or to others by permission from the instructor. Students will work with right and left-hand techniques, study three ragas in depth, learn the contours of several other ragas, and work with concepts of tala, composition, and improvisation. Assigned readings and listenings will complement the performed material. A group performance will be given at the end of the semester.

109. (MUSC162) Intermediate Sitar II. (C) Miner.

This is a continuation of an intermediate performance course in the North Indian sitar. It is open to students by permission of the instructor. Students who play other instruments and have had at least a beginning level of training in Hindustani music may also join, with the permission of the instructor.

115. (MUSC164) India's Classical Musics. (C) Miner.

Hindustani and Karnatak music are among the great classical music systems of the world. Developed in temple, shrine, court, and concert stage environments in North and South India, they have a strong contemporary following in urban South Asia and a significant international presence. This course is an introduction to theory, structures, instruments, and aesthetics. We will work with primary and secondary texts, recordings, videos, and live performances. Topics will cover selected aspects of raga, tala, composition, improvisation and social contexts. The course aims to give students analytical and listening skills with which to approach and appreciate India's classical music. No prior music training is required.

116. (MUSC266, MUSC466) Music Cultures of North India and Pakistan. (C) Miner.

A great variety of song and instrumental genres have thrived in the Hindu and Muslim milieus of North India and Pakistan. In this course we examine a selection of urban and rural musics, such as instrumental music in Baluchistan, qawwali in Delhi, the garba of Gujarat, ballad singing of Rajasthan and the urban music of Calcutta. We will explore the sounds, poetry, historical, and social contexts of chosen genres and trace aspects of continuity and adaptation in the changing environment of contemporary South Asia. Readings are supplemented by audio-visual material and live performances.

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124. (COML125, ENGL103) Narrative Across Cultures. (C) Arts & Letters Sector. All Classes. Staff.

The purpose of this course is to present a variety of narrative genres and to discuss and illustrate the modes whereby they can be analyzed. We will be looking at shorter types of narrative: short stories, novellas, and fables, and also some extracts from longer works such as autobiographies. While some works will come from the Anglo-American tradition, a larger number will be selected from European and non-Western cultural traditions and from earlier time-periods. The course will thus offer ample opportunity for the exploration of the translation of cultural values in a comparative perspective.

139. (NELC136, RELS143) Introduction to Islam. (C) Elias.

This course is an introduction to Islam as a religion as it exists in societies of the past as well as the present. It explores the many ways in which Muslims have interpreted and put into practice the prophetic message of Muhammad through historical and social analyses of varying theological, philosophical, legal, political, mystical and literary writings, as well as through visual art and music. The aim of the course is to develop a framework for explaining the sources and symbols through which specific experiences and understandings have been signified as Islamic, both by Muslims and by other peoples with whom they have come into contact, with particular emphasis given to issues of gender, religious violence and changes in beliefs and behaviors which have special relevance for contemporary society.

143. (RELS169) Religion in Modern India. (C) Staff.

Who has decided what counts as a religion in India in the last two centuries, and how has this shaped political, social, economic and not the least religious life? When did it become obvious that many religious practices in India should be grouped under the rubric 'Hinduism'? How has it come about that the most contentious issues in India today concern religion? This course invites students to formulate answers to these questions by critically examining decisive moments in recent Indian history including: missionary and colonial encounters with Indian religions, the making of Indian nationalism, anti-caste protests that attempt to redefine religion, and a postcolonial secular state's attempts to determine Islamic law.

140. (RELS163) Introduction to Hinduism. (C) Staff.

From the scriptures of hallowed antiquity to riveting epics to ever-popular tele-serials and internet pujas, a bewildering array of narratives, technologies, peoples and ideas have been brought together under the label of Hinduism. While encyclopedias and guidebooks continue the futile attempts to provide a checklist of the key features of the entity called Hinduism, the historical reality repeatedly confounds any single definition of the term. The course will explore this diverse and heterogeneous reality by historicising the term Hinduism. In other words, it will examine Hinduism within the diverse social, cultural and political contexts in which it has been and continues to be enmeshed. From the early Vedic era to contemporary diasporic Hindu communities, the course will provide an introduction to Hinduism as a fluid, multifaceted, heterogeneous reality that has always been shaped by its many historical contexts.

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141. (ANTH142, RELS142) Islam in South Asian Culture. (C) Spooner.

Islam reached South Asia in the eighth century and Muslim rulers held sway over large parts of the Subcontinent for much of the period from the late 12th century until the colonial period. However, the majority of the population never converted to Islam, and since independence in 1947 Islam--its interpretation, realization, and influence--has been a major factor underlying many difficult political issues. This has been true not only in the largest country, India, where Muslims form 12% (unevenly distributed) of the population, but in Bangladesh and Pakistan where non-Muslims are relatively insignificant minorities. This course explores the realities and the perceptions related to Muslim identities and the Islamic heritage in the Subcontinent, and sets it in global context by comparison with other parts of the world which share various aspects of the South Asian experience. The course will conclude with an assessment of the larger significance--social, economic and political, as well as cultural--of Islam in South Asia today.

L/R 142. (EALC015, RELS173) Introduction to Buddhism. (C) McDaniel.

This course seeks to introduce students to the diversity of doctrines held and practices performed by Buddhists in Asia. By focusing on how specific beliefs and practices are tied to particular locations and particular times, we will be able to explore in detail the religious institutions, artistic, architectural, and musical traditions, textual production and legal and doctrinal developments of Buddhism over time and within its socio-historical context. Religion is never divorced from its place and its time. Furthermore, by geographically and historically grounding the study of these religions we will be able to examine how their individual ethic, cosmological and soteriological systems effect local history, economics, politics, and material culture. We will concentrate first on the person of the Buddha, his many biographies and how he has been followed and worshipped in a variety of ways from Lhasa, Tibet to Phrae, Thailand. From there we touch on the foundational teachings of the Buddha with an eye to how they have evolved and transformed over time. Finally, we focus on the practice of Buddhist ritual, magic and ethics in monasteries and among aly communities in Asia and even in the West. This section will confront the way Buddhists have thought of issues such as "Just-War," Women's Rights and Abortion.

While no one quarter course could provide a detailed presentation of the beliefs and practices of Buddhism, my hope is that we will be able to look closely at certain aspects of these religions by focusing on how they are practiced in places like Nara, Japan or Vietnam, Laos.

L/R 146. (NELC184, RELS146) Islam in the Modern World. (B) Humanities & Social Science Sector. Class of 2010 & beyond. Elias.

This course key issues facing Muslims in the modern world with an emphasis on gaining an understanding of how Muslims view themselves and the world in which they live. Beginning with a discussion of the impact of colonialism, we will examine Islamic ideas and trends from the late colonial period until the present. Readings include religious, political and literary writings by important Muslim figures and focus on pressing issues in the Islamic world an beyond: the place of religion in modern national politics; the changing status of women; constructions of sexuality (including masculinity); pressing issues in bioethics; Islam, race and immigration in America; the role of violence; and the manifestations of religion in popular culture.

SM 163. (COML163, HIST227) Empire and Popular Culture: India and the Metropole. (C) Mukharji.

This course will explore the everyday experiences of the empire of those who were located physically in the "metropolitan home". Beyond the politics and economics of the empire, this course studies the impact of the empire on the everyday lives of the British in the imperial age. Structured around how a Briton living in the 'home' might come to experience the empire through his/her encounters with the diverse cultural images and artefacts that were circulating since the turn of the nineteenth century, this course will specifically look at how these popular images of the Indian empire came to be informed by and in turn helped inform the shifting imperial notions of masculinity, sexuality, class, race and even spirituality.

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SM 170. (ASAM170) Asian American Psychology. Kumar, M.

Using a cultural perspective, this course is intended to provide knowledge of Asian American personality, identity, and its relationship to mental well being; analyze psycho-social research pertinent to Asian Americans; and develop critical thinking skills on Asian American issues through experiential learning/discussions.

L/R 166. (ANTH166, HIST156) HISTORY OF INDIAN BUSINESS. (C) Mitchell.

With annual growth rates between 5-10 percent for much of the last fifteen years, it may seem that the turn of the millennium has marked a fundamental shift in the state of Indian business. Yet at the same time stories continue to abound about the dark side of India's recent "shining" where matters such as distributional justice and the fate of social strata like the subaltern poor and agrarian are concerned. Moreover, broader intra-regional forces continue to affect the state of business in a way that constantly reminds us that traditionally lacked any absolutely clear cut geographical correlate. How then should we think of the history of Indian business? In what ways is such a history different from or the same as the economic history of the South Asian subcontinent, its borderlands, and the broader Indian Ocean world it was long connected to? Can isolating something to be thought of as business in the past illuminate the structure or challenges of what we all so intuitively think of as the financial, commercial, and industrial aspects of business in the present? In this course we will consider these and other questions by tracing the interactions between the three-fold forces of entrepreneurialism, labor, and kinship/sovereignty--considered as the underlying conditions of business activity's possibility--from ancient to modern times in South Asia.

By looking at topics ranging from merchants and their bills of exchange in South Asia's antiquity to the impacts of colonial rule to the current fervor over liberalizing independent India's retail sector, the course will thus be both a history of the past as well as a history of the present.

SM 169. (ANTH169, NELC189) Merchants, Saints, Slaves and Sojourners: the Worlds of the Indian Ocean. (C) Petrie.

Do oceans serve to divide and demarcate distinct cultures and regions? Or do they facilitate exchange, connection and cosmopolitanism? This course will explore the manner in which the Indian Ocean has played both roles throughout history, and how the nature of those divisions and connections has changed over time from the ancient to the modern world. We will reconstruct the intertwined mercantile, religious and kinship networks that spanned the Indian Ocean world, across the Middle East, East Africa, South Asia, Southeast Asia and China, illuminating the histories of Hinduism, Buddhism and Islam, while also considering the role of successive imperial political formations, from Rome to Britain. Throughout the semester we will seek to understand the Indian Ocean through the people who lived and worked in its milieu - from consuls and military commanders, to traders, brokers, sailors, prisoners and slaves. Course materials will draw on a variety of disciplines (anthropology, archaeology, material culture, religious studies) to construct the cultural, economic, and environmental history of the Indian Ocean.

