ASIAN AND MIDDLE EASTERN CULTURES

321 Milbank Hall
212-854-5417
amec.barnard.edu
Department Assistant: Mary Missirian

Mission

The Department’s primary aim is to introduce major Asian and Middle Eastern civilizations and their works and values as a means of expanding knowledge of the varieties and unities of human experience. Students who major in the Department take a specific number of courses from the Barnard and Columbia curriculum, obtain three years of language proficiency in the language relevant to the world area under study, and hence become regional experts with specific disciplinary skills. The Department offers three tracks: the East Asian Track covers China, Japan, and Korea; the South Asian track covers India, Pakistan, and Bangladesh; and the Middle Eastern Track covers the Middle East, including Israel, the Gulf States, Armenia, Iran, Iraq, and Turkey, and North Africa. The Department’s general courses are designed for all students, whatever their major interests, who wish to include knowledge of Asian and Middle Eastern life in their education. Study abroad is encouraged.

Student Learning Outcomes

Faculty in the Department of Asian and Middle Eastern Cultures hold the following learning outcomes for majors who take advantage of the opportunities offered through the program. Students will be able to:

- Speak, write, and read at an intermediate to advanced level in a language of the Middle East, South Asia, or East Asia;
- Demonstrate a basic understanding of the history and culture of their chosen area of the world;
- Exhibit in-depth knowledge of a particular aspect of it, such as the artistic, literary, religious, philosophical, sociological, anthropological, political, or economic elements;
- Demonstrate familiarity with leading theory on the study of non-Western cultures; and
- Produce a clearly and critically written senior thesis that draws upon the various aspects of their training – for instance, linguistic, historical, cultural, and political – in investigating a topic in detail and making a contribution to knowledge.

Students who wish to enter Chinese, Japanese, or Korean language courses above the introductory level must pass a language placement test before registering. Placement exams are given during the week before classes begin; contact the Department of East Asian Languages and Cultures (407 Kent) for exact dates. For placement above the introductory level in Arabic, Armenian, Bengali, Hindi-Urdu, Panjabi, Persian, Sanskrit, Tamil, Tibetan, or Turkish, contact the Department of Middle Eastern, South Asian, and African Studies (401 Knox). All students wishing to enter the Hebrew language program or wishing exemption from the Hebrew language requirement must take a placement test. Contact the Department of Middle Eastern, South Asian, and African Studies (401 Knox) for details.

Barnard Faculty:

Professor and Chair: David Max Moerman
Professor: Rachel McDermott
Assistant Professors: Nicholas Bartlett (on leave for the year), Matthew L. Keegan
Associate Professor of Professional Practice: Hisham Matar (Fall only)
Term Assistant Professor: Nathanael Shelley, Emily Ng

Other officers of the University offering courses listed below:

Professors: Muhsin Al-Musawi (Arabic Studies/MESAAS), Gil Anidjar (Religion/MESAAS), Charles Armstrong (History), Partha Chatterjee (Anthropology/MESAAS), Myron Cohen (Anthropology), Hamid Dabashi (MESAAS), Vidya Dehejia (Art History), Mamadou Diouf (African Studies/MESAAS), Laura Fair (MESAAS–ON LEAVE), Bernard Faure (EALAC & Religion), Carol N. Gluck (History), Najam Haider (Religion), Wael Hallaq (MESAAS), Robert E. Harrist Jr. (Art History), John S. Hawley (Religion), Gil Hochberg (MESAAS, CHAIR), Theodore Hughes (EALAC), Robert P.W. Hymes (EALAC), Sudipta Kaviraj (MESAAS), Rashid Khalidi (History), Dorothy Ko (History), Eugenia Lean (EALAC), Feng Li (EALAC), Lydia Liu (History), Mahmood Mamdani (Anthropology/MESAAS–ON LEAVE), Joseph Massad (MESAAS), Matthew McKelwai (Art History), Brinkley M. Messick (Anthropology/MESAAS), Timothy Mitchell (MESAAS–Director of Undergrad Studies), Sheldon Pollock (MESAAS–ON LEAVE), Jonathan M. Reynolds (Art History), Wei Shang (EALAC), Haruo Shirane (EALAC CHAIR), Michael Stanislawski (History), Tomi Suzuki (EALAC), Gray Tuttle (EALAC), Gauri Viswanathan (English & Comparative Literature), Marc Van De Mieroop (History), Syed Akbar Zaidi (Int’l & Public Affairs/ MESAAS), Madeleine Zelin (EALAC)

Associate Professors: Manan Ahmad (History), Michael Como (Religion), Aaron Andrew Fox (Music), Mana Kia (MESAAS), David Lurie (EALAC), Gregory Pflugfelder (EALAC), Anupama Rao (History), Jennifer Wenzel (English & MESAAS)

Assistant Professors: Sarah R. bin Tyeer (MESAAS–ON LEAVE), Harrison Huang (EALAC), Jungwon Kim (EALAC), Seong Uk Kim (EALAC), Paul Kreitman (EALAC), Debashree Mukherjee (MESAAS), John Phan (EALAC), Ying Qian (EALAC), Takuya Tsunoda (EALAC), Elaine van Dalen (MESAAS), Zhaohua Yang (Religion), Gauri Viswanathan (English & Comparative Literature), Mary W. Reynolds (Art History), Wei Shang (EALAC), Haruo Shirane (EALAC CHAIR), Michael Stanislawski (History), Tomi Suzuki (EALAC), Gray Tuttle (EALAC), Gauri Viswanathan (English & Comparative Literature), Marc Van De Mieroop (History), Syed Akbar Zaidi (Int’l & Public Affairs/ MESAAS), Madeleine Zelin (EALAC)

Requirements for the Major

A student who plans to major in Asian and Middle Eastern Cultures is advised to consult a member of the Department in the spring term of her first year in order to be sure to plan for an appropriate sequence of language study.

To major in Asian and Middle Eastern Cultures, a student will choose to follow one of three tracks, East Asian, Middle Eastern, or South Asian.

The East Asian Track

Major Requirements

The major requires a minimum of 11 courses, including the two senior thesis seminars (if student has already satisfied the language requirement in advance) or more (if she starts the language requirement from the beginning).

The requirements include:

LANGUAGE
3 years of Chinese, Japanese, or Korean, or the proficiency equivalent (to be demonstrated by a placement examination).

Third-year Chinese, Japanese, Korean, or Tibetan (completion of the CHNS UN3005 Third-Year Chinese I (W) - CHNS UN3006 Third-Year Chinese II (W) in Chinese, JPNS UN3005 Third-Year Japanese I - JPNS UN3006 Third-Year Japanese II in Japanese, or KORN UN3005 Third-Year Korean I - KORN UN3006 Third-Year Korean II in Korean; or TIBT UN3611 Third Year Modern Colloquial Tibetan I - TIBT UN3612 Third Year Modern Colloquial Tibetan II in Tibetan), or the proficiency equivalent (to be demonstrated by placement examination). Students of Chinese may also complete CHNS UN3003 Third-Year Chinese I (N) - CHNS UN3004 Third-Year Chinese II (N) to meet the third year requirement.

Students who test out of three years or more of a language must take an additional year of that language or another East Asian language in order to satisfy the Barnard language requirement.

*Note that in all East Asian language courses, the minimum grade required to advance from one level to the next is a B-.

CORE COURSES

AHUM UN1400 Colloquium on Major Texts: East Asia

Two of the following survey courses:
ASCE UN1359 Introduction to East Asian Civilizations: China
ASCE UN1361 INTRO EAST ASIAN CIV: JPN
ASCE UN1363 Introduction to East Asian Civilizations: Korea
ASCE UN1365 Introduction to East Asian Civilizations: Tibet
ASCE UN1367 Introduction to East Asian Civilizations: Vietnam

All majors are required to take EAAS UN3990 Approaches to East Asian Studies, which is offered every spring.

DISCIPLINARY COURSES

Three courses in either history, literature, philosophy, religion, art history, anthropology, political science, economics, or some other thematic cluster approved by the adviser. For further information, consult the online catalog or a departmental adviser.

ELECTIVE COURSES

Two courses related to East Asia, to be chosen in consultation with the adviser.

SENIOR THESIS

Each student is expected to prepare, for her senior thesis, a research paper or an annotated English translation of an East Asian text. There will be two tracks for the senior thesis process. (1) Those who wish to write their senior theses under the aegis of EALAC at Columbia must apply to the Senior Thesis Program at the end of their junior year. The deadline will be May 1st at 5:00 p.m. [see EALAC's website for application form], and the application must be delivered in hard copy to the EALAC Academic Coordinator in 407 Kent. Students must have at least a 3.6 GPA in courses taken in the major at the time of the application. Decisions will be made by June 1, when grades for the second semester have been received. All students accepted into the Program are required to enroll in the Senior Thesis Research Workshop (EAAS UN3999) for the fall of their senior year. Students who perform satisfactorily in this workshop, successfully complete a thesis proposal, and find a faculty advisor, will then write the Senior Thesis itself in the spring semester under the direction of the adviser and a graduate student tutor (EAAS UN3901). Successful completion of the thesis by the April 1 deadline in the spring semester will be necessary but not sufficient for a student to receive Departmental Honors. (Because honors can be awarded to a maximum of 20% of the majors, not all thesis writers will receive honors.)