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SM 189. (ANTH189, SAST589) Islam in Modern South Asia. Staff.

This course will examine Islam in modern South Asia, particularly in Pakistan, from multiple disciplinary perspectives. In popular discourse and media, Pakistan is usually presented as a volatile Muslim country primarily of interest as a "security problem". Most Western discussions and commentaries about Pakistan abound with stereotypical depictions of religious fundamentalism and/or the threat of the country's nuclear weapons to global security. This course will complicate and bring into question such stereotypes and alarming narratives. It will do so by examining the complexity of Pakistan's religious and political past and present. The focus of this course is on the intellectual history and traditions, as well as the lived practice of Islam in Pakistan. By drawing on a range of primary and secondary sources including film, literature, and anthropological texts, we will explore the diversity of Islam and Muslims in Pakistan. We will begin with the context of colonial India, and interrogate transformations in South Asian Islam during the 19th and early 20th century, before moving to Pakistan in the contemporary period. Among the major themes discussed in this course include modern South Asian Muslim reform movements, intra-Muslim polemics on questions of normative practice and ethics, contestations of religious

authority, sectarianism, minorities, Madrasas (Islamic seminaries) and Muslim traditions of education, religion and the state, Cyber Islam, and religion and the media. While focusing on modern South Asia and Pakistan, this course will also engage Islam in Afghanistan in both historical and contemporary contexts.

197. (HSOC107) Science, Technology & Medicine in Colonial India. (C) Mukharji.

In this course we will explore the broad contours of the histories of Science, Medicine and Technology in Colonial India (c. 1757 - 1947). This broad overview will be developed each week through a case study based on any one particular scientific discipline, , technological project or medical event. Overall the course will attempt to locate the development of science, technology and medicine within the social, political and cultural context of colonial India. It is also worth noting that 'Colonial India', will include discussions of regions which today make up the Republic of India, Pakistan and Bangladesh.

199. Independent Study. (C) Staff.

Directed Study for Undergraduates

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SM 249. (RELS249) Re-enchanting Modernity: A Guide to Sufism in South Asia. Sevea.

This undergraduate level course introduces students to Sufism in modern South Asia, with a particular focus on how Muslim 'mystics' and their 'mystical' methods interacted with modernity, colonialism, technological developments and globalization. This course is divided into three parts. In the first part of this course, students are provided with an overview of the theological and historical background of the dominant expression of Islam that came to be identified as 'Sufism' or 'Islamic mysticism', the historical development of Sufi institutions and spaces in South Asia, and the historical emergence of South Asia as a prominent global center of Sufism. The second and main part of this course introduces students to a range of anthropological and historical works that are revelatory about how Sufi in modern South Asia were and remain intimately connected to modern political and technological developments. Providing students with an overview of Sufi re-enchantments of modernity from the 19th to 21st century, this section of the course focuses upon Sufi movements and masters who perpetuated or defended customary Islam through sophisticated appropriations of technologies and print networks, and negotiations with non-Muslim rulers and societies. Moreover, students will be introduced to anthropological and historical scholarship on religious worlds

in modern South Asia that were and remain steeped in 'customary Islam' and Sufi performances and interpretations of Islam. These sources reveal how 'mystical' methods of performing Islam through ecstasy and spiritual restoration, and interpretations of dreams and visions, have regularly interacted with contemporaneous technologies. The third part of this course introduces students to the globalization of South Asian Sufism in North America, Europe and Southeast Asia. Herein, students will be encouraged to engage with anthropological and literary works pertaining to itinerant South Asian Sufi masters and their devotional cults, and introduced to active South Asian Sufi centers in Philadelphia.

200. (ARTH104, SAST500) Introduction to Art in South Asia. (C) Arts & Letters Sector. All Classes. Meister/Staff.

This course is a survey of sculpture, painting and architecture in the Indian sub-continent from 2300 B.C., touching on the present. It attempts to explore the role of tradition in the broader history of art in India, but not to see India as 'traditional' or unchanging. The Indian sub-continent is the source for multi-cultural civilizations that have lasted and evolved for several thousand years. Its art is as rich and complex as that of Europe, and as diverse. This course attempts to introduce the full range of artistic production in India in relation to the multiple strands that have made the cultural fabric of the sub-continent so rich and long lasting.

223. (PSCI220) Comparative South Asian Politics. (C) Frankel.

The comparative study of South Asian politics begins with many antecedent questions. What are the reasons why a strong national political identity in the Indian subcontinent was not consolidated and territorial boundaries defined until the advent of the British Raj? Alternatively, given major regional diversities, why did the subcontinent not become differentiated into a large number of national states on the model of Europe? To what extent was the movement toward a unified territorial state weakened by colonial policies that recast social groups in terms of new pan-Indian categories based on caste and religious identities? What factors led to the partition of the subcontinent at the time of independence on the basis of religion, and what consequences did partition have for the strategies adopted by each state to develop an overarching national identity and universal principles of legitimate state power? Although the greater part of the course will address these questions by analyzing the social and political dynamics of democracy in India, they are equally relevant for understanding the difficulties encountered by Pakistan in defining a core identity and a stable form of government.

SOUTH ASIA STUDIES

(AS) {SAST}

SM 224. (ENGL293, SAST524) Growing up Funny: Nation and Identity in South Asian Writing. (C) Loomba.

It is a curious fact that some of the most compelling fiction about and by South Asians features the coming of age of a child protagonist. This body of writing appropriates and reshapes the classic European Bildungsroman, but it also uses narrative traditions from South Asia in order to tell the story of the postcolonial nation, and to chart the contours of contemporary South Asian identity and sexuality. In this course, we will read novels, short stories and plays--some well known and others less so, some now considered 'classics' and others very recent, produced from within the Indian subcontinent as well as from the West. All of these speak of the excitement and trauma of growing up 'Indian'. Through them, we will discuss key features of the political and social upheavals of the Indian subcontinent, as well as the dynamics of the family, gender relations, sexual identities and cultural belonging. The course will include writings by Rudyard Kipling, Salman Rushdie, Bapsi Sidhwa, Amitav Ghosh, Mahasweta Devi, Hanif Kureishi, Anjana Appachana, Arundhati Roy, Meera Sayal, Sara Suleri, Shyam Selvadurai, and Mahesh Dattani.

256. (PSCI257) International Relations of South Asia. (C) Frankel.

One of the great accidents of history is the Partition of the subcontinent into the two states of India and Pakistan, and the onset of the cold war as a global struggle between the United States and the Soviet Union. The major focus of the course is on the interaction between regional conflicts, the most enduring symbolized by the unresolved dispute between India and Pakistan over Kashmir, and the global strategies of rival great powers which sought to tip the balance of power in their favor by military and ideological influence over the "third world." These conflicts were exacerbated by the Indian leadership's commitment to an independent foreign policy of non-alignment, and its aspirations to leadership of newly independent states in Asia and Middle East, ranged against Pakistan's inability to establish a viable state without external support. The resulting alignments and alliances drew the subcontinent into the center of cold war rivalries. The last part of the course focuses on the changing security environment after the cold war, the rise of India and China as competitors for influence; and problems posed by persisting mutual resentment and distrust in India and the United States, despite recognition on both sides of the need to cooperate and avoid China's domination of Asia.

250. (RELS251) History of Hinduism. Sreenivasan.

This course will explore the history of the religion(s) designated by the term 'Hinduism' from their earliest articulations down to the rise of modern reforms in the nineteenth century. The study of Hinduism is perhaps unique among the scholarly traditions on world religions in that it has to date had no serious connected account of its historical development, as scholars have preferred to take structural, sociological, phenomenological, and doctrinal approaches to the religion. The course, after a brief review of scholarly approaches to Hinduism and their interpretive legacies, will seek to develop a historical sense of the religion through attention to shifts in liturgy, ritual, theology, doctrine, sacral kingship, and soteriology. The course will include the reading of primary sources relevant to understanding these changes as well as highlight both modern and premodern traditions of their interpretation. It will also consider and assess some of the key interpretive ideas in the study of Hinduism, including, Sanskritization, Great and Little Traditions, cult formation, regional and popular religious movements, and canon formation. There will also be sustained consideration of the question of religion and socio-political power as well as relations between Hinduism and other religions like Buddhism and Islam.

SOUTH ASIA STUDIES

(AS) {SAST}

252. (ANTH242, MUSC252) Music of South and Southeast Asia. Sykes.

What role does music play in articulating religious identities and spaces? What is the importance of ritual musics as they persist and change in the modern world? How does music reflect and articulate religious ways of thinking and acting? In this course, we explore these and other questions about the interrelations between music, religion, and ritual in South and Southeast Asia. Focusing on India, Sri Lanka, Malaysia, and Indonesia, the course emphasizes musics from Hindu, Buddhist, Muslim and Christian traditions; nevertheless, it draws widely to touch upon sacred musics in Pakistan, Nepal, Burma, Thailand, Vietnam, and among some indigenous peoples in the region. Throughout, we explore ontologies of sound; sonic occurrences in religious structures, public processions, and pilgrimage sites; the construction of religion and ritual as ideas forged through colonial encounter and modern scholarship on religion; the politics of sacred sounds in today's public spaces and contemporary media, such as television and online; and the surprising fluidity between popular and sacred musical genres.

262. (SAST562) The Making of Medieval India. (C) Ali.

This course will provide an in-depth understanding of South Asia in what is often called its 'medieval' period--from the rise of the great temple kingdoms until the end of the Delhi Sultanate in the sixteenth century (c. 500 CE - c. 1500 CE). This millennium is arguably one of the most transformative in South Asia's history, a period when many of its most distinctive social and cultural features evolved. The course will provide both an overview of the period as well as an introduction to major interpretations and types of sources (textual, visual, and archaeological). The focus throughout the course will be on the heterogeneous development of states, societies and cultures with special attention to long-term processes of transformation. One set of themes explored will be largely social and economic, focusing on the development of agrarian and peasant societies, aristocracies and intellectuals, as well as the role of mercantile, pastoralist, nomadic and forest-living groups. Another set of themes will explore cultural transformation, including the development, transformation and interaction of religious practices, the emergence of cosmopolitan and regional literary cultures, and the rise of distinctive urban, courtly, and rural world views.

Special themes of discussion may include violence and manners, material cultures, religious conflict, devotional religion and gender relations.

SM 269. (ASAM239, NELC239) Migration and the Middle East. (M) Sharkey. This is a topics course and will vary from year to year.

This reading and discussion-intensive seminar examines the phenomenon of migration into, out of, within, and across the Middle East and North Africa. We will focus on the period from the late nineteenth century to the present, and will emphasize the cultural (rather than economic) consequences of migration. Along the way we will trace connections between the Middle East and other regions-- notably the Americas, sub-Saharan Africa, South Asia, the Caucasus, and Western Europe. Readings are interdisciplinary and include works of history, anthropology, sociology, medical research, literature, political science, geography, and human rights advocacy. As students develop final projects on topics of their choice, we will spend time throughout the semester discussing tactics for research and writing.

SM 282. (GSWS282, INTR290, SAST582) Gender & Development in India. (C) Roy.

292. (INTR290) Topics in International South Asian Relations. Staff.

SOUTH ASIA STUDIES

(AS) {SAST}

284. (PSCI256, SAST584) International Relations of the United States and Asia. (C) Frankel.

This course is one of the first arising out of scholarship on cold war international history. It draws on declassified government documents and other archival records to provide a window into the world-view of decision-makers who need to make national security policy based on incomplete information about ambiguous threats. The materials reveal a great deal about the importance of divergent historical perspectives and strategic cultures in the foreign policy-making process. The main focus of the course is on the intersection of the cold war and the rise of Asian nationalism. At the core of the analysis is the clash between America's global strategy of military containment against the Soviet Union and the assertion of Indian, and Chinese nationalism, concerned with preventing the United States from succeeding to Great Britain's imperial rule. The course examines new patterns of US-India and US-China relations in the post-cold war period. This is primarily a lecture course, but the course web is a critical element of class work.

290. (ASAM160, SAST590) South Asians in the United States. (A) Khan.

This course investigates the everyday practices and customs of South Asians in America. Every immigrant group has its own history, customs, beliefs and values, making each unique while simultaneously a part of the "melting pot" or salad bowl" of American society. Yet how do people define themselves and their ethnicities living in a diasporic context? By taking into account the burgeoning South Asian American population as our model, this course will explore the basic themes surrounding the lives that immigrants are living in America, and more specifically the identity which the second generation, born and/or raised in American, is developing. South Asians in the U.S. will be divided thematically covering the topics of ethnicity, marriage, gender, religion, and pop culture. Reading and assignments will discuss a variety of issues and viewpoints that are a part of the fabric of South Asia, but will focus on the interpretation of such expressive culture in the United States.

291. US in South Asia.

293. (SAST593) Caste & Class in South Asia. (C) Sreenivasan.

This course will explore the reality of caste and class in South Asian society, and the theories, classical and modern, that attempt to explain it. We shall survey a wide sweep of sources, from the earliest evidence for a division into caste-classes in the Rig-Veda to reports in modern media of caste-related social problems; from orthodox Hindu normative texts justifying and upholding a rigid hierarchical division of society to voices, in Sanskrit and in vernaculars, criticizing the caste system. Our goal is to gain a nuanced and many-sided insight into a deeply pervasive phenomenon that has shaped South Asian society, culture, and religion in general (Muslim, Sikh, and Christian castes) from ancient time up to the twentieth century.

299. Independent Study. (C) Staff.

300. Directed Study. (C) Staff.

This course is required for all senior honors majors, and open to senior majors. Honors majors must, in addition, prepare a research paper.

SM 312. (ARTH311, ARTH312) 20th Century South Asian Art. Meister.

Topic varies.

Spring 2015: Using resources of the Philadelphia Museum of Art's exceptional collection, this workshop will explore India's remarkable traditions of sculpture produced for singular narrative and iconic ends.

SOUTH ASIA STUDIES

(AS) {SAST}

SM 324. (COML324, COML624, SAST624) Sanskrit Literature and Poetry. Patel.

This course will focus solely on the specific genres, themes, and aesthetics of Sanskrit literature (the hymn, the epic, the lyric, prose, drama, story literature, the sutra, etc.) and a study of the history and specific topics of Sanskrit poetics and dramaturgy. All readings will be in translation.

SM 334. (COML334, SAST534) A Survey of Sanskrit, Prakrit, and Classical Tamil Literature in Translation. Patel.

This course will cover most of the genres of literature in South Asia's classical languages through close readings of selections of primary texts in English translation. Special focus will be given to epics, drama, lyric poetry, satirical works, and religious literature.

369. (ANTH369, SAST669) Islam & the Cultural Politics of Nationalism in Modern South Asia. (C) Sreenivasan.

India, Pakistan, and Bangladesh together have the largest population of Muslims in the world. This course provides an introduction to the history of Muslim communities in modern South Asia: their reconstitutions in the modern period and their role in the formation of the region's nation-states in the twentieth century. We will read primary sources - political speeches, newspaper reports, diaries, fiction, poetry, film and music - and interpret them historically as we acquaint ourselves with South Asian Muslim cultures. No prior knowledge of South Asia is required.

380. (PSCI511, SAST680) Society & Politics in India. (C) Frankel.

This course analyzes the changing relations between social dominance and state power from the time of colonial rule. Special emphasis is placed on ways in which the historical-social context of India at Independence shaped the democratic institutions introduced, and reciprocally, how social hierarchy and preferences for group rights have been affected by egalitarian and liberal principles of governance. Within this analytical framework, religion, caste, class and ethnicity are examined as process and as social formation leading to the emergence of new identities and conflicting ideas of political community associated with them.

500. (ARTH104, SAST200) Introduction to Art in South Asia. (M) Meister/Staff.

This course is a survey of sculpture, painting and architecture in the Indian sub-continent from 2300 B.C., touching on the present. It attempts to explore the role of tradition in the broader history of art in India, but not to see India as 'traditional' or unchanging. The Indian sub-continent is the source for multi-cultural civilizations that have lasted and evolved for several thousand years. Its art is as rich and complex as that of Europe, as diverse. This course attempts to introduce the full range of artistic production in India in relation to the multiple strands that have made the cultural fabric of the sub-continent so rich and long lasting.

SM 397. (HSOC307) Global Med S. Asia. (C) Mukharji.

This seminar will explore a wide range of themes at the intersection of globalization and therapeutic cultures in South Asia and amongst South Asian diasporas. To begin with the course understands 'supraterritoriality' as the key feature in globalization and proceeds to interrogate the myriad ways in which this supraterritoriality was produced, consumed, used and abused within the therapeutic cultures that have been, and on occasion still are, available in South Asia-both in reality and symbolically. Each week, through a specific case study, framed by a few theoretical readings we will attempt to deepen and problematize the simple definition of globalization with which we start the course. Throughout the course there will be a strong emphasis on combining case study-based empirical material with theoretical interventions in Cultural Theory and Postcolonial Studies.

SOUTH ASIA STUDIES

(AS) {SAST}

SM 495. (GSWS595) Women Social Movements in South Asia. (M) Roy.

This is an introduction to studying gender systems and women's situations across cultures and countries with a special emphasis on South-Asia. The class focuses on "globalization," the flows of people and culture that are increasing around the world. The class begins with the historical background for understanding the current period of globalization. We will look at the specific case of colonization in South Asia and emphasize its role in the rise of factories in both colonized and colonizing nations. We then consider the role of these factories in today's world as they employ women from the third world (sweatshops), and explore other issues related to gender and globalization and discuss scholarly responses to the changing world system. This class approach stresses that in order to understand women's lives in the non-western world, it is important to understand the on-going connections between the "first world" and between the United States and the rest of the world. The larger objectives of the course are: 1.To learn about the history and current conditions of South Asia, particularly as they affect women and gender. 2.To be able to identify relations between the "first world" and the "third world through an understanding of elements of globalization

SM 490. Advanced Sanskrit Topics Course. (C) Patel.

Graduate Courses - 500 Level

SM 502. (RELS149, RELS549) The Mullah & The Englishman - Islam in Modern South Asia. (C) Sevea.

This course introduces students to Islam in modern South Asia, with a particular focus on the development of 'new' Muslim religious idioms, orientations, pedagogies and movements in 19th and 20th century South Asia. This course is divided into three parts. In the first part of this course, students are provided with an overview of: Muslim institutions and spaces in pre-colonial South Asia, the historical emergence of South Asia as a prominent global center of Islam, and the development of Urdu as an Islamic idiom. The second and main part of this course introduces students to academic literature concerning sophisticated encounters between the Muslim elite in north India and modern political and technological developments. The intimate interactions of the 'Mullah' and the 'Englishman' from the 19th to 20th century will thus be revealed to students. This part focuses upon, on the one hand, the role of Islam and pious Muslims in the colonial army, and on the other hand, Muslim initiatives to educate an Islamic 'modernism', 'traditionalism', 'fundamentalism' and 'Sufism', and appropriate print technologies for the creation of public spheres. Students will be introduced to historical scholarship revelatory of how these Muslim pedagogies and print initiatives were based upon sophisticated transcultural networks and exchange.

In the third part of this course, students will be encouraged to engage with contemporary literature on South Asian Muslim political philosophy and nationalism, and the transcultural intellectual exchanges that produced key Muslim political ideologies.

SM 505. (ARTH511) Topics in Indian Art. (C) Meister.

Aspects of sculpture, painting, iconography, or architecture in the Indian sub-continent. Topic varies.

Fall 2016: Important as texts have been to South Asia's history, perceptions of the physical world dominate experience within South Asian cultures. Seeing and being seen, vocalizing and hearing, contribute to the construction of meaning. This pro-seminar will approach South Asia's perceptual world as expressed and tested by art, and methods to frame art as a source of knowledge.

SM 507. (COML007, SAST007) Introduction to Modern South Asian Literature. Sreenivasan, R..Prerequisite(s): This course provides an introduction to the literatures of South Asia - chiefly India, Pakistan, and Bangladesh- between 1500 and the present. We will read translated excerpts from literary texts in several languages - Braj, Persian, Hindi, Urdu, Bengali, Marathi, Malayalam, and Tamil - and explore the relationship between these literary texts and their historical contexts. No prior knowledge of South Asia is required.