(2) Students who do not have a 3.6 average in the major OR who wish to write their senior theses at Barnard will do so under the direction of an East Asia faculty member at Barnard. Such students should enroll in two semesters of independent study (Asian Studies BC 3999) with their faculty adviser.

MINOR REQUIREMENTS

PREREQUISITES:

Students must meet the following prerequisite prior to declaring an AMEC minor in the East Asia Track: Two years of Chinese, Japanese, Korean, or Tibetan. These must be either taken at Columbia or proficiency proven through a placement examination.

LANGUAGES:

Two semesters of third-year work in the chosen language, or the proficiency equivalent (to be demonstrated by a placement examination). Students who test out of the third-year level must take either an additional year of the same language or one year of an additional language in the same East Asia Track.

INTRODUCTORY COURSES (two courses):

- AHUM UN1400, Colloquium on Major Texts of East Asia
- One civilizations class relating to the language and region of study (China Civ, Japan Civ, Korean Civ, Tibetan Civ, or Vietnamese Civ.)

ELECTIVES (two courses):

Two electives in the world region under study, to be taken in any department in the university at the 3000- or 4000-level, subject to approval by the advisor.

The Middle East or South Asian Track

A minimum of 13 courses is required, including:

- Asian Humanities: AHUM UN3399 Colloquium on Major Texts: Middle East and South Asia
- Middle East & South Asia: MDES UN3000 Theory and Culture

Two of the following courses:

- Asian Civilizations-Middle East: ASCM UN2003 Introduction to Islamic Civilization
- Asian Civilizations-Middle East: ASCM UN2008 CONTEMP ISLAMIC CIVILIZATION
- Asian Civilizations-Middle East: ASCM UN2357 Introduction to Indian Civilization
- Asian Civilizations-East Asian: ASCE V2365 Introduction to East Asian Civilizations: Tibet

The equivalent of six courses (the completion of the 3rd year of advanced language study) of Arabic, Armenian, Bengali, Hebrew, Hindi, Persian, Punjabi, Sanskrit, Tamil, Turkish, or Urdu selected in consultation with the advisor.
A minimum of five courses chosen as a concentration. The concentration may be in the languages and cultures of ancient Semitic, Arabic, Armenian, Hebrew, Indic, Iranian, Persian, or Turkish.

A senior thesis, to be written under the supervision of a faculty member chosen in consultation with the adviser. Students whose sole major is Asian and Middle Eastern Cultures should take two semesters of ASST BC3999 Independent Study with their adviser for the purposes of producing the thesis. Students who are double-majoring in a second department that requires a group seminar should enroll in that seminar and work with the AMEC advisor on the side.

The courses listed under Middle East and South Asia below represent a selection among those required in one or another of the concentrations. Students should consult the office of Department of Middle Eastern, South Asian, and African Studies in 401 Knox Hall for a complete list of course offerings. Graduate courses at the 4000-level may be taken with permission of the instructor. See GSAS catalog for course listings.

Minor Requirements

Prerequisite:
For Middle East Track:
Students must meet the following prerequisite prior to declaring an AMEC minor: Two years of Arabic, Armenian, Hebrew, Persian, or Turkish. These must be either taken at Columbia or proficiency proven through a placement examination.

For South Asian Track:
Students must meet the following prerequisite prior to declaring an AMEC minor. Two years of Sanskrit, Hindi-Urdu, Bengali, Panjabi, or Tamil. These must be either taken at Columbia or proficiency proven through a placement examination.

Language Requirement (two courses):
Two semesters of third-year work in the chosen language, or the proficiency equivalent (to be demonstrated by a placement examination). Students who test out of the third-year level must take either an additional year of the same language or one year of an additional language in the same Track.

Introductory Courses (two courses):
- AHUM UN1399, Colloquium on Major Texts of South Asia and the Middle East
- One civilizations class relating to the language and region of study (Indian Civ, Islamic Civ, or Tibetan Civ)

Electives (two courses):
Two electives in the world region under study, to be taken in any department in the university at the 3000- or 4000-level, subject to approval by the advisor.

Theory, Method, and Writing

EAAS UN3999 Research in East Asian Studies. 1 point.
Introduces students to research and writing techniques and requires the preparation of a senior thesis proposal. Required for majors and concentrators in the East Asian studies major in the spring term of the junior year.

East Asian, General and Comparative

EAAS UN2342 Mythology of East Asia. 4 points.
CC/GS/SEAS: Partial Fulfillment of Global Core Requirement

Through close readings of major myths of China, Japan, and Korea, this course provides a survey of significant themes of East Asian culture. Inclusion of selected comparative readings also leads students to reconsider the nature of 'world mythology,' a field often constituted by juxtaposing Greek and Latin classics with oral texts collected during anthropological fieldwork. The core materials for this class are from ancient written traditions, but they speak with force and clarity to modern readers, as is underlined by our attention to latter-day reception and reconceptualization of these narratives. This is an introductory, discussion-based class intended for undergraduates. No prior knowledge of East Asian history or culture is required, and all course readings are in English. Satisfies the Global Core requirement.
HIST UN2580 THE HISTORY OF UNITED STATES RELATIONS WITH EAST ASIA. 4 points.
CC/GS/SEAS: Partial Fulfillment of Global Core Requirement

This lecture course examines the history of the relationship between the United States and the countries of East Asia in the 19th and 20th centuries. The first half of the course will examine the factors that drove the United States to acquire territorial possessions in Asia, to vie for a seat at the imperial table at China's expense, and to eventual confrontation with Japan over mastery in the Pacific from the turn of the century leading to the Second World War. The second half of the course will explore the impact of U.S. policy toward East Asia during the Cold War when Washington's policy of containment, which included nation-building, development schemes, and waging war, came up against East Asia's struggles for decolonization, revolution, and modernization. Not only will this course focus on state-to-state relations, it will also address a multitude of Chinese, Japanese, Korean, and Vietnamese perspectives on the United States and American culture through translated text, oral history, fiction, and memoir.

Participation in weekly discussion sections, which will begin no later than the third week of classes, is mandatory.

Fall 2021: HIST UN2580

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<td>Lien-Hang Nguyen</td>
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AHUM UN2604 Art In China, Japan, and Korea. 3 points.
CC/GS/SEAS: Partial Fulfillment of Global Core Requirement

Introduces distinctive aesthetic traditions of China, Japan, and Korea--their similarities and differences--through an examination of the visual significance of selected works of painting, sculpture, architecture, and other arts in relation to the history, culture, and religions of East Asia.

Spring 2021: AHUM UN2604

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<td>Naomi Kuromiya</td>
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Fall 2021: AHUM UN2604

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EAAS UN3844 CULTURE, MENTAL HEALTH, AND HEALING IN EAST ASIA. 3 points.

Why do certain mental illnesses only appear in specific regions of the world? What processes of translation, adaption, and "indigenization" take place when Western psychiatric diagnostic categories, pharmaceutical regimens, and psychodynamic treatments travel to China, South Korea and Japan? How do East Asian therapeutic modalities such as Traditional Chinese Medicine and the practice of qigong destabilize biomedical assumptions about the etiology and treatment of mental illness? This course engages these and other questions through anthropological analysis of the experiences of people struggling with mental illness, the mental health practitioners who treat them, and the broader economic, social and political contexts that shape these interactions.

Spring 2021: EAAS UN3990

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HIST UN3866 WARS OF INDOCHINA. 3.00 points.

Saigon and Hanoi served as competing capitals of the Republic of Vietnam (RVN) in the south and the Democratic Republic of Vietnam (DRV) in the north (1954-1975). They were symbols of warring states, one home to a fledgling republic, the other the seat of communist power. Since the late 19th century, they have also been sites of Vietnam's most dramatic transformations. As such, they occupy an important place in the historiography of modern Vietnam, not least in ongoing debates over the Indochina wars, Vietnamese nationalism, and regional difference.

This course examines Saigon and Hanoi as social, political, and cultural spaces, and as representations of their respective states during the war. We first consider the significance of regionalism in fashioning "new ways of being Vietnamese" and examine how colonial rule reinforced those distinctions. We devote the rest of the semester to reading an array of works on the history of these cities. For the colonial period, we examine colonial urbanism, the lives of the poor, intellectuals and their ideas, as well as currents of political agitation and cultural iconoclasm. For the post-World War II period, we will focus on the distinct political cultures that took shape in the RVN and DRV. Finally, we end by looking at Saigon (now Ho Chi Minh City) and Hanoi in the post-war era, particularly after the Socialist Republic of Vietnam instituted sweeping economic reforms in the 1980s. Each week, we will discuss works social, cultural, and political history of Saigon and Hanoi, all the while keeping in mind their divergent trajectories in the three decades following World War II.

EAAS UN3990 Approaches to East Asian Studies. 4 points.

Enrollment is limited to EALAC and AMEC majors and concentrators only.

This course is intended to provide a focal point for undergraduate majors in East Asian Studies. It introduces students to the analysis of particular objects of East Asian historical, literary, and cultural studies from various disciplinary perspectives. The syllabus is composed of a series of modules, each centered around an object, accompanied by readings that introduce different ways of understanding its meaning.