SOUTH ASIA STUDIES

(AS) {SAST}

513. (CINE215, GSWS213, GSWS513, SAST213) Indian Cinema and Society. (C) Staff.

This course will meet for three hours to view and discuss a variety of films/videos in Hindi, Tamil, Bengali, Urdu (with English subtitles), and English, which bring up issues of social, political, and cultural significance. Readings for the course will include articles in various fields ranging from film studies and communication to sociolinguistics and women's studies. Discussions will focus on cinema as a means of expression and as an instrument for social change, examining the various ways in which films both reflect and influence contemporary culture.

SM 534. (SAST334) A Survey of Sanskrit, Pakrit, and Classical Tamil Literature in Translation. Patel.

This course will cover most of the genres of literature in South Asia's classical languages through close readings of selections of primary texts in English translation. Special focus will be given to epics, drama, lyric poetry, satirical works, and religious literature.

524. (SAST224) Growing up Funny: Nation and Identity in South Asian Writing. (C) Loomba.

It is a curious fact that some of the most compelling fiction about and by South Asians features the coming of age of a child protagonist. This body of writing appropriates and reshapes the classic European Bildungsroman, but it also uses narrative traditions from South Asia in order to tell the story of the postcolonial nation, and to chart the contours of contemporary South Asian identity and sexuality. In this course, we will read novels, short stories and plays--some well known and others less so, some now considered 'classics' and others very recent, produced from within the Indian subcontinent as well as from the West. All of these speak of the excitement and trauma of growing up 'Indian'. Through them, we will discuss key features of the political and social upheavals of the Indian subcontinent, as well as the dynamics of the family, gender relations, sexual identities and cultural belonging. The course will include writings by Rudyard Kipling, Salman Rushdie, Bapsi Sidhwa, Amitav Ghosh, Mahasweta Devi, Hanif Kureishi, Anjana Appachana, Arundhati Roy, Meera Sanyal, Sara Suleri, Shyam Selvadurai, and Mahesh Dattani.

SM 528. (PSCI511) Society & Politics in India. (M) Frankel.

This course analyzes the changing relations between social dominance and state power from the time of colonial rule.

529. (RELS119, RELS519, SAST009) An Introduction to Religion in South Asia. Sevea.

This undergraduate-level course introduces students to the multi-religious complexion of South Asia as a region, with a particular focus upon key religious traditions and the resemblances and interactions between them. This course is divided into two parts. In the first part of this course, students are introduced to key religious traditions of South Asia, Hinduism, Buddhism, Jainism, Islam and Sikhism. Students will be encouraged to survey academic works pertaining to, on the one hand, the literature, doctrines, cosmologies, rituals and histories of, and prominent places of worship in, the Hindu, Buddhist, Jain, Muslim and Sikh religious traditions. On the other hand, the development of South Asia into a distinctive space and spiritual 'homeland' for multi-religious communities. Whilst the first part of the course focuses upon religious traditions autonomously, the subsequent section of the course is thematic and encourages students to make comparisons, and discover sophisticated relationships and dynamic interactions between religious traditions in South Asia. Students are introduced to scholarly writings that are revelatory of the materiality of religious traditions in pre-modern and modern South Asia; everyday forms of piety in South Asia; gender positions in religious traditions; encounters of religious traditions with European

colonialism; and, perceptions of the 'other' in pre-modern religious traditions. Herein, students will find multiple sites of resemblances or differences, and cultural negotiations, engagements and contests, within religious traditions in South Asia.

SOUTH ASIA STUDIES

(AS) {SAST}

SM 536. (HSSC536) IMPERI MED BRITISH WORLD.

SM 541. (NELC581, RELS541) Islam & Religious Image. (M) Elias.

This seminar explores the place of visual religious arts in Islam; we will attempt to get beyond conventional ideas regarding the impropriety of visual representation to examine how Muslims have understood and deployed visual art in a number of historical and cultural contexts. In the process, we will explore the ways in which visuality as a process renders the act of seeing into a religious experience. As such, we will also examine the role of the arts in relation to religion: how does vision affect the understanding and practice of religion, and what do visual arts tell us about religion in ways that texts of speech cannot? Simultaneously, what does the study of religion tell us about visual art that art history cannot?

548. (RELS250, SAST248) Hindu-Muslim Relations in South Asia. Staff.

This seminar examines engagements between Hindu and Muslim traditions in South Asia from medieval to modern times. We explore historical case studies of Hindu-Muslim relations and the formation of religious identities, together with the ways in which these identities have been contested and constructed in modern discourses on religion and politics. Through the course of the seminar, we interrogate the analytical categories of conquest, iconoclasm, conversion, and syncretism, around which several current debates on Hindu-Muslim relations have been framed. Topics discussed include: the interactions of Sufi, Bhakti and Yogic traditions, Mughal religious cultures; the impact of colonialism on religious identities and sectarian relations; the partition of India and creation of Pakistan, and nationalist historiographies.

584. (SAST284) International Relations of the United States and Asia. (C) Frankel.

This course is one of the first arising out of scholarship on cold war international history. It draws on declassified government documents and other archival records to provide a window into the worldview of decision-makers who need to make national security policy based on incomplete information about ambiguous threats. The materials reveal a great deal about the importance of divergent historical perspectives and strategic cultures in the foreign policy-making process. The main focus of the course is on the intersection of the cold war and the rise of Asian nationalism. At the core of the analysis is the clash between America's global strategy of military containment against the Soviet Union and the assertion of Indian, and Chinese nationalism, concerned with preventing the United States from succeeding to Great Britain's imperial rule. The course examines new patterns of US-India and US-China relations in the post-cold war period. This is primarily a lecture course, but the course web is a critical element of class work.

SM 550. (RELS551) History of Hinduism. Ali.

This course will explore the history of the religion(s) designated by the term 'Hinduism' from their earliest articulations down to the rise of modern reforms in the nineteenth century. The study of Hinduism is perhaps unique among the scholarly traditions on world religions in that it has to date had no serious connected account of its historical development, as scholars have preferred to take structural, sociological, phenomenological, and doctrinal approaches to the religion. The course, after a brief review of scholarly approaches to Hinduism and their interpretive legacies, will seek to develop a historical sense of the religion through attention to shifts in liturgy, ritual, theology, doctrine, sacral kingship, and soteriology. The course will include the reading of primary sources relevant to understanding these changes as well as highlight both modern and premodern traditions of their interpretation. It will also consider and assess some of the key interpretive ideas in the study of Hinduism, including, Sanskritization, Great and Little Traditions, cult formation, regional and popular religious movements, and canon formation. There will also be sustained consideration of the question of religion and socio-political power as well as relations between Hinduism and other religions like Buddhism and Islam.

SOUTH ASIA STUDIES

(AS) {SAST}

SM 560. (HIST384, SAST260) Modern History of Pakistan. (C) Staff.

This course is designed as an introduction to the contemporary history of Afghanistan and Pakistan, with an emphasis on the intertwined history of both countries; their other regional neighbors; and global politics. The course focuses on global trends such as empire, nationalism, the Cold War, superpower competition, and transnational Islamism. At the same time, participants will explore how local people viewed their lives amidst these trends, and how local dynamics on this northwestern fringe of the Subcontinent changed the face of global politics. The readings supplement political and economic history with primary sources drawn from popular poetry, oral narrative, and memoir. Finally, we'll be following current events in the region, and placing them in their sociohistorical context. Therefore, there are two main goals for this course: (1) to introduce the specific history of Afghanistan and Pakistan up to present, and (2) to introduce typologies of social institutions and events, assisting class participants to develop their own frameworks for interpreting current events in the region after the end of the course.

562. (SAST262) The Making of Medieval India. (C) Ali.

This course will provide an in-depth understanding of South Asia in what is often called its 'medieval' period--from the rise of the great temple kingdoms until the end of the Delhi Sultanate in the sixteenth century (c. 500 CE - c. 1500 CE). This millennium is arguably one of the most transformative in South Asia's history, a period when many of its most distinctive social and cultural features evolved. The course will provide both an overview of the period as well as an introduction to major interpretations and types of sources (textual, visual, and archaeological). The focus throughout the course will be on the heterogeneous development of states, societies and cultures with special attention to long-term processes of transformation. One set of themes explored will be largely social and economic, focusing on the development of agrarian and peasant societies, aristocracies and intellectuals, as well as the role of mercantile, pastoralist, nomadic and forest-living groups. Another set of themes will explore cultural transformation, including the development, transformation and interaction of religious practices, the emergence of cosmopolitan and regional literary cultures, and the rise of distinctive urban, courtly, and rural worldviews.

Special themes of discussion may include violence and manners, material cultures, religious conflict, devotional religion and gender relations.

SM 632. (RELS632, SAST332) Hinduism and Colonial Modernity. (C) Soneji.

This seminar deals with the question of modernity in South Asia, with a specific focus on the construction, dissemination, and politicization of Hinduism in nineteenth and twentieth century India. It focuses on three central heuristic lenses--namely those of European imperialism, Orientalism, and nationalism--to study modernity and its discontents. What was at stake in the encounter between colonial modernity and India's religions in nineteenth and early twentieth centuries? How did colonial and native discourses on "reform" and "revival" shape Indian religions as we understand them today? How is modern "Hinduism" inextricably hinged to early forms of cultural transnationalism, Orientalism, and incipient forms of nationalism? This seminar approaches questions such as these and others, with an eye to understanding how nineteenth and early twentieth century discourses continue to shape contemporary understandings of Hinduism in deep and highly politicized ways.

SOUTH ASIA STUDIES

(AS) {SAST}

SM 589. (ANTH189, SAST189) Islam in Modern South Asia. Tareen.

This course introduces students to Islam in modern South Asia, with a particular focus on the development of 'new' Muslim religious idioms, orientations, pedagogies and movements in 19th and 20th century South Asia. This course is divided into three parts. In the first part of this course, students are provided with an overview of: Muslim institutions and spaces in pre-colonial South Asia, the historical emergence of South Asia as a prominent global center of Islam, and the development of Urdu as an Islamic idiom. The second and main part of this course introduces students to academic literature concerning sophisticated encounters between the Muslim elite in north India and modern political and technological developments. The intimate interactions of the 'Mullah' and the 'Englishman' from the 19th to 20th century will thus be revealed to students. This part focuses upon, on the one hand, the role of Islam and pious Muslims in the colonial army, and on the other hand, Muslim initiatives to educate an Islamic 'modernism', 'traditionalism', 'fundamentalism' and 'Sufism', and appropriate print technologies for the creation of public spheres. Students will be introduced to historical scholarship revelatory of how these Muslim pedagogies and print initiatives were based upon sophisticated transcultural networks and exchange.

In the third part of this course, students will be encouraged to engage with contemporary literature on South Asian Muslim political philosophy and nationalism, and the transcultural intellectual exchanges that produced key Muslim political ideologies.

Graduate Courses - 600 to 999

SM 604. (ANTH503, ARTH104, SAST204, URBS504) Neoliberalism and the City. (C) Mitchell.

Over fifty percent of the world's population now lives in cities. Neoliberalism—the ideology and accompanying policies and practices that champion the shifting of political decision making from the public sector to the private sector - has been widely recognized as having shown dramatic growth worldwide since the 1970s. It has also been widely regarded as a product of globalization. This course traces the history of neo-liberalism in global context with particular attention to neoliberalism's relationship to cities, and examines the role that urban growth has played in spurring neoliberal policies and practices. It asks how policy makers, voters, and private interest worldwide have responded to the growth of urban poverty and slums, challenges within urban public education, unequal resource distribution, environmental pressures experienced within urban sanitation and waste disposal systems, and increased demands for municipal services like water, electricity, and transport infrastructures, and examines the rise of public-private partnerships, gated communities, initiatives to privatized education and municipal services, and efforts to relocate slum-dwellers and beautify cities as explicit strategies for attracting "global capital".

The course also asks how the recent rise of neoliberal policies and practices differs from earlier market-driven and private sector led forms of political governance. The British and Dutch East India Companies are two famous examples of joint stock companies that assumed administrative and political roles over their colonies. How did the rise of these colonial relationships differ from current neoliberal shifts. Readings will draw heavily from ethnographic and urban studies, scholarship on South Asia, as well as Latin America, South Africa, the Middle East, Europe, and North America, exploring what each of these specific contexts has to teach us more generally about the relationship between urbanization, global capitalism, public and private sectors, and political processes and decision making.

SOUTH ASIA STUDIES

(AS) {SAST}

SM 610. (ENGL591) Topics in South Asian Cinema. (C) Staff.

In this course we will focus on post colonial global modernity as they are imaged through cinema. Foregrounding the concept of affect, we will consider topics such as: the role of mass affect and mass culture; nationalism, community, sentimentality and nostalgia; film technology and film industry development as productive of a history of the senses; affect and the (gendered and racialized) subject and body, film genres and development of post colonial modernism; style; cinephilia and production of publics; representations of popular religiosity; and the relationship between feeling and ideology. We will examine films that suggest particular affective states. Our study will be interdisciplinary and readings will draw on fields of cinema, area studies as well as anthropology, philosophy and history.

SM 633. (RELS643, RELS743) THE PERSIAN INTELLECTUAL TRADITION. (C) Elias.

What makes Persian culture distinctive within broader Islamic intellectual history, and what constitutes the historical and geographical boundary of the Persianate intellectual and cultural zone? These questions lie at the center of inquiry in this seminar in which participants will read and discuss a broad range of works from the 11th to the 20th centuries. Readings will include works on philosophy and language, Sufi epic poems, religious and cultural geographies, accounts of natural and manufactured wonders, urban and political histories, as well as other kinds of texts. All readings will be in English for the regular meeting of the seminar; students with a reading knowledge of Persian and an interest in participating in an additional meeting to read the assignments in their original language should register for the higher of the two numbers listed for this course.

SM 640. (RELS670, SAST340) Religious Bodies and Sex in South Asia. (C) Sevea.

This graduate-level course introduces students to the writings of key religious scholars in modern South Asia who associated the regeneration of Hinduism, Islam, and Sikhism with the cultivation of bodies and sexual practices. Particular attention will be paid towards religious texts produced in modern India, Pakistan and Bangladesh pertaining to sexual bodies, exercises and health; celibacy; body-building; the transmission of sexual knowledge; and the political roles of the 'Hindu', 'Muslim' and 'Sikh' body. In this course, students will be encouraged to engage a range of sources including religio-sexual manuals, autobiographies, novels, speeches, pamphlets, official records, recipes and films. Moreover, students will be introduced to the academic literature on South Asian religious scholars and 'sex gurus' in South and Southeast Asia; religious sexuality in South Asia, Southeast Asia, the Middle East and Europe; and, the transcultural literary networks that led to the production of religio-sexual texts in modern South Asia.

680. (PSCI511, SAST380) Society & Politics in India. (C) Frankel.

This course analyzes the changing relations between social dominance and state power from the time of colonial rule. Special emphasis is placed on ways in which the historical-social context of India at Independence shaped the democratic institutions introduced, and reciprocally, how social hierarchy and preferences for group rights have been affected by egalitarian and liberal principles of governance. Within this analytical framework, religion, caste, class and ethnicity are examined as process and as social formation leading to the emergence of new identities and conflicting ideas of political community associated with them.

SOUTH ASIA STUDIES

(AS) {SAST}

SM 700. Proseminar in South Asia: History & Society. (M) Ali.

This course will focus on the history of Islam in Southern India, Sri Lanka and Indian Southeast Asia from its early history to contemporary times. The study of Islam in South Asia has been overwhelmingly oriented toward northern India and more recently the states of the upper Deccan. The goal of this course will be to develop an historical awareness of Islam in South India and Sri Lanka, taking note of the distinctive dynamics that have shaped Muslim communities in these regions. It will also explore the linkages between these regions and the wider world of the Indian Ocean, with a particular focus on Southeast Asia. Themes covered in the course will include the emergence of Muslim trade diasporas in South India, Islamization, the articulation of caste and Islam, the role of Islam in peasant revolt, Sufism in South India, Muslim trading and Sufi networks in the Indian Ocean, Muslim monuments and material culture, inter-religious and inter-ethnic dynamics, modern Muslim identities, and minority politics in South India and Sri Lanka.

SM 701. (ANTH711, HIST702) Methodology Seminar: Historical Anthropology. (C) Mitchell.

This graduate seminar traces the rise of interactions between the disciplines and methods of anthropology and history, and engages critically with various methodological experiments that have brought together the archive and the field in new ways. Particular attention will be devoted to new questions that have arisen in postcolonial contexts that can help us re-evaluate, question, and extend assumptions and methods generated in the world's metropolises. Readings will survey anthropologists' discoveries of history (the concept and critiques of ethnohistory, ethnographies of the archive, colonialism and its forms of knowledge, the writing of histories of the present), as well as historians' discoveries of anthropology (ritual, symbols, the body). Although the course will situate recent South Asian scholarship and other postcolonial intellectual work in relation to this new disciplinary formation (asking in particular why work on South Asia has been especially influential within its development), readings will be drawn from a range of geographical and historical contexts and would be useful for students working in other regions. As a methodology seminar the primary goal of this course will be to provide opportunities for students to evaluate and experiment with new approaches to their own research interests and materials.

SM 704. (ANTH706) State, Society and Culture in South Asia. (M) Mitchell.

This interdisciplinary course introduces graduate students to both classic and more recent theoretical frameworks used in understanding and analyzing society, culture, and the state, with particular reference to South Asia. Topics include bureaucracy and the state; economic liberalization and political transformations; land, law, and eminent domain; capital, banking, and credit; kinship, community, and approaches to the concept of identity (including caste, nation, language, and religion); and the environment, politics, and urban and rural ecologies. Particular emphasis will be placed on the ways in which recent ethnographic and historical monographs have positioned their interventions in relation to broader debates and scholarship, both within South Asian scholarship and more generally.

Particular attention will be devoted to the different material forms through which publics have been imagined, addressed, and brought into being within specific historical moments and contexts (including each student's own areas of research interest). Although the course will pay particular attention to the unpacking and application of these concepts, debates, and issues as they pertain to South Asia, readings will be drawn from a range of authors and would be of use to students studying similar issues in other parts of the world.

SM 710. Seminar Classical Indian Studies. (D) Staff. Prerequisite(s): Two years of Sanskrit is required.

SM 711. (ARTH711) Seminar in Indian Art. (C) Meister.

Research seminar. Topics change.

Spring 2016: We will examine the practice and symbolism of South Asian Architecture with case studies of how to build and how to make buildings meaningful.

SOUTH ASIA STUDIES (AS) {SAST}

500. Beginning Hindi-Urdu, For Graduate Students ONLY. Staff.

Beginning in the fall semester of 2014 Beginning Hindi and Beginning Urdu will be merged into a single course, Beginning Hindi-Urdu. At the beginning level spoken Urdu and Hindi are identical except for a few minor points. The broad outline of the course will thus remain the same as that of the current Beginning Hindi and Urdu courses. Students will learn to communicate with the language in a variety of everyday culturally authentic situations. Additional Urdu and Hindi culture will be integrated through authentic materials such as Bollywood film and music clips, and simple written texts. There will be equal emphasis on both scripts and cultures, and parallel written materials will be provided in both scripts. Students will be expected to develop first-year proficiency in one script of their choice, and will be encouraged to learn both. By merging the two courses students will be exposed to a broader range of linguistic and cultural styles, and students will thus have the opportunity to develop a deeper understanding that more closely resembles that of Hindi and Urdu native speakers. Please direct further inquiries to Josh Pien at jpien@sas.upenn.edu

SM 760. Seminar in Modern South Asian History. (C) Staff.

Centered on major recent work and on writing by class participants, this seminar is primarily for Ph.D candidates doing research on South Asia. Each week we read the equivalent of one book and meet to discuss its contribution to South Asian historiography. Each participant will submit a major piece of writing for discussion and will assign auxiliary readings to be read with their own work for one class meeting.