Fall 2021: EAAS UN3990

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**EARL GU4011 LOTUS SUTRA/E ASIAN BUDDHISM. 4.00 points.**

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<td>David Moerman</td>
<td>4.00</td>
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**East Asian, China**

**ASCE UN1359 Introduction to East Asian Civilizations: China. 4 points.**

Prerequisites: NOTE:Students must register for a discussion section, ASCE UNI 360

The evolution of Chinese civilization from ancient times to the 20th century, with emphasis on characteristic institutions and traditions.

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<td>Jue Guo</td>
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**EAAS UN3423 Discovering Everyday Life in Modern China. 4 points.**

This course introduces students to the everyday experiences of individuals, families, and communities in rural and urban China from the late Qing to the contemporary era. Based on extensive reading and discussion on academic literature, selected primary sources, and contemporary visual materials, the course will equip the students with the knowledge and skill to appreciate the dynamics and craft of history from the perspective of the everyday. There are no prerequisites to the course. All course materials are in English. Knowledge of Mandarin is useful but not required.

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**EAAS UN3844 CULTURE, MENTAL HEALTH, AND HEALING IN EAST ASIA. 3 points.**

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**EAAS UN3435 Chinese Revolution, Asian Revolution, World Revolution: Revolution and Radicalism in the Long Twentieth Century. 4.00 points.**

This course examines the Chinese Revolution as a global event, one that provided new possibilities for understanding the future not only of China, but Asia and the world. In doing so, it refuses any notion of the Chinese Revolution as a merely "Chinese" event and instead marks the ways in which diverse sets of activists and revolutionaries from across Asia not only contributed towards the formation of Chinese revolutionary politics but also respond on their own terms. The Chinese Revolution thereby emerges as a truly global event and one that transformed political imagination. The course focuses largely on the responses and trajectories of Asian revolutionaries, especially from Vietnam and Japan, whose intellectual and political paths intersected with those of Chinese activists. Students can expect to work through the diverse intellectual interventions of pan-Asian diasporic communities in Japan at the beginning of the twentieth century, read interwar proletarian fiction from Chinese and Japanese authors, compare Chinese and Vietnamese conceptualizations of "people's war" as an anti-colonial military strategy. They will emerge with a new understanding of the porousness and complexity of basic categories such as China, Asia and revolution.

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EAAS 39927 China in the Modern World. 3 points.
CC/GS/SEAS: Partial Fulfillment of Global Core Requirement

The rise of China has impacted world politics and economy in significant ways. How did it happen? This course introduces some unique angles of self-understanding as suggested by Chinese writers, intellectuals, and artists who have participated in the making of modern China and provided illuminating and critical analyses of their own culture, history, and the world. Readings cover a wide selection of modern Chinese fiction and poetry, autobiographical writing, photography, documentary film, artworks, and music with emphasis on the interplays of art/literature, history, and politics. Close attention is paid to the role of storytelling, the mediating powers of technology, new forms of visuality and sense experience, and the emergence of critical consciousness in response to global modernity. In the course of the semester, a number of contemporary Chinese artists, filmmakers, and writers are invited to answer students’ questions. This course draws on cross-disciplinary methods from art history, film studies, anthropology, and history in approaching texts and other works. The goal is to develop critical reading skills and gain in-depth understanding of modern China and its engagement with the modern world beyond the cold war rhetoric. Our topics of discussion include historical rupture, loss and melancholy, exile, freedom, migration, social bonding and identity, capitalism, nationalism, and the world revolution. All works are read in English translation.

EAAS 39990 Approaches to East Asian Studies. 4 points.
Enrollment is limited to EALAC and AMEC majors and concentrators only.

This course is intended to provide a focal point for undergraduate majors in East Asian Studies. It introduces students to the analysis of particular objects of East Asian historical, literary, and cultural studies from various disciplinary perspectives. The syllabus is composed of a series of modules, each centered around an object, accompanied by readings that introduce different ways of understanding its meaning.

EAAS 4226 Gender, Class and Real Estate in Urbanizing China. 4 points.

This is a seminar for advanced undergraduates and master's degree students, which explores the socioeconomic consequences of China’s development of a boom, urban residential real-estate market since the privatization of housing at the end of the 1990s. We will use the intersecting lenses of gender/sexuality, class, and race/ethnicity to analyze the dramatic new inequalities created in arguably the largest and fastest accumulation of residential-real estate wealth in history. We will examine topics such as how skyrocketing home prices and state-led urbanization have created winners and losers based on gender, sexuality, class, race/ethnicity and location (hukou), as China strives to transform from a predominantly rural population to one that is 60 percent urban by 2020. We explore the vastly divergent effects of urban real-estate development on Chinese citizens, from the most marginalized communities in remote regions of Tibet and Xinjiang to hyper-wealthy investors in Manhattan. Although this course has no formal prerequisites, it assumes some basic knowledge of Chinese history. If you have never taken a course on China before, please ask me for guidance on whether or not this class is suitable for you. The syllabus is preliminary and subject to change based on breaking news events and the needs of the class.

EAAS 4236 CHINA’S LONG 1980’s: INTERROGATING THE CULTURAL POLITICS OF REFORM AND OPENING. 4 points.

This course examines the experiences and legacies of China’s "long 1980s" (1978-1992), a time characterized by a state-led turn from central planning to a market approach to economic and social governance, an increasing integration of China into the world economy, and the emergence of a “cultural fever” characterized by artistic experiments at all levels of society.
RELI GU4307 BUDDHISM # DAOISM IN CHINA. 4.00 points.
Prerequisites: one course on Buddhism or Chinese religious traditions is recommended, but not required. In recent decades, the study of the so-called "Buddho-Daoism" has become a burgeoning field that breaks down the traditional boundary lines drawn between the two Chinese religious traditions. In this course we will read secondary scholarship in English that probes the complex relationships between Buddhism and Daoism in the past two millennia. Students are required not only to be aware of the tensions and complementarity between them, but to be alert to the nature of claims to either religious purity or mixing and the ways those claims were put forward under specific religio-historical circumstances. The course is organized thematically rather than chronologically. We will address topics on terminology, doctrine, cosmology, eschatology, soteriology, exorcism, scriptural productions, ritual performance, miracle tales and visual representations that arose in the interactions of the two religions, with particular attention paid to critiquing terms such as "influence," "encounter," "dialogue," "hybridity," "syncretism," and "repertoire." The course is designed for both advanced undergraduate and graduate students in the fields of East Asian religion, literature, history, art history, sociology and anthropology. One course on Buddhism or Chinese religious traditions is recommended, but not required, as background.

HIST GU4812 The People's Republic of China and the World. 4 points.
This seminar will examine the history of the People's Republic of China's relations, struggles, and interconnections with the wider world since its founding in 1949. Spanning the dramatic upheavals of revolution and the Cold War, the profitable transformations of "reform and opening," and China's reemergence as a global power, this course centers on the ways in which China's leaders have understood and interacted with the world outside their borders since 1949. It focuses primarily on: (1) diplomatic and security engagements, (2) international economic interactions, and (3) transnational intellectual and cultural exchanges. The seminar is designed to enable students to examine major themes in the history of socialism, development, and globalization; to discuss methods in the study of modern Chinese history and international and transnational history, and to develop a deeper historical understanding of China's rise at a moment when it is dramatically reshaping the world.

EAAS GU4840 China and the Politics of Desire. 4 points.
A recent American newspaper headline announced that China has become "the most materialistic country the world." Globally circulating narratives often interpret Chinese consumers' demand for commodities as an attempt to fill a void left by the absence of the Maoist state, traditional religious life, and Western-style democracy. But things aren't as simple as they appear. This course explores the intertwined questions of "Chinese" desire and the desire for China. Avoiding reductionist understandings of desire as either a universal natural human attribute or a particular Chinese cultural trait, we will track the production and management of desire within a complex global field. Drawing on ethnographies, films, short stories, and psychoanalytic and postcolonial theory, this course will explore the shifting figure of desire across the Maoist and post-Maoist eras by examining how academics, government officials, intellectuals, and artists have represented Chinese needs, wants and fantasies. From state leaders' attempts to improve the "quality" of the country's population to citizens' dreams of home ownership, from sexualized desire to hunger for food, drugs and other commodities, we will attend to the continuities and disjunctures of recent Chinese history by tracking how desire in China has been conceptualized and refracted through local and global encounters.

East Asian, Japan

ASCE UN1361 INTRO EAST ASIAN CIV. JPN. 4.00 points.
CC/GS/SEAS: Partial Fulfillment of Global Core Requirement

Prerequisites: NOTE: Students must register for a discussion section
ASCE UN1371
Prerequisites: NOTE: Students must register for a discussion section
ASCE UN1371 A survey of important events and individuals, prominent literary and artistic works, and recurring themes in the history of Japan, from prehistory to the 20th century

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AHIS UN2601 The Arts of Japan. 3 points.
Introduction to the painting, sculpture, and architecture of Japan from the Neolithic period through the present. Discussion focuses on key monuments within their historical and cultural contexts.

JPNS UN3401 JAPANESE POP CULTURE. 2 points.
This course examines various aspects of Japanese pop culture including but not limited to manga, anime, pop idols, and otaku (primary consumers of Japanese pop culture). The course will also discuss why Japanese pop culture is popular outside Japan such as the US and how it has been tailored to the local culture.