SM 769. (ENGL769, GSWS769, PSCI683) Feminist Theory.

Specific topic varies. Dissent is a key word in our world today--from the Arab Spring to the American Fall, we have seen expressions of political disobedience and protest around the world. It is more urgent than ever to consider what dissent might mean, what shapes it has taken historically, what connection might exist between it and literature, and what futures are possible. We will read key critical and theoretical work alongside some powerful, tender and controversial writings and films (largely but not exclusively produced in the postcolonial world), to inquire into the politics and poetics of governance and dissent. Students are invited to make connections with other historical and geographical contexts, and explore the different forms of dissent individual, collective, urban, rural, nationalist, pan-nationalist, religious, marxist, or feminist, to name but a few. We will pay special attention to different performances of dissent at a popular, mass or individual level. We will think about the social and cultural channels attention to different performances of dissent at a popular, mass or

See the English Department's website at www.english.upenn.edu for a complete description of the current offerings.

Students are invited to make connections with other historical and geographical contexts, as we explore the different forms of dissent- individual, collective, urban, rural, nationalist, pan-nationalist, religious, marxist, or feminist, to name but a few. We will pay special attention to different performances of dissent at a popular, mass, or individual level. We will think about the social and cultural channels through which dissent is expressed, spread or quelled, how it might morph, or become obsolete, or give rise to new forms of disobedience.

999. Independent Study. (C) Staff.

Directed Study for Graduates

Language Courses

SOUTH ASIA STUDIES

(AS) {SAST}

520. Intermediate Hindi I for Graduate Students Only. Staff.

In Intermediate Hindi the student continues to develop the four language skills, with an emphasis on real-life situations--through hearing and practicing conversation on everyday topics, reading a variety of authentic texts ranging from advertisements to short stories, watching segments of current films, and carrying out short research projects using Hindi sources. There is a strong emphasis on vocabulary development and on using contextually appropriate styles of spoken and written Hindi.

530. Advanced Hindi for Graduate Students Only. Staff.

403. Beginning Bengali. (E) Banerjee. Offered through Penn Language Center. This is a two-semester course.

This course introduces students to colloquial Bengali. It gives equal emphasis to each of the four skills, reading, writing, listening, and speaking. Language will be studied in the context of socio-cultural aspects of West Bengal and Bangladesh. Besides lessons from the text, a major portion of the syllabus will be based on topics drawn from films, cultural events, festivals, food, and religion.

SM 406. (PERS112, PERS512) Beginning Pashtu Part II. (B) Staff. Prerequisite(s): Beginning Pashtu Part I or equivalent ascertained through placement test or permission of instructor. Offered through Penn Language Center.

SM 408. Beginning Kannada Part II. (E) Swaminathan. Prerequisite(s): Beginning Kannada Part II or equivalent ascertained through placement test or permission of instructor. Offered through Penn Language Center.

This is a systematic introduction to the Kannada language and culture for beginners. The course aims at developing listening and comprehension and a real life interactive speaking ability in a variety of everyday topics. The Kannada script is introduced from the beginning and the language is presented in its socio-cultural context for achieving a meaningful and operational control of the language. Students acquire basic rules for structural and socio-cultural appropriateness. Students learn vocabulary related to a variety of topics during the semester. Class activities include watching videos, role-playing, language games and group work. Evaluation is based on class participation, performance in quizzes and tests and completed assignments.

SM 480. (COML507) Readings in Sanskrit Literature. (C) Staff.

Readings of selected texts.

421. Intermediate Urdu. (E) Menai. Offered through Penn Language Center.

In Intermediate Urdu, the curriculum focuses on the development of reading, listening and speaking skills. Although there are short assignments for writing in Urdu, the emphasis on developing writing as a skill is not part of the course objectives. Authentic texts in the three skills include conversations, short stories, current events, articles, films and plays. There is a continuous emphasis on vocabulary development and students are expected to add about five hundred new words to their active vocabulary per semester. The rules of grammar for structural accuracy and socialcultural propriety are parts of the regular curriculum. Class activities include students' short presentations, role-plays, singing and conversations. There are weekly assignments and quizzes, a mid-term and a final examination. The final evaluation will rest on class participation, performance in quizzes and tests, and completed assignments. This is a two-semester course.

SM 426. (PERS114, PERS514) Intermediate Pashtu Part II. (E) Staff. Prerequisite(s): Intermediate Pashtu Part II or equivalent ascertained through placement test or permission of instructor. Offered through Penn Language Center.

SOUTH ASIA STUDIES

(AS) {SAST}

SM 428. Intermediate Kannada Part II. (B) Sundaram. Prerequisite(s): Intermediate Kannada Part II or equivalent ascertained through placement test or permission of instructor. Offered through Penn Language Center.

462. Urdu Topics Course. Menai.

BENGALI (BENG)

403. Beginning Bengali Part I. (A) Banerjee.

This course introduces students to colloquial Bengali. It gives equal emphasis to each of the four skills, reading, writing, listening, and speaking. Language will be studied in the context of socio-cultural aspects of West Bengal and Bangladesh. Besides lessons from the text, a major portion of the syllabus will be based on topics drawn from films, cultural events, festivals, food, and religion.

SM 404. Beginning Bengali Part II. (B) Banerjee. Prerequisite(s): Beginning Bengali Part I or equivalent ascertained through placement test or permission of instructor.

This course introduces students to colloquial Bengali. It gives equal emphasis to each of the four skills, reading, writing, listening, and speaking. Language will be studied in the context of socio-cultural aspects of West Bengal and Bangladesh. Besides lessons from the text, a major portion of the syllabus will be based on topics drawn from films, cultural events, festivals, food, and religion.

423. Intermediate Bengali Part I. (E) Banerjee.

This course develops the student's prior knowledge of Bengali. An attempt is made to gear the syllabus to meet the specific needs of students. The focus of the course is to develop the oral and aural skills of the learner as well as improve writing skills and reading strategies. Emphasis is also laid on increasing the sociolinguistic and strategic competence of the learners so that they will be able to function in the target culture. Besides discussions on various aspects of Bengali life, students read some short literary texts in the original Bengali version.

SM 424. Intermediate Bengali Part II. (B) Banerjee. Prerequisite(s): Intermediate Bengali Part I or equivalent ascertained through placement test or permission of instructor.

This course develops the student's prior knowledge of Bengali. An attempt is made to gear the syllabus to meet the specific needs of students. The focus of the course is to develop the oral and aural skills of the learner as well as improve writing skills and reading strategies. Emphasis is also laid on increasing the sociolinguistic and strategic competence of the learners so that they will be able to function in the target culture. Besides discussions on various aspects of Bengali life, students read some short literary texts in the original Bengali version.

SOUTH ASIA STUDIES

(AS) {SAST}

433. Advanced Bengali. (M) Banerjee.S.

The objective of this course is to develop the proficiency level of the students in all the four skills by using different genres of Bengali literature (West Bengal and Bangladesh) as its course content. Reading comprehension will be enhanced as students learn to understand authentic texts at the linguistic and cultural level while discussion (description, narration, supporting opinion) on issues related to these texts aim to hone the oral and written skills. Students will be allowed to work on individual texts & topics (with the instructors permission) for their final project. This is a one semester course.

Spring: Bengali Popular Culture- This course aims to use as its content, different aspects of popular Bengali culture as they are represented in media (film, television, magazines, newspapers) and arts (fashion, local and regional art, music). Students will be expected to develop their linguistic skills (description, narration, supporting opinion) and socio-cultural awareness while interacting with these varied types of texts. Students will be allowed to work on individual texts & topics (with the instructors permission) for their final project. This is a one semester course.

GUJARATI (GUJR)

402. Beginning Gujarati Part I. (A) Staff.

During the first year of Gujarati, major emphasis is placed on acquiring phonetics, grammatical patterns, and basic vocabulary. These goals are accomplished through guided drills and conversations accompanied by formal instruction on Gujarati grammar. From the outset, students are also taught the Gujarati writing system, which is used for all materials. By the end of the first year of instruction, student should be able to carry on coherent conversations on selected topics, read simple texts and compose short pieces in Gujarati.

400. (NELC401, URDU401) Beginning Hindi-Urdu Part I. (A) Pien.

Beginning in the fall semester of 2014 Beginning Hindi and Beginning Urdu will be merged into a single course, Beginning Hindi-Urdu. At the beginning level spoken Urdu and Hindi are identical except for a few minor points. The broad outline of the course will thus remain the same as that of the current Beginning Hindi and Urdu courses. Students will learn to communicate with the language in a variety of everyday culturally authentic situations. Additional Urdu and Hindi culture will be integrated through authentic materials such as Bollywood film and music clips, and simple written texts. There will be equal emphasis on both scripts and cultures, and parallel written materials will be provided in both scripts. Students will be expected to develop first-year proficiency in one script of their choice, and will be encouraged to learn both. By merging the two courses students will be exposed to a broader range of linguistic and cultural styles, and students will thus have the opportunity to develop a deeper understanding that more closely resembles that of Hindi and Urdu native speakers. Please direct further inquiries to Josh Pien at jpien@sas.upenn.edu

SM 403. Beginning Gujarati Part II. (B) Staff. Prerequisite(s): Beginning Gujarati Part I or equivalent ascertained through placement test or permission of instructor.

During the first year of Gujarati, major emphasis is placed on acquiring phonetics, grammatical patterns, and basic vocabulary. These goals are accomplished through guided drills and conversations accompanied by formal instruction on Gujarati grammar. From the outset, students are also taught the Gujarati writing system, which is used for all materials. By the end of the first year of instruction, student should be able to carry on coherent conversations on selected topics, read simple texts and compose short pieces in Gujarati.

SOUTH ASIA STUDIES

(AS) {SAST}

422. Intermediate Gujarati Part I. (E) Staff.

This course is designed as a continuation of beginning Gujarati. The course objectives are to expand the mastery of sentence patterns and augment vocabulary and its usage through intensive grammar and comprehension exercises. A special emphasis will be placed on greater cultural awareness. Upon completion of this course students should be able to interact socially with added confidence and greater expressiveness. Students should also experience a great improvement in their comprehension of spoken and written language. During the second year of Gujarati, students are introduced to progressively more difficult reading selections, along with additional instructions in the formal grammar of the language. To maintain and develop oral and aural command of the language, readings are discussed in Gujarati. To develop their writing abilities, students are also expected to compose short essays on their readings.