HSEA UN3871 Modern Japan: Images and Words. 3 points.
This course relies primarily on visual materials to familiarize students with the history of Japan from the beginning of the nineteenth century through the present. It follows a chronological order, introducing students to various realms of Japanese visual culture—from woodblock prints to film, anime, and manga—along with the historical contexts that they were shaped by, and in turn helped shape. Special attention will paid to the visual technologies of nation-building, war, and empire; to historical interactions between Japanese and Euro-American visual culture; to the operations of still versus moving images; and to the mass production of visual commodities for the global marketplace. Students who take the course will emerge not only with a better understanding of Japan's modern historical experience, but also with a more discerning eye for the ways that images convey meaning and offer access to the past.

EAAS GU4022 Japanese Buddhist Visual Culture. 3 points.
This course explores the principal modes, media, and contexts of visual culture in Japanese Buddhist history. Through the analysis of selected case studies, the course examines the modalities of perception, materiality, and reception that distinguish the form and function of visual media in Japanese Buddhist contexts. Students are expected to have completed preliminary coursework in relevant areas of East Asian history, religion, or art history.

EAAS GU4122 Japanese New Wave and Cinematic Modernism. 4 points.
This course will delve into an analytical reconsideration of postwar Japanese cinema specifically from the perspective of the Japanese New Wave. While we will aim to capture the exhilaration of the Japanese New Wave by closely analyzing existing studies on some of its key makers and their works, special attention will be given to what is left out of the category as it is conventionally understood, drawing on marginalized works and genres, such as educational and industrial films as well as pink films.

JPNS GU4519 Kan bun. 3 points.
Prerequisites: JPNS W4007 or the equivalent. Introduction to the fundamentals of reading Chinese-style Japanese and related forms, using literary and historical texts. CC GS EN CE GSAS

EAAS GU4810 WOMEN AND LITERARY CULTURE IN JAPAN. 4.00 points.
Japan has a long tradition of highly sophisticated vernacular literature (poetry, prose fiction, essays and poetic memoirs) by aristocratic court women, particularly from the tenth- and eleventh-century, including The Tale of Genji, often considered the world’s first psychological novel. Writings by women in the early period had a deep impact on subsequent cultural production, and these vernacular writings (as well as the figure of these early women writers) acquired a new, contested significance from the end of the nineteenth century as part of the process of modern nation-building. Gender became a major organizing category in constructing discourse on literature, literary language, and literary modernity, particularly with regard to the novel. This seminar engages in close readings and discussion of selected works from the eleventh-century to twentieth-century Japan with particular attention to the genealogy of women’s writings and changing representations of women, gender, and social relations. Issues include: genre, media, intertextuality and literary communities; body and sexuality; and in the modern period, the “woman question” and global feminisms as well as authorship and authority. All readings are in English. Original texts will be provided for those who can read in the original.

East Asian, Korea

EAAS UN3217 Korean Popular Cinema. 4 points.
This course surveys modern Korean culture and society through Korean popular cinema. Drawing from weekly screenings and readings on critical film and Korean studies, we will explore major topics and defining historical moments in modern Korean history post-1945.

EAAS GU4160 CULTURES IN COLONIAL KOR. 4 points.
This course examines the processes of colonization that played a central role in locating Korea in an integrated world in the first half of the twentieth century. We will analyze the ways in which the intersections among an array of contemporary global issues and concerns (to name a few: social Darwinism, migration, urban space, gender, sexuality, militarism, race, liberalism, socialism, capitalism) shaped the modern experience in Korea under Japanese rule (1910-1945). Our approach will be multidisciplinary. We will look, for example, at art, architecture, literature, film, philosophy, religion, and historiography. Throughout, we will pay special attention to the place of Korea and Koreans in the expanding Japanese empire and, more broadly, in the global colonial context. Class will be held as a discussion seminar based on close reading of primary-source documents and recent scholarship.
EARL GU4320 Buddhism and Korean Culture. 4 points.
Since Buddhism was introduced to Korea 1,600 years ago, the religion has had great impact on almost all aspects of the Korean society, making significant contributions to the distinct development of Korean culture. In this course, we will explore how Buddhism has influenced and interacted with various fields of Korean culture such as art, architecture, literature, philosophy, politics, religions, and popular culture. Buddhist scriptures, written in classical Chinese, with their colorful imaginations, have stimulated the development of Korean literature. Buddhist art, sculpture, and architecture have also catalyzed the Korean counterparts to bloom. The sophisticated philosophy and worldview of Buddhism, along with its diverse religious practices and rituals have added richness to the spiritual life of Korean people. Buddhism also attracted a significant number of followers, often playing important roles in politics. Throughout the course, we will not only investigate the influence of Buddhism on diverse aspects of Korean culture on their forms and at their depths, but also examine the interactions between Buddhism and other religions, as well as politics. Students will learn how Korean people have formed and reformed Korean culture through the medium of Buddhism.

EARL GU4322 Enlightenment or Salvation: Practices and Rituals of Korean Buddhism. 4 points.
In this course, we will explore basic doctrines and practices of Korean Buddhism. Since Buddhism was first introduced to Korea 1,600 years ago, it has attracted and inspired almost all classes of people in the peninsula with its diverse and sophisticated philosophy and rituals. Korean Buddhists not only transformed this imported tradition to meet their own religious needs, but also contributed to the development of pan-East Asian Buddhist traditions such as Huayan/ Hwao#m/ Kegon Buddhism. In this course, we will explore Hwao#m and So#n as well as Maitreya and Amita#bha worships and death rituals in Korea. In particular, we will examine how Korean Buddhists integrated Hwao#m and So#n traditions into a unified system; how they developed unique So#n theories of meditation; and how devotional/ worship practices interacted the indigenous traditions of Korea. Throughout the course, we will also pay careful attention to the close interactions between Korean and other East Asian Buddhist traditions.

East Asian, Tibet

TIBT UN1600 First Year Modern Colloquial Tibetan I. 5 points.
This is an introductory course and no previous knowledge is required. It focuses on developing basic abilities to speak as well as to read and write in modern Tibetan, Lhasa dialect. Students are also introduced to modern Tibetan studies through selected readings and guest lectures.

Fall 2021: TIBT UN1600

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TIBT UN3611 Third Year Modern Colloquial Tibetan I. 4 points.
For those whose knowledge is equivalent to a student who’s completed the Second Year course. The course develops students’ reading comprehension skills through reading selected modern Tibetan literature. Tibetan is used as the medium of instruction and interaction to develop oral fluency and proficiency.

Fall 2021: TIBT UN3611

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TIBT UN2710 ADVANCED LITERARY TIBETAN. 4 points.
Prerequisites: 2nd Year Classical Tibet II or equivalent with the permission of the instructor
This course focuses on helping students gain greater proficiency in reading Tibetan Buddhist philosophical and religious historical texts. Readings are selected primarily from Tibetan Buddhist philosophical texts (sutras) such as shes rab snying po, thu’u bkan grub mtha’ and other Tibetan canonical texts.

Fall 2021: TIBT UN2710

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EAAS GU4017 Ethnography and Representation in Tibet. 4.00 points.
This course introduces contemporary Tibetan society through the lens of anthropology and how various representations have produced different understandings of Tibet within China and beyond

EARL GU4312 Tibetan Sacred Space (in Comparative Context). 4 points.
CC/GS/SEAS: Partial Fulfillment of Global Core Requirement
Through interdisciplinary theoretical approaches (mostly in the fields of religion, anthropology, literature, and history), this course engages the genre of writing about sacred space in Tibetan Buddhist culture, addressing the micro (built environment) and macro (natural environment) levels of this important sphere of Tibetan literature. Through Tibetan pilgrimage accounts, place (monasteries, temples, etc) based guidebooks, geographically focused biographies, and pictorial representations of place, the class will consider questions about how place-writing overlaps with religious practice, politics, and history. For comparative purposes, we will read place based writing from Western and other Asian authors, for instance accounts of the guidebooks to and inscriptions at Christian churches, raising questions about the cultural relativity of what makes up sacred space.

EARL GU4410 TIBETAN MONASTIC INSTITUTIONS. 4 points.
Through interdisciplinary theoretical approaches (mostly in the fields of religion, anthropology, and history), this course examines THE key institution in Tibetan culture, namely monasteries. We will address the monastery from many different angles, from the physical infrastructure and soteriological justification to its governing documents as well as economic and educational roles.
**East Asian, Vietnam**

**ASCE UN1367 Introduction to East Asian Civilizations: Vietnam. 4 points.**

CC/GS/SEAS: Partial Fulfillment of Global Core Requirement

Corequisites: ASCE UN1377

This course provides a survey of Vietnamese civilization from prehistoric origins to the French colonization in the 19th century, with special emphasis on the rise and development of independent kingship over the 2nd millennium CE. We begin by exploring ethnohistoric diversity of the Red River plain over the first millennium BCE, culminating in the material bronze culture known as the Dong Son. We then turn towards the introduction of high sinic culture, and the region’s long membership within successive Chinese empires. We pay special attention to the rise of an independent state out of the crumbling Tang Dynasty, and the specific nation-building effects of war with the Mongols and the Ming Dynasty, in the 14th and 15th centuries respectively. Our class ends with the French colonization of the region, and the dramatic cultural and intellectual transformations that were triggered as a result. Our course will interrogate Vietnamese culture as a protean object, one that is defined and redefined at virtually every level, throughout a history marked by foreign interest, influence, and invasion.