423. Intermediate Gujarati Part II. (B) Suthar, B. Prerequisite(s): Intermediate Gujarati Part I or equivalent ascertained through placement test or permission of instructor.

HINDI (HIND)

SM 401. (NELC402, URDU402) Beginning Hindi-Urdu Part II. (B) Pien. Prerequisite(s): Beginning Hindi or Urdu Part I or equivalent ascertained through placement test or permission of instructor.

Beginning in the fall semester of 2014 Beginning Hindi and Beginning Urdu will be merged into a single course, Beginning Hindi-Urdu. At the beginning level spoken Urdu and Hindi are identical except for a few minor points. The broad outline of the course will thus remain the same as that of the current Beginning Hindi and Urdu courses. Students will learn to communicate with the language in a variety of everyday culturally authentic situations. Additional Urdu and Hindi culture will be integrated through authentic materials such as Bollywood film and music clips, and simple written texts. There will be equal emphasis on both scripts and cultures, and parallel written materials will be provided in both scripts. Students will be expected to develop first-year proficiency in one script of their choice, and will be encouraged to learn both. By merging the two courses students will be exposed to a broader range of linguistic and cultural styles, and students will thus have the opportunity to develop a deeper understanding that more closely resembles that of Hindi and Urdu native speakers. Please direct further inquiries to Josh Pien at jpien@sas.upenn.edu

420. Intermediate Hindi Part I. (E) Pien.

In Intermediate Hindi the student continues to develop the four language skills, with an emphasis on real-life situations--through hearing and practicing conversation on everyday topics, reading a variety of authentic texts ranging from advertisements to short stories, watching segments of current films, and carrying out short research projects using Hindi sources. There is a strong emphasis on vocabulary development and on using contextually appropriate styles of spoken and written Hindi.

SM 421. Intermediate Hindi Part II. (B) Pien. Prerequisite(s): Intermediate Hindi Part I or equivalent ascertained through placement test or permission of instructor.

In Intermediate Hindi the student continues to develop the four language skills, with an emphasis on real-life situations--through hearing and practicing conversation on everyday topics, reading a variety of authentic texts ranging from advertisements to short stories, watching segments of current films, and carrying out short research projects using Hindi sources. There is a strong emphasis on vocabulary development and on using contextually appropriate styles of spoken and written Hindi.

SOUTH ASIA STUDIES

(AS) {SAST}

430. Advanced Hindi. (A) Pien.

Advanced Hindi aims at systematically developing higher level linguistic functions and cultural nuances. Students learn to describe, narrate and support opinions in informal and formal styles. The objective of the course is to promote a meaningful interaction with written literature and with native speakers in a socially acceptable manner in a variety of simple and complicated situations. A variety of authentic materials are used, such as short stories, plays, newspapers, magazines, videos, television and radio broadcasts, and interviews. Every semester the course materials and foci vary depending on the needs and interests of students in the class.

428. Intermediate Malayalam Part I. (E) Kurichi.

This course is designed to further the language skills learned in Beginning Malayalam. Direct and indirect speech, passive voice, postpositions, and rules of joining words, will be included. Reading and discussion of texts from current Malayalam literature (essays, narration, short stories, and poems) will be a major portion of the course.

456. Accelerated Hindi. (C) Pien.

This is a fast paced course for learners who have some degree of listening and speaking skills in Hindi, but have minimal or no literacy skills. In the Fall semester students acquire basic reading and writing skills and advance their speaking and listening skills to be able to communicate on everyday personal and social topics in Hindi. Grammatical accuracy and sociocultural appropriateness are emphasized throughout the course. In the Spring semester, students continue to advance all the linguistic skills (speaking, listening, reading and writing) and functions (narration, description, supporting opinion) with a special focus on reading and writing. Students develop formal vocabulary through authentic oral and written input rich in content and culture.

MALAYALAM (MLYM)

408. Beginning Malayalam Part I. (A) Kurichi.

This course is designed to develop skills in reading, writing, and speaking. It will focus on the alphabet, basic vocabulary, nouns (cases, gender and number), verbs and their basic tenses, numerals, rules of joining words, adjectives, adverbs, and sentence structure. Guided conversation will be a part of every class. Students will receive considerable training in speaking and writing their own sentences and paragraphs.

SM 409. Beginning Malayalam Part II. (B) Kurichi. Prerequisite(s): Beginning Malayalam Part I or equivalent ascertained through placement test or permission of instructor.

This course is designed to develop skills in reading, writing, and speaking. It will focus on the alphabet, basic vocabulary, nouns (cases, gender and number), verbs and their basic tenses, numerals, rules of joining words, adjectives, adverbs, and sentence structure. Guided conversation will be a part of every class. Students will receive considerable training in speaking and writing their own sentences and paragraphs.

SOUTH ASIA STUDIES

(AS) {SAST}

SM 429. Intermediate Malayalam Part II. (B) Kurichi. Prerequisite(s): Intermediate Malayalam Part I or equivalent ascertained through placement exam or permission of instructor.

This course is designed to further the language skills learned in Beginning Malayalam. Direct and indirect speech, passive voice, postpositions, and rules of joining words, will be included. Reading and discussion of texts from current Malayalam literature (essays, narration, short stories, and poems) will be a major portion of the course.

PANJABI (PUNJ)

404. Beginning Punjabi Part I. (A) Gahunia.

This course emphasizes speaking and reading skills in Punjabi. Upon completion of this course, students should be able to interact meaningfully and in a socially acceptable manner in a variety of simple situations involving everyday conversational topics. Further, students should be able to read and understand the main idea and most details of simple connected texts. This course will utilize authentic printed, audio, and video materials and will provide opportunities for natural communication both within and outside the classroom.

SM 405. Beginning Punjabi Part II. (B) Gahunia. Prerequisite(s): Beginning Punjabi Part II or equivalent ascertained through placement test or permission of instructor.

This course emphasizes speaking and reading skills in Punjabi. Upon completion of this course, students should be able to interact meaningfully and in a socially acceptable manner in a variety of simple situations involving everyday conversational topics. Further, students should be able to read and understand the main idea and most details of simple connected texts. This course will utilize authentic printed, audio, and video materials and will provide opportunities for natural communication both within and outside the classroom.

424. Intermediate Punjabi Part I. (E) Gahunia.

This course is designed as a continuation of Beginning Punjabi, but can also be taken by anyone who can demonstrate a similar level in proficiency of the language. The course objectives are to expand the mastery of sentence patterns and augment vocabulary and its usage through intensive grammar review and comprehension exercises. A special emphasis will also be placed on greater cultural awareness. Upon completion of this course students should be able to interact socially with added confidence and greater expressiveness. Students should also experience a great improvement in their comprehension of the spoken and written language.

SM 425. Intermediate Punjabi Part II. (B) Gahunia. Prerequisite(s): Intermediate Punjabi Part I or equivalent ascertained through placement test or permission of instructor.

This course is designed as a continuation of Beginning Punjabi, but can also be taken by anyone who can demonstrate a similar level in proficiency of the language. The course objectives are to expand the mastery of sentence patterns and augment vocabulary and its usage through intensive grammar review and comprehension exercises. A special emphasis will also be placed on greater cultural awareness. Upon completion of this course students should be able to interact socially with added confidence and greater expressiveness. Students should also experience a great improvement in their comprehension of the spoken and written language.

SOUTH ASIA STUDIES

(AS) {SAST}

434. Advanced Punjabi. (A) Gahunia. This course is offered through the Penn Language Center.

The objective of the course is to improve proficiency in speaking, listening, reading and writing. This course addresses the individual needs of learners. The focus of the course will be to study the interpretation of written and oral materials on social, political and contemporary cultural topics from modern literature, television, internet, magazines, newspaper, music and film. Weekly written compositions and oral presentations will be assigned. Grading will be based on this.

SANSKRIT (SKRT)

SM 471. Intermediate Sanskrit Part II. Obrock. Prerequisite(s): Intermediate Sanskrit II or equivalent ascertained through placement test or permission of instructor.

This course will lead students to consolidate their knowledge of Sanskrit grammar and increase their familiarity with Sanskrit literature of all kinds, including epic, literary, philosophical, and narrative genres of texts. It will also introduce students to the study and reading of inscriptional materials.

TAMIL (TAML)

460. Sanskrit 1st Year, Part I. (A) Obrock. Contact professor to discuss actual class times that work for all students.

During the first semester of beginning Sanskrit, students will be introduced to the script, phonetics, and grammar of the Sanskrit language. By the end of the semester they will be able to begin to read Sanskrit texts and compose Sanskrit sentences in addition to carrying out simple conversation. They will build the requisite skills to read, by the second semester, simple inscriptions and sections from texts like the Ramayana, the Mahabharata, the Bhagavad Gita, Pancatantra, and Yoga Sutra. Students will also be introduced to many features of Sanskrit culture.

SM 461. Sanskrit 1st Year Part II. Obrock. Prerequisite(s): Beginning Sanskrit Part I or equivalent ascertained through placement test or permission of instructor.

During the first semester of beginning Sanskrit, students will be introduced to the script, phonetics, and grammar of the Sanskrit language. By the end of the semester they will be able to begin to read Sanskrit texts and compose Sanskrit sentences in addition to carrying out simple conversation. They will build the requisite skills to read, by the second semester, simple inscriptions and sections from texts like the Ramayana, the Mahabharata, the Bhagavad Gita, Pancatantra, and Yoga Sutra. Students will also be introduced to many features of Sanskrit culture.

470. Sanskrit 2nd Year Part I. (G) Obrock. Prerequisite(s): SKRT 460. Contact professor to discuss actual class times that work for all students.

This course will lead students to consolidate their knowledge of Sanskrit grammar and increase their familiarity with Sanskrit literature of all kinds, including epic, literary, philosophical, and narrative genres of texts. It will also introduce students to the study and reading of inscriptional materials.

SOUTH ASIA STUDIES

(AS) {SAST}

406. Beginning Tamil Part I. (A) Renganathan.

This course introduces students to colloquial Tamil and formal written Tamil. A balance between production skills, viz. writing and speaking, and comprehension skills, viz. reading and listening, will be maintained throughout the course. Reading materials will introduce students to customs and habits of the Tamil speakers in Tamil Nadu, Sri Lanka, Malaysia, and Singapore. Lessons in the class will be based on a set of Tamil learning software made available at the MMETS Server. This software will be customized to the needs of students.

SM 407. Beginning Tamil Part II. (B) Renganathan. Prerequisite(s): Beginning Tamil Part I or equivalent ascertained through placement test or permission of instructor.

This course introduces students to colloquial Tamil and formal written Tamil. A balance between production skills, viz. writing and speaking, and comprehension skills, viz. reading and listening, will be maintained throughout the course. Reading materials will introduce students to customs and habits of the Tamil speakers in Tamil Nadu, Sri Lanka, Malaysia, and Singapore. Lessons in the class will be based on a set of Tamil learning software made available at the MMETS Server. This software will be customized to the needs of students.

426. Intermediate Tamil Part I. (E) Renganathan.

This course develops the skills obtained either from the Beginning Tamil course or from students' prior exposure to Tamil. The emphasis will be on using the language in actual environments both in spoken medium and in written medium. Multimedia materials such as audio and video facilities will be used extensively to provide students an exposure to the Tamil culture and customs. Besides improving their speech and writing, students will also be introduced gradually to Tamil literature, which has two thousand years of literary history. The learning process in this course will be facilitated by appropriate software equipped with multimedia facilities.

SM 427. Intermediate Tamil Part II. (B) Renganathan. Prerequisite(s): Intermediate Tamil Part II or equivalent ascertained through placement test or permission of instructor.

This course develops the skills obtained either from the Beginning Tamil course or from students' prior exposure to Tamil. The emphasis will be on using the language in actual environments both in spoken medium and in written medium. Multimedia materials such as audio and video facilities will be used extensively to provide students an exposure to the Tamil culture and customs. Besides improving their speech and writing, students will also be introduced gradually to Tamil literature, which has two thousand years of literary history. The learning process in this course will be facilitated by appropriate software equipped with multimedia facilities.

TELUGU (TELU)

409. Beginning Telugu Part I. (A) Magier.

This course introduces students to the basic Telugu language skills, with an emphasis on practice for listening comprehension, and speaking Telugu. Combined with exposure to Andhra culture, the classroom and online work in this course will enable interested students to pursue further language study in Telugu at the intermediate level, to carry out field research in Andhra Pradesh, or to prepare them to advanced work in Telugu Studies. An introduction to Telugu like this will also be useful for students who just want to acquire basic Telugu language skills for learning a new language or being able to communicate with Telugu speaking family and friends or to enjoy Telugu music and films.

410. Beginning Telugu Part II. (B) Magier. Prerequisite(s): Beginning Telugu Part I or equivalent ascertained through placement test or permission of instructor.

SOUTH ASIA STUDIES (AS) {SAST}

SM 402. (HIND401, NELC402) Beginning Hindi-Urdu Part II. Pien.

Beginning in the fall semester of 2014 Beginning Hindi and Beginning Urdu will be merged into a single course, Beginning Hindi-Urdu. At the beginning level spoken Urdu and Hindi are identical except for a few minor points. The broad outline of the course will thus remain the same as that of the current Beginning Hindi and Urdu courses. Students will learn to communicate with the language in a variety of everyday culturally authentic situations. Additional Urdu and Hindi culture will be integrated through authentic materials such as Bollywood film and music clips, and simple written texts. There will be equal emphasis on both scripts and cultures, and parallel written materials will be provided in both scripts. Students will be expected to develop first-year proficiency in one script of their choice, and will be encouraged to learn both. By merging the two courses students will be exposed to a broader range of linguistic and cultural styles, and students will thus have the opportunity to develop a deeper understanding that more closely resembles that of Hindi and Urdu native speakers. Please direct further inquiries to Josh Pien at jpien@sas.upenn.edu

429. Intermediate Telugu Part I. (E) Magier. Prerequisite(s): Beginning Telugu Part II or equivalent ascertained through placement test or permission of instructor.

This course is designed to expand the students' basic language skills in Telugu in order to allow them to function adequately in a Telugu-speaking environment, to immerse themselves in the rich Andhra culture, and to accomplish a more advanced competency in an interesting foreign language. This course is also aimed at students planning to conduct scholarly research in Telugu history, literature or society, or humanities or social science fieldwork in Telugu speaking areas.

SM 430. Intermediate Telugu Part II. Sundaram. Prerequisite(s): Intermediate Telugu Part II or equivalent ascertained through placement test or permission of instructor.

This course is designed to expand the students' basic language skills in Telugu in order to allow them to function adequately in a Telugu-speaking environment, to immerse themselves in the rich Andhra culture, and to accomplish a more advanced competency in an interesting foreign language. This course is also aimed at students planning to conduct scholarly research in Telugu history, literature or society, or humanities or social science fieldwork in Telugu speaking areas.

URDU (URDU)

401. (HIND400, NELC401) Beginning Hindi I. (E) Menai.

Beginning in the fall semester of 2014 Beginning Hindi and Beginning Urdu will be merged into a single course, Beginning Hindi-Urdu. At the beginning level spoken Urdu and Hindi are identical except for a few minor points. The broad outline of the course will thus remain the same as that of the current Beginning Hindi and Urdu courses. Students will learn to communicate with the language in a variety of everyday culturally authentic situations. Additional Urdu and Hindi culture will be integrated through authentic materials such as Bollywood film and music clips, and simple written texts. There will be equal emphasis on both scripts and cultures, and parallel written materials will be provided in both scripts. Students will be expected to develop first-year proficiency in one script of their choice, and will be encouraged to learn both. By merging the two courses students will be exposed to a broader range of linguistic and cultural styles, and students will thus have the opportunity to develop a deeper understanding that more closely resembles that of Hindi and Urdu native speakers. Please direct further inquiries to Josh Pien at jpien@sas.upenn.edu

SOUTH ASIA STUDIES

(AS) {SAST}

421. (NELC421) Intermediate Urdu Part I. (E) Menai.

This course allows students to continue improving their Urdu proficiency while also gaining a broad foundational understanding of Urdu society and culture throughout South Asia. The course provides students the tools needed to handle a variety of authentic written and spoken Urdu sources including film, music, media reports, folk tales, and simple literature. Student will also continue to increase their speaking and writing proficiency to be able to discuss a broad range of concrete, real-world topics. The course is designed for students with one year previous Urdu or Hindi study or the equivalent proficiency. Students with speaking ability in Urdu or Hindi but without reading/writing skills are encouraged to contact the instructor for placement.

SM 422. (NELC422) Intermediate Urdu Part II. Menai.

This continuing second-year course allows students to continue improving their Urdu proficiency while also gaining a broad foundational understanding of Urdu society and culture throughout South Asia. The course provides students the tools needed to handle a variety of authentic written and spoken Urdu sources including film, music, media reports, folk tales, and simple literature. Students will also continue to increase their speaking and writing proficiency to be able to discuss a broad range of concrete, real-world topics. The course is designed for students with one year of previous Urdu or Hindi study or the equivalent proficiency.

431. (NELC431) Advanced Urdu. (A) Menai. Intermediate reading, writing and speaking skills in Urdu are recommended but please contact the instructor if you are unsure of your eligibility and want to discuss further. Topic changes each semester

This course is designed to give in-depth exposure to some of the finest works of classical and modern Urdu prose and poetry along with the historical and socio-political trends they represent. Figures covered range from Ghalib (b.1797) to Faiz, Fehmida Riaz, and post 9/11 Urdu prose and poetry. The course is open to both undergraduates and graduate students, subject to having intermediate level proficiency. The course is repeatable, and the content changes every semester. Multi-media content such as music, videos, blogs etc. will be actively incorporated. Every effort will be made to accommodate individual interests. Students are encouraged to contact the instructor with any questions, or if they are unsure about eligibility.

Other Languages. Pashtu, Kannada, and Marathi are under (SAST)

405. (PERS111, PERS511) Beginning Pashtu I. (B) Staff. Offered through Penn Language Center

SM 412. Intermediate Marathi Part I. (A) Ranade. Prerequisite(s): Beginning Marathi Part II or equivalent ascertained through placement test or permission of instructor.

407. Beginning Kannada Part I. (A) Swaminathan. Offered through Penn Language Center

This is a systematic introduction to the Kannada language and culture for beginners. The course aims at developing listening and comprehension and a real life interactive speaking ability in a variety of everyday topics. The Kannada script is introduced from the beginning and the language is presented in its socio-cultural context for achieving a meaningful and operational control of the language. Students acquire basic rules for structural and socio-cultural appropriateness. Students learn vocabulary related to a variety of topics during the semester. Class activities include watching videos, role-playing, language games and group work. Evaluation is based on class participation, performance in quizzes and tests and completed assignments.

SOUTH ASIA STUDIES

(AS) {SAST}

410. Beginning Marathi Part I. (A) Ranade. Offered through Penn Language Center

The first year course in Marathi begins with learning the Devnagari script which is common for other important languages like Hindi and Nepali. With proper emphasis on grammar, vocabulary, and phonetics, the syllabus will see the student becoming able to speak conversational Marathi, read Marathi data from the Internet, and compose simple short essays on selected topics.

411. Beginning Marathi Part II. (B) Ranade. Offered through Penn Language Center

SM 413. Intermediate Marathi Part II. (B) Renade. Prerequisite(s): Intermediate Marathi Part II or equivalent ascertained through placement test or permission of instructor.

425. (PERS113, PERS513) Intermediate Pashtu Part I. (A) Staff. Offered through Penn Language Center

427. Intermediate Kannada Part II. (A) Sundaram. Offered through Penn Language Center

445. (PERS116, PERS516) Advanced Pashtu Prose Literature. (C) Staff. Offered through Penn Language Center

447. Advanced Kannada: Selected Topics. (C) Rajagopalan.

494. Early Marathi. (C) Staff. Offered through Penn Language Center