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**South Asian**

**ASCM UN2357 Introduction to Indian Civilization. 4 points.**

CC/GS/SEAS: Partial Fulfillment of Global Core Requirement

Introduction to Indian civilization with attention to both its unity and its diversity across the Indian subcontinent. Consideration of its origins, formative development, fundamental social institutions, religious thought and practice (Vedic, Buddhist, Jain, Hindu, Muslim, and Sikh), literary and artistic achievements, and modern challenges. Discussion section is required.

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**MDES UN2641 Cinemas of India. 3 points.**

This course offers an expansive journey through the forms, pleasures, and meanings of Indian cinema. It explores the plural beginnings of popular film; the many competing cinemas produced across India; the diverse protagonists (from vamps to vigilantes) that populate the popular film; the many competing cinemas produced across India; and meanings of Indian cinema. It explores the plural beginnings of Indian cinema, including Diamond Queen (1940), Awaara (1951), Deewar (1975), Roja (1992), Mahanagar (1963), and Bandit Queen (1994). As we voyage with the dynamic, shifting codes and priorities of India’s fiction filmmaking, we also shadow the emergence of the Indian nation and contestations of its coherence.

**AHUM UN2901 Masterpieces of Indian Art and Architecture. 4 points.**

CC/GS/SEAS: Partial Fulfillment of Global Core Requirement

Introduction to 2000 years of art on the Indian subcontinent. The course covers the early art of Buddhism, rock-cut architecture of the Buddhists and Hindus, the development of the Hindu temple, Mughal and Rajput painting and architecture, art of the colonial period, and the emergence of the Modern.

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**ASRL 3115 WHY DO BAD THINGS HAPPEN TO GOOD PEOPLE?. 4.00 points.**

This course is an introduction to the field of inquiry called The Problem of Evil, or Theodicy – that is, the investigation of God in the face of evil and suffering in the world. How do we justify God? How do we reconcile disaster, pain, and suffering with an all-good, all-knowing, all-compassionate God? This question arises in all religious traditions, but here we will study only four: the Jewish, Christian, Muslim, and Hindu traditions, each of which proposes its own array of answers. Our emphasis will be on primary texts from each tradition, with introductory and interpretive secondary sources brought in as supplementary. These primary sources will be discussed in class, but especially in required section meetings. A sub-theme of the course is the "pastoral" dimension of answers to the Problem of Evil: to what extent are the answers we study comforting? This course has been created with the many crises presently afflicting our world – COVID-19, climate change, and the injustice of racism, to name a few – in mind.

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**RELI 3321 Religion and Climate Crisis: India. 4 points.**

Connections between dramatic climate assaults and religious practices and perspectives, taking Hindu India as an example: glaciers and floods, extreme weather, overpopulation, air and water pollution, deforestation. Hindu contexts, causes, and responses.

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**ASST GU4600 JUDAISM & CHRISTIANITY S.ASIA. 4.00 points.**

Study of a single deity in the Hindu pantheon as illuminated in art, music, dance, drama, theological treatises, patterns of ritual, and texts both classic and modern. Special attention to Krishna’s consort Radha, to Krishna’s reception in the West, and to his portrayal on Indian television.

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**Middle Eastern**

**HIST UN1002 Ancient History of Mesopotamia and Asia Minor. 4 points.**
A survey of the political and cultural history of Mesopotamia, Anatolia, and Iran from prehistory to the disappearance of the cuneiform documentation, with special emphasis on Mesopotamia. Groups(s): A

**AHUM UN1399 COLLOQUIUM ON MAJOR TEXTS. 4.00 points.**
CC/GS/SEAS: Partial Fulfillment of Global Core Requirement
Readings in translation and discussion of texts of Middle Eastern and Indian origin. Readings may include the Quran, Islamic philosophy, Sufi poetry, the Upanishads, Buddhist sutras, the Bhagavad Gita, Indian epics and drama, and Gandhis Autobiography

### Spring 2021: AHUM UN1399

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### Fall 2021: AHUM UN1399

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<td>Wael Hallaq</td>
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**MDES UN2000 Ethnicity, Race, Identity in the Pre-Modern Middle East . 4 points.**
This seminar investigates the concepts of ethnicity, race, and identity, in both theory and practice, through a comparative survey of several case studies from the Pre-Modern history of the Middle East.

The course focuses on symbols of identity and difference, interpreting them through a variety of analytical tools, and evaluating the utility of each as part of an ongoing exploration of the subject. The survey considers theories of ethnicity and race, as well as their critics, and includes cases from the Ancient World (c. 1000 BCE) through the Old Regime (c. 1800 CE).

Students in this course will gain a familiarity with major theories of social difference and alterity, and utilize them to interpret and analyze controversial debates about social politics and identity from the history of the Middle East, including ancient ethnicity, historical racism, Arab identity, pluralism in the Islamic Empire, and slavery, among others. In addition, students will spend much of the semester developing a specialized case study of their own on a historical community of interest. All of the case studies will be presented in a showcase at the end of the semester.

All assigned readings for the course will be in English. Primary sources will be provided in translation.

The course meets once a week and sessions are two hours long.

### Spring 2021: MDES UN2000

<table>
<thead>
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<th>Course Number</th>
<th>Section/Call Number</th>
<th>Times/Location</th>
<th>Instructor</th>
<th>Points</th>
<th>Enrollment</th>
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<tr>
<td>MDES 2000</td>
<td>001/00634</td>
<td>W 3:30pm - 5:20pm Room TBA</td>
<td>Nathanael Shelley</td>
<td>4</td>
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**ASCM UN2003 Introduction to Islamic Civilization. 4 points.**
CC/GS/SEAS: Partial Fulfillment of Global Core Requirement
Lecture and recitation. Islamic civilization and its characteristic intellectual, political, social, and cultural traditions up through 1800. Note: Students must register for a discussion section, ASCM UN2113.

### Fall 2021: ASCM UN2003

<table>
<thead>
<tr>
<th>Course Number</th>
<th>Section/Call Number</th>
<th>Times/Location</th>
<th>Instructor</th>
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<td>001/00498</td>
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<td>Elaine van Dalen</td>
<td>4</td>
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</table>
ASCM UN2008 CONTEMP ISLAMIC CIVILIZATION. 4.00 points.
CC/GS/SEAS: Partial Fulfillment of Global Core Requirement

Lecture and recitation. No previous study of Islam is required. The early modern, colonial, and post-colonial Islamic world studied through historical case studies, translated texts, and recent anthropological research. Topics include Sufism and society, political ideologies, colonialism, religious transformations, poetry, literature, gender, and sexuality

Spring 2021: ASCM UN2008

<table>
<thead>
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<th>Course Number</th>
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<th>Times/Location</th>
<th>Instructor</th>
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<td>T Th 11:40am - 12:55pm Online Only</td>
<td>Matthew Keegan</td>
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RELI UN2305 Islam. 4 points.
CC/GS/SEAS: Partial Fulfillment of Global Core Requirement

An introduction to the Islamic religion in its premodern and modern manifestations. The first half of the course concentrates on “classical” Islam, beginning with the life of the Prophet, and extending to ritual, jurisprudence, theology, and mysticism. The second half examines how Muslims have articulated Islam in light of colonization and the rise of a secular modernity. The course ends with a discussion of American and European Muslim attempts at carving out distinct spheres of identity in the larger global Muslim community.

RELI UN2306 Intro to Judaism. 3 points.
A historical overview of Jewish belief and practice as these have crystallized and changed over the centuries. Special attention to ritual and worship, the forms of religious literature, central concepts, religious leadership and institutions, Israel among the nations.

Fall 2021: RELI UN2306

<table>
<thead>
<tr>
<th>Course Number</th>
<th>Section/Call Number</th>
<th>Times/Location</th>
<th>Instructor</th>
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<tr>
<td>RELI 2306</td>
<td>001/00633</td>
<td>T Th 10:10am - 11:25am</td>
<td>Beth Berkowitz</td>
<td>3</td>
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</table>

MDES UN2399 ANCIENT NEAR EASTERN LITERATURE. 4 points.
This colloquium is a course on many influential texts of literature from Ancient Near Eastern cultures, including Sumerian, Egyptian, Babylonian, Assyrian, Hittite, Canaanite, and others. The emphasis is on investigating the literary traditions of each culture – the subject matter, form, methods, and symbolism— that distinguish them from one another and from later traditions of the Middle East. The course is not a “civilization” course, nor is it a history class, although elements of culture and history will be mentioned as necessary. The course is intended to provide a facility with, and an awareness of, the content and context of ancient works of literature in translation from the Ancient Middle East. Students in this course will gain a familiarity with the major cultures of the Ancient Middle East, the best known and most remarked upon stories, and the legacy of those works on some later traditions. The course is organized thematically in order to facilitate comparison to the materials in similar courses at Barnard and Columbia. The approach will be immediately familiar to students who have previously taken Asian Humanities (AMEC) or Literature-Humanities (Core), but the course does not require any previous experience with literature or the Ancient Near East and is open to everyone. All assigned readings for the course will be in English. The course meets once a week and sessions are two hours long.

HIST UN2611 Jews and Judaism in Antiquity. 4 points.
Prerequisites: Students must also enroll in required discussion section. 

Field(s): ANC

HIST UN2719 History of the Modern Middle East. 4 points.
BC: Fulfillment of General Education Requirement: Historical Studies (HIS)., BC: Fulfillment of General Education Requirement: Cultures in Comparison (CUL)., CC/GS/SEAS: Partial Fulfillment of Global Core Requirement
Graduate students must register for HIST G6998 version of this course.

This course will cover the history of the Middle East from the 18th century until the present, examining the region ranging from Morocco to Iran and including the Ottoman Empire. It will focus on transformations in the states of the region, external intervention, and the emergence of modern nation-states, as well as aspects of social, economic, cultural and intellectual history of the region. Field(s): ME

Fall 2021: HIST UN2719

<table>
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<tr>
<th>Course Number</th>
<th>Section/Call Number</th>
<th>Times/Location</th>
<th>Instructor</th>
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<tr>
<td>HIST 2719</td>
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<td>T Th 8:40am - 9:55am</td>
<td>Rashid Khalidi</td>
<td>4</td>
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MDES UN3003 Babylon-Baghdad: An Urban History. 4 points.
This seminar investigates the metropolitan site of Babylon-Baghdad as the focal center and built environment at the center of 4000 years of social history. Through a consideration of the historical and archaeological sources available, the course proceeds chronologically and surveys the urban history of the site from its ancient origins, c. 2000 BCE, all the way to the present day. The survey explores how the communities residing in the city shaped, and were shaped by, the city.

Students in this course will gain a familiarity with the major periods of Middle Eastern History — Ancient, Islamic, and Modern — and a detailed awareness of the metropolitan region of Babylon-Baghdad. In addition to the historical survey and engagement with primary sources and theoretical works, students will develop a research paper on a specialized topic of interest associated with the city. This investigation requires a synthesis of the ideas discussed in class, and presents an opportunity to investigate a specific feature or characteristic of the city in detail.

All assigned readings for the course will be in English. Primary sources will be provided in translation.

The course assumes that you have taken at least one introductory course on either the Ancient Near East or the Islamic Middle East to use as a foundation for further development. Students without a background in the Middle East may take the course if they are willing to do a little preparatory reading.

The course meets once a week and sessions are two hours long.

Fall 2021: MDES UN3003

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<th>Course Number</th>
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<td>4</td>
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CPLT BC3551 The Arabian Nights and Its Influences. 4 points.
Prerequisites: Completion of one college-level literature course.
Permission of instructor.
This course examines the enduring power of The Arabian Nights and some of the wide range of literary authors, genres and variations that it has influenced. The focus is, therefore, on this marvelous work—one of the earliest examples of the short story and the novel—but also on a selection of classical and contemporary works of fiction from around the world that have been informed by it. In this regard, this is a class interested in literary influence, reciprocity and exchange across time and languages.

CPLT BC3552 The Arabic Novel. 4.00 points.
The novel in Arabic literature has often been the place where every attempt to look within ends up involving the need to contend with or measure the self against the European, the dominant culture. This took various forms. From early moments of easy-going and confident cosmopolitan travellers, such as Ahmad Faris al-Shidyaq, to later author, such as TayebSalih, mapping the existential fault lines between west and east. For this reason, and as well as being a modern phenomenon, the Arabic novel has also been a tool for translation, for bridging gaps and exposing what al-Shidyaq—the man credited with being the father of the modern Arabic novel, and himself a great translator—called ‘disjunction’. We will begin with his satirical, deeply inventive and erudite novel, published in 1855, Leg Over Leg. It is a book with an insatiable appetite for definitions and comparisons, with Words that had been lost or fell out of use (the author had an abiding interest in dictionaries that anticipates Jorge Louis Borges) and with locating and often subverting moments of connection and disconnection. We will then follow along a trajectory to the present, where we will read, in English translation, novels written in Arabic, from Egypt, Syria, Sudan, Morroco and Palestine. We will read them chronologically, starting with Leg Over Leg (1855) and finishing with Minor Detail, a novel that was only published last year. Obviously, this does not claim to be a comprehensive survey; for that we would need several years and even then, we would fall short. Instead, the hope is that it will be a thrilling journey through some of the most fascinating fiction ever written. Obviously, this does not claim to be a comprehensive survey; for that we would need several years and even then, we would fall short. Instead, the hope is that it will be a thrilling journey through some of the most fascinating fiction ever written.

MDES UN3960 HONORS THESIS SEMINAR PART 1. 1.00 point.
Prerequisites: minimum GPA of 3.5 in MESAAS courses. The MESAAS honors seminar offers students the opportunity to undertake a sustained research project under close faculty supervision. The DUS advises on general issues of project design, format, approach, general research methodologies, and timetable. In addition, students work with an individual advisor who has expertise in the area of the thesis and can advise on the specifics of method and content. The thesis will be jointly evaluated by the adviser, the DUS, and the honors thesis TA. The DUS will lead students through a variety of exercises that are directly geared to facilitating the thesis. Students build their research, interpretive, and writing skills; discuss methodological approaches; write an annotated bibliography; learn to give constructive feedback to peers and respond to feedback effectively. The final product is a polished research paper in the range of 40-60 pages. Please note: This is a one-year course that begins in the fall semester (1 point) and continues through the spring semester (3 points). Only students who have completed both semesters will receive the full 4 points of credit.

CLME UN3928 Arabic Prison Writing. 3 points.
CC/GS/SEAS: Partial Fulfillment of Global Core Requirement
This course studies the genealogy of the prison in Arab culture as manifested in memoirs, narratives, and poems. These cut across a vast temporal and spatial swath, covering selections from the Quran, Sufi narratives from al-Hallaj oeuvre, poetry by prisoners of war: classical, medieval, and modern. It also studies modern narratives by women prisoners and political prisoners, and narratives that engage with these issues. Arabic prison writing is studied against other genealogies of this prism, especially in the West, to map out the birth of prison, its institutionalization, mechanism, and role. All readings for the course are in English translations.

MDES UN3923 Central Questions in Islamic Law. 3 points.
Through detailed discussions of certain landmarks in Islamic legal history (e.g., origins; early formation; sources of law; intellectual make-up; the workings of court; legal change; women in the law; legal effects of colonialism; modernity and legal reform, etc.), the course aims at providing an introductory but integrated view of Islamic law, a definition, so to speak, of what it was/is. Please note, this course must be taken for a letter grade.
CLME GU4241 Sufism: Primary Texts and Contexts. 4 points.
CC/GS/SEAS: Partial Fulfillment of Global Core Requirement

This course studies Sufism as it has emerged, developed, and assumed its presence in Sufi autobiographies and religious and literary writings. The Sufi Path is traced in these writings that include poems like ibn al-Farid’s Poem of the Way. Sufi States and Stations are analyzed to understand this Path that reaches its culmination in an ecstatic sense of Oneness. Sufism is also a social and political phenomenon that unsettles formal theologies and involves Sufis in controversies that often end with their imprisonment and death.

MDES GU4259 War Narrative: The Arab World. 4 points.
CC/GS/SEAS: Partial Fulfillment of Global Core Requirement

This course works along a number of axial structures that aim to let texts voice their informing theoretical, political, and poetic strategies. It draws on war narratives in other parts of the world, especially Vietnam, insofar as these find their way into Arabic writing. A poetics of prose gives these narratives the power of literary production that makes them more readable, appealing, and provocative than ordinary journalistic reporting.

Through close readings of a number of Arabic war novels and some long narrative poems, this course proposes to address war in its varieties not only as liberation movements in Algeria and Palestine, but also as an engagement with invasions, as in Iraqi narratives of war, or as conflict as was the case between Iran and Iraq, 1980-1988, as proxy wars in other parts of the region, or ‘civil’ wars generated and perpetuated by big powers. Although writers are no longer the leaders of thought as in the first half of the 20th century, they resume different roles of exposition, documentation, reinstatement of identities, and geographical and topographical orientation. Narrators and protagonists are not spectators but implicated individuals whose voices give vent to dreams, desires, intimations, and expectations. They are not utterly passive, however. Behind bewilderment and turbulence, there is a will to expose atrocity and brutality. Writing is an effort to regain humanity in an inhuman situation.

The course is planned under thematic and theoretical divisions: one that takes writing as a deliberate exposure of the censored and repressed; another as a counter shock and awe strategy [implemented under this name in the wars on Iraq] whereby brutalities are laid bare; and a third that claims reporting in order to explore its limits and complicity. On the geographical level, it takes Algeria, Palestine as locations for liberation movements; Iraq as a site of death; Egypt as the space for statist duplicity and camouflage; and Lebanon as an initial stage for a deliberate exercise in a seemingly civil war.

A number of films will be shown as part of students’ presentations.

RELI GU4322 Exploring the Sharia: Topics in Islamic Law. 4 points.
CC/GS/SEAS: Partial Fulfillment of Global Core Requirement

The platform of every modern Islamist political party calls for the implementation of the sharia. This term is invariably (and incorrectly) interpreted as an unchanging legal code dating back to 7th century Arabia. In reality, Islamic law is an organic and constantly evolving human project aimed at ascertaining God’s will in a given historical and cultural context. This course offers a detailed and nuanced look at the Islamic legal methodology and its evolution over the last 1400 years. The first part of the semester is dedicated to classical Islamic jurisprudence, concentrating on the manner in which jurists used the Qur’an, the Sunna (the model of the Prophet), and rationality to articulate a coherent legal system. The second part of the course focuses on those areas of the law that engender passionate debate and controversy in the contemporary world. Specifically, we examine the discourse surrounding Islamic family (medical ethics, marriage, divorce, women’s rights) and criminal (capital punishment, apostasy, suicide/martyrdom) law. The course concludes by discussing the legal implications of Muslims living as minorities in non-Islamic countries and the effects of modernity on the foundations of Islamic jurisprudence.

MDES GU4629 Transregional. 4.00 points.
History, Politics, Literature, Society – all these are studied as within national, or, at best, regional frames. What other scales and approaches might be appropriate to the study of particular phenomena or categories in the past, as well as some of the challenges of the present? This course introduces advanced undergraduates and graduate students to transregional studies. We explore topics, approaches, methods, problems, and disciplines through which we can cross the regions, particularly the regions of MESAAS. Case studies will consider thinking through and with oceanic studies, circulation, diaspora, shared hermeneutical traditions, lingua francas and their stories (world literatures?), and connected histories to rethink concepts of societies, collective affiliations, cosmopolitanism, and world history. Undergraduates must have taken at least one of the following: Intro to Islamic Civ (UN 2003), Intro to Indian Civ (UN 2357), African Before Colonialism (UN 2915), Societies and Cultures across the Indian Ocean (UN 3445), or some equivalent (check with me)

MDES GU4718 Persian Poetry (In Translation). 4 points.
The purpose of this seminar is to introduce students to the long history and multiple genres of Persian poetry. The seminar will begin with the classical period and come down to the contemporary periods. The geographical span of the course extends from Central Asia to the Indian subcontinent to Iran.
HIST GU4743 MANUSCRIPTS OF THE MUSLIM WORLD. 4.00 points.  
Prerequisites: Knowledge of a relevant research language (Arabic, Persian, or Ottoman Turkish) is required to be able to work on a particular manuscript to be chosen by the student. Students who lack the necessary skills of any of these languages but are interested in pre-modern book culture are still encouraged to contact the course instructor. This course is designed to provide the foundations for exploring the rich and fascinating history of Islamic manuscripts from the 9th through the 19th century. Its structure is shaped mainly by thematic considerations in a notable chronological fashion. The meetings amount to a series of "cuts" through the topic and cover themes such as the paper revolution, authorship, scribal culture, technologies of book production, readers and their notes, libraries and book collections, or textual as well as extra-textual components of manuscripts. Over the semester, we will study key material, textual, and visual elements of Islamic book culture spanning many centuries and continents, and visit major historiographical questions on the millennium-long history of Islamic manuscript tradition before the widespread adoption of print technology.

Asian Civilizations

ASCE UN1359 Introduction to East Asian Civilizations: China. 4 points.  
CC/GS/SEAS: Partial Fulfillment of Global Core Requirement  
Prerequisites: NOTE: Students must register for a discussion section, ASCE UN1360  
The evolution of Chinese civilization from ancient times to the 20th century, with emphasis on characteristic institutions and traditions.

ASCE UN1365 Introduction to East Asian Civilizations: Tibet. 4 points.  
CC/GS/SEAS: Partial Fulfillment of Global Core Requirement  
Corequisites: ASCE UN1377  
This course seeks to introduce the sweep of Tibetan civilization and its history from its earliest recorded origins to the present. The course examines what civilizational forces shaped Tibet, especially the contributions of Indian Buddhism, sciences and literature, but also Chinese statecraft and sciences. Alongside the chronological history of Tibet, we will explore aspects of social life and culture.

ASCE UN1367 Introduction to East Asian Civilizations: Vietnam. 4 points.  
CC/GS/SEAS: Partial Fulfillment of Global Core Requirement  
Corequisites: ASCE UN1377  
This course provides a survey of Vietnamese civilization from prehistoric origins to the French colonization in the 19th century, with special emphasis on the rise and development of independent kingship over the 2nd millennium CE. We begin by exploring ethnolinguistic diversity of the Red River plain over the first millennium BCE, culminating in the material bronze culture known as the Dong Son. We then turn towards the introduction of high sinitic culture, and the region’s long membership within successive Chinese empires. We pay special attention to the rise of an independent state out of the crumbling Tang Dynasty, and the specific nation-building effects of war with the Mongols and the Ming Dynasty, in the 14th and 15th centuries respectively. Our class ends with the French colonization of the region, and the dramatic cultural and intellectual transformations that were triggered as a result. Our course will interrogate Vietnamese culture as a protean object, one that is defined and redefined at virtually every level, throughout a history marked by foreign interest, influence, and invasion.

ASCM UN2003 Introduction to Islamic Civilization. 4 points.  
CC/GS/SEAS: Partial Fulfillment of Global Core Requirement  
Lecture and recitation. Islamic civilization and its characteristic intellectual, political, social, and cultural traditions up through 1800. Note: Students must register for a discussion section, ASCM UN2113.
As well as historical criticism, archaeological and art historical theories, studied in conjunction with readings from ancient texts (in translation), history in the ancient Near East and Egypt. Public monuments will be commemorative genre, and the related concepts of time, memory and history in the ancient Near East and Egypt. Public monuments will be studied in conjunction with readings from ancient texts (in translation), as well as historical criticism, archaeological and art historical theories.

**ASCM UN2357 Introduction to Indian Civilization. 4 points.**
CC/GS/SEAS: Partial Fulfillment of Global Core Requirement

Introduction to Indian civilization with attention to both its unity and its diversity across the Indian subcontinent. Consideration of its origins, formative development, fundamental social institutions, religious thought and practice (Vedic, Buddhist, Jain, Hindu, Muslim, and Sikh), literary and artistic achievements, and modern challenges. Discussion section is required.

<table>
<thead>
<tr>
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<th>Course Number</th>
<th>Section/Call Number</th>
<th>Times/Location</th>
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<td>Rachel McDermott</td>
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**Asian Art Humanities**

**AHUM UN2604 Art In China, Japan, and Korea. 3 points.**
CC/GS/SEAS: Partial Fulfillment of Global Core Requirement

Introduces distinctive aesthetic traditions of China, Japan, and Korea—their similarities and differences—through an examination of the visual significance of selected works of painting, sculpture, architecture, and other arts in relation to the history, culture, and religions of East Asia.

<table>
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<th>Course Number</th>
<th>Section/Call Number</th>
<th>Times/Location</th>
<th>Instructor</th>
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<td>001/16858</td>
<td>M W 4:10pm - 5:25pm Online Only</td>
<td>Xu Tingting</td>
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<td>002/16713</td>
<td>T Th 10:10am - 11:25am Online Only</td>
<td>Naomi Kuomiya</td>
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<tr>
<td>AHUM 2604</td>
<td>003/16714</td>
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<td>Jeewon Kim</td>
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<td>AHUM 2604</td>
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<td>M W 8:40am - 9:55am Online Only</td>
<td>Chen Jiang</td>
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<td>AHUM 2604</td>
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<td>Xu Tingting</td>
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</table>

**AHUM UN2901 Masterpieces of Indian Art and Architecture. 4 points.**
CC/GS/SEAS: Partial Fulfillment of Global Core Requirement

Introduction to 2000 years of art on the Indian subcontinent. The course covers the early art of Buddhism, rock-cut architecture of the Buddhists and Hindus, the development of the Hindu temple, Mughal and Rajput painting and architecture, art of the colonial period, and the emergence of the Modern.

<table>
<thead>
<tr>
<th>Spring 2021: AHUM UN2901</th>
<th>Course Number</th>
<th>Section/Call Number</th>
<th>Times/Location</th>
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<tr>
<td>AHUM 2901</td>
<td>001/17486</td>
<td>M W 10:10am - 11:25am Online Only</td>
<td>Seher Agarwala</td>
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**AHIS UN3101 The Public Monument in the Ancient Near East. 4 points.**

This seminar will focus on the invention of the public monument as a commemorative genre, and the related concepts of time, memory and history in the ancient Near East and Egypt. Public monuments will be studied in conjunction with readings from ancient texts (in translation), as well as historical criticism, archaeological and art historical theories.

**AHIS 3503 Contemporary Arts of Africa. 4 points.**

This course takes up a question posed by Terry Smith and applies it to Africa: “Who gets to say what counts as contemporary art?” It will investigate the impact of modernity, modernism, and increasing globalism on artistic practices with a special focus on three of the major centers for contemporary art in sub-Saharan Africa: Senegal, South Africa, Nigeria.

Some of the topics covered will be: the emergence of new media (such as photography or cinema), the creation of “national” cultures, experiments in Pan-Africanism, diasporic consciousness, and the rise of curators as international culture-brokers. The course will examine the enthusiastic embrace by African artists of the biennial platform as a site for the production of contemporary art. What differential impact has French vs. British colonialism left on the arts? How are contemporary artists responding to calls for restitution on African cultural heritage?

**AHIS UN3611 Korean Art in the Age of Global Encounters. 4 points.**

This seminar explores the artistic developments in Korea with a focus on its encounter with the arts of China, Japan, and Europe from the fifteenth century to the present. Each class examines case studies of the works of a particular artist—to examine the way in which Korean artists developed their distinctive style and established the aesthetic values in response to specific historical junctures. There will be two field trips to the Metropolitan Museum of Art and the Brooklyn Museum.

**Asian Humanities**

**AHUM UN1399 COLLOQUIUM ON MAJOR TEXTS. 4.00 points.**
CC/GS/SEAS: Partial Fulfillment of Global Core Requirement

Readings in translation and discussion of texts of Middle Eastern and Indian origin. Readings may include the Quran, Islamic philosophy, Sufi poetry, the Upanishads, Buddhist sutras, the Bhagavad Gita, Indian epics and drama, and Gandhis Autobiography.

<table>
<thead>
<tr>
<th>Spring 2021: AHUM UN1399</th>
<th>Course Number</th>
<th>Section/Call Number</th>
<th>Times/Location</th>
<th>Instructor</th>
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<td>Nathanael Shelley</td>
<td>4.00</td>
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<tr>
<td>Fall 2021: AHUM UN1399</td>
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<td>Times/Location</td>
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<td>Matthew Keegan</td>
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<td>Nathanael Shelley</td>
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<td>003/10511</td>
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<td>Wael Hallaq</td>
<td>4.00</td>
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**AHUM UN2604 Art in China, Japan, and Korea. 3 points.**
CC/GS/SEAS: Partial Fulfillment of Global Core Requirement

Introduces distinctive aesthetic traditions of China, Japan, and Korea—their similarities and differences—through an examination of the visual significance of selected works of painting, sculpture, architecture, and other arts in relation to the history, culture, and religions of East Asia.

**Spring 2021: AHUM UN2604**

<table>
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<td>AHUM 2604</td>
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<td>Naomi</td>
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<tr>
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<td>Jeewon Kim</td>
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<td>AHUM 2604</td>
<td>004/16715</td>
<td>M W 8:40am - 9:55am Online Only</td>
<td>Chen Jiang</td>
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<td>Xu Tingting</td>
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**AHUM UN2901 Masterpieces of Indian Art and Architecture. 4 points.**
CC/GS/SEAS: Partial Fulfillment of Global Core Requirement

Introduction to 2000 years of art on the Indian subcontinent. The course covers the early art of Buddhism, rock-cut architecture of the Buddhists and Hindus, the development of the Hindu temple, Mughal and Rajput painting and architecture, art of the colonial period, and the emergence of the Modern.

**Spring 2021: AHUM UN2901**

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<td>Seher Agarwala</td>
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**Asian Music Humanities**

**AHMM UN3321 Introduction To the Musics of India and West Asia. 3 points.**
CC/GS/SEAS: Partial Fulfillment of Global Core Requirement

A topical approach to the concepts and practices of music in relation to other arts in the development of Asian civilizations.

**Fall 2021: AHMM UN3321**

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<td>M W 6:10pm - 7:25pm 620 Dodge Building</td>
<td>Alessandra Ciucci</td>
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**African History**

**HIST UN2438 POLITICAL HISTORY OF CONTEMPORARY AFRICA. 4 points.**

This course offers a survey of the political history of contemporary Africa, with a focus on the states and societies south of the Sahara. The emphasis is on struggle and conflict—extending to war—and peace.

**HIST BC2440 Intro to African American History. 3 points.**


**Fall 2021: HIST BC2440**

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<td>Celia Naylor</td>
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</table>
HSME UN2915 Africa Before Colonialism: From Prehistory to the Birth of the Atlantic World. 4 points.
This course is an interdisciplinary exploration of the precolonial history of the African continent. It investigates in-depth the political, social, cultural, and economic developments of different Africa communities, covering various regions and periods, from prehistory to the formation of the Indian Ocean and Atlantic worlds. Its focus is the intersection of politics, economics, culture, and society. Using world history and Africa's location in the production of history as key analytical frames, it pays special attention to social, political, and cultural changes that shaped the various individual and collective experiences of African peoples and states and the historical discourses associated to them.

HSME UN2916 AFRICA BEFORE COLONIALISM: DISCUSSION SECTION. 0 points.
Not offered during 2021-22 academic year.
Discussion sections for HSME UN2915, Africa Before Colonialism: From Prehistory to the Birth of the Atlantic World.

AHIS UN3503 Contemporary Arts of Africa. 4 points.
This course takes up a question posed by Terry Smith and applies it to Africa: "Who gets to say what counts as contemporary art?" It will investigate the impact of modernity, modernism, and increasing globalism on artistic practices with a special focus on three of the major centers for contemporary art in sub-Saharan Africa: Senegal, South Africa, Nigeria.

Some of the topics covered will be: the emergence of new media (such as photography or cinema), the creation of "national" cultures, experiments in Pan-Africanism, diasporic consciousness, and the rise of curators as international culture-brokers. The course will examine the enthusiastic embrace by African artists of the biennial platform as a site for the production of contemporary art. What differential impact has French vs. British colonialism left on the arts? How are contemporary artists responding to calls for restitution on African cultural heritage?

HIST BC3776 Mapping the Ekopolitan Project: A Spatial Approach to Pan-African Circulations. 4 points.
*In this course, we will be studying African migrations to Africa, and within the continent, in the 19th and 20th centuries. We will be reading scholarly works on spatial history, African migrations, and ‘Back-to-Africa' movements.

*We will also be analyzing primary sources on African migrations, which shall form the bases of a series of digital scholarship workshops. These workshops will cover mapping with ArcGIS, translating qualitative knowledge into quantitative data, and effective digital storytelling.

HIST BC3788 GENDER, SEXUALITY, POWER, AFRICA. 4.00 points.
This course deals with the scholarship on gender and sexuality in African history. The central themes of the course will be changes and continuities in gender performance and the politics of gender and sexual difference within African societies, the social, political, and economic processes that have influenced gender and sexual identities, and the connections between gender, sexuality, inequality, and activism at local, national, continental, and global scales.

RELI GU4207 Religion and the Afro-Native Experience. 4 points.
African Americans and Native Americans have a shared history of racial oppression in America. However, the prevailing lenses through which scholars understand settler colonialism, religion, and black and indigenous histories focus overwhelmingly on the dynamics between Europeans and these respective groups. How might our understanding of these subjects change when viewed from a different point of departure, if we center the history of entanglements between black and native lives? How does religion structure the overlapping experiences of Afro-Native peoples in North America?

From political movements in Minneapolis, Oakland, and New York City to enslavement from the Cotton Belt to the Rio Grande, this class will explore how Africans, Native Americans, and their descendants adapted to shifting contexts of race and religion in America. The course will proceed thematically by examining experiences of war, dislocation, survival, and diaspora.

RELI GU4213 Islam and the Secular: Rethinking Concepts of Religion in North-Western Africa and the Middle East. 4.00 points.
The class offers a critical discussion of the conceptual apparatus of the anthropology of Islam and secularism and of the ways in which it shapes recent interventions in history and theory but also in Islamic studies with a particular focus on North-Western Africa and the Middle East. The questions that will be examined during the class read as follows: 1. What is Islam: a religion or a cultural formation, a discursive tradition or a way of life? How is one to construct a definition of Islam beyond orientalist legacies? Can one define Islam anthropologically outside the tradition itself? 2. How did French and British Empires transform or destroyed Islamic institutions while governing Muslims in the Middle East and North-West Africa? Are these colonial technologies Christian or secular and is there a significant difference between Christian slavery and secular colonialism? To what extent is secularism reducible to an imperial ideology or to Christianity itself? 3. How did Muslims respond to the challenge of modernity and to European imperial hegemony? How can one think philosophically within the Islamic tradition after the hegemony of Europe and colonialism?

Cross Listed Courses
FYSB BC1734 CULTURE, IDENTITY, & THE SELF. 3 points.
In this First Year Seminar, we explore how people discover themselves and others in the frameworks of different cultures and times. Our focus is on the idea of the self (who are you?) and the other (who are you not?), and we investigate these concepts as they appear in six great books from Western and Non-Western sources. The texts include: The Epic of Gilgamesh, The Aeneid, The Golden Legend, Austin's Emma, Satrapi's Persepolis, and Woolf's A Room of One's One. Additionally, we will contrast these with their movie versions and a visit to a museum. Students in this class will develop key fundamental skills, such as active reading and analysis, how to write in different rhetorical modes, and how to verbalize and present ideas effectively.
ASCM UN2003 Introduction to Islamic Civilization. 4 points.
CC/GS/SEAS: Partial Fulfillment of Global Core Requirement

Lecture and recitation. Islamic civilization and its characteristic intellectual, political, social, and cultural traditions up through 1800. Note: Students must register for a discussion section, ASCM UN2113.

Fall 2021: ASCM UN2003

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<tr>
<th>Course Number</th>
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<td>001/10498</td>
<td>T Th 2:40pm - 3:55pm Room TBA</td>
<td>Elaine van Dalen</td>
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