

# ASIAN AND MIDDLE EASTERN CULTURES

321 Milbank Hall  
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[amec.barnard.edu](http://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 (On leave for the 2024-25 academic year)  
**Assistant Professors:** Nicholas Bartlett, Matthew L. Keegan (On leave for the 2024-25 academic year), Lili Xia

**Associate Professor of Professional Practice:** Hisham Matar (Spring only)

**Term Assistant Professors:** Nathanael Shelley

**Adjunct Lecturer:** Rohini Shukla

**Other officers of the University offering courses listed below:**

**Professors:** Muhsin Al-Musawi (Arabic Studies/MESAAS), Gil Anidjar (Religion/MESAAS), Partha Chatterjee (Emeritus/Anthropology/MESAAS), Myron Cohen (Anthropology), Hamid Dabashi (MESAAS), Mamadou Diouf (African Studies/MESAAS), Laura Fair (MESAAS), Carol N. Gluck (History–Emeritus), Najam Haider (Religion), Wael Hallaq (MESAAS), John S. Hawley (Religion), Gil Hochberg (MESAAS--**CHAIR**), Theodore Hughes (EALAC), Robert P.W. Hymes (EALAC), Subhashini Kaligotla (Art History), Sudipta Kaviraj (MESAAS), Rashid Khalidi (MESAAS/History), Dorothy Ko (History–On leave Fall 2024), Eugenia Lean (EALAC), Feng Li (EALAC), Lydia Liu (EALAC), Lening Liu (EALAC), Mahmood Mamdani (Anthropology/MESAAS–On Leave Spring 2025), Joseph Massad (MESAAS), Matthew McKelway (Art History), Brinkley M. Messick (Anthropology/MESAAS), Timothy Mitchell (MESAAS–On Leave Fall 2024), Sheldon Pollock (MESAAS–Emeritus), Anupama Rao (History/MESAAS), Jonathan M. Reynolds (Art History), Wei Shang (EALAC--**CHAIR**), Haruo Shirane (EALAC--**Vice-Chair**), Michael Stanislawski (History), Tomi Suzuki (EALAC), Gray Tuttle (EALAC), Gauri Viswanathan (English & CompLit–On Leave Fall 2024/Spring 2025), Marc Van De Mierop (History), Jennifer Wenzel (English & MESAAS), Madeleine Zelin (EALAC), Jin Xu (Art History–On Leave Fall 2024/Spring 2025)

**Associate Professors:** Manan Ahmad (History), Michael Como (EALAC and Religion), Aaron Andrew Fox (Music), Mana Kia (MESAAS--**DGS**), Jungwon Kim (EALAC), Seong Uk Kim (EALAC), Paul Kreitman (EALAC), David Lurie (EALAC), Debashree Mukherjee (MESAAS–On Leave Fall 2024), Lien-Hang Nguyen (EALAC & History), Gregory Pflugfelder (EALAC), Ying Qian (EALAC), Alison Vacca (MESAAS--**DUS**–On Leave Fall 2024/Spring 2025)

**Assistant Professors:** Sarah R. bin Tyeer (MESAAS), Isabel Huacuja Alonso (MESAAS–On Leave Spring 2025), Lu Kou (EALAC), John Phan (EALAC), Takuya Tsunoda (EALAC), Elaine Van Dalen (MESAAS–On Leave Fall 2024), Zhaohua Yang (Religion and EALAC), Jonathan Peterson (MESAAS)

## Requirements for the Major

**You need a total of 45 points, minimum, across all three tracks of our major. Note that most students, especially if you are not already at an advanced level of language study, will need to take far more courses, and hence points.**

**6 points for two language classes**

**4 points for Asian Humanities**

**8 points for two Civilization classes**

**4 points for a required theory course**

**5 x 3 point courses = 15 points for five courses in the major**

**8 points total for the thesis**

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 W - CHNS UN3006 THIRD YEAR CHINESE W II 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 MOD COLLOQ TIBET I - TIBT UN3612 THIRD YEAR MODERN 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 - CHNS UN3004 THIRD YEAR CHINESE II 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

Two of the following survey courses:

ASCE UN1359 INTRO TO EAST ASIAN CIV: CHINA

ASCE UN1361 INTRO EAST ASIAN CIV: JPN

ASCE UN1363 INTRO TO EAST ASIAN CIV: KOREA

ASCE UN1365 INTRO EAST ASIAN CIV: TIBET

ASCE UN1367 INTRO EA CIV: VIETNAM

All majors are required to take EAAS UN3990 APPROACHES TO E 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 MAJOR TEXTS: MIDDLE EAST/INDIA
- Middle East & South Asia: MDES UN3000 THEORY AND CULTURE

Two of the following courses:

- Asian Civilizations-Middle East: ASCM UN2003 INTRO TO ISLAMIC CIVILIZATION
- Asian Civilizations-Middle East: ASCM UN2008 CONTEMP ISLAMIC CIVILIZATION
- Asian Civilizations-Middle East: ASCM UN2357 INTRO 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

**MDES UN1001 CRITICAL THEORY: A GLOBAL PERSPECTIVE. 4.00 points.**  
CC/GS/SEAS: Partial Fulfillment of Global Core Requirement

The purpose of this foundational course is to introduce Columbia undergraduate students, in the context of their Global Core curriculum, to the seminal field of critical theory. The historical domain of this course is within the last century and its geographical spectrum is global. European critical thinkers are included in this course but not privileged. Thinkers from Asia, Africa, Europe, North, South, and Latin America, are examined here in chronological order and in equal democratic footing with each other. This course as a result is decidedly cross-cultural, one step forward towards de-alienating critical thinkers from around the globe and the issues they address without pigeonholing them as something “other” or “different.” The course is designed and offered in the true spirit of the “Global Core.” The purpose of the course is to reach for the common denominator of serious critical thinking about the fate of our humanity and the health of our social relations in an increasingly fragile world—where the false binaries of “the West” and “the Rest” no longer hold. The roster of critical thinkers we will examine is by no means exhaustive but representative. Any number of other critical thinkers can be added to this roster but none of those we will examine can be excluded from them. The course is divided into thirteen successive weeks and for each week a number of seminal, original, and groundbreaking texts are identified. Each week we will examine selected passages from these texts. The course is designed as a lecture course, and my lectures are based on the totality of these texts but students will be assigned specific shorter passages to read

**MDES UN1002 CRITICAL THEORY:G.P.-DISC. 0.00 points.**

Corequisites: MDES UN1001. Discussion sections (TWO) to accompany the course MDES UN1001, Critical Theory: A Global Perspective

**MDES UN3000 THEORY AND CULTURE. 4.00 points.**

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

Required of all majors. Introduces theories of culture particularly related to the Middle East, South Asia, and Africa. Theoretical debates on the nature and function of culture as a symbolic reading of human collectivities. Examines critical cultural studies of the Middle East, South Asia, and Africa. Enables students to articulate their emerging knowledge of Middle East, South Asian, and African cultures in a theoretically informed language

Fall 2025: MDES UN3000

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
MDES 3000	001/10138	M W 11:40am - 12:55pm Room TBA	Debashree Mukherjee	4.00	0/30

**CSER UN3905 ASIAN AMERICAN # PSYCH OF RACE. 4.00 points.**

This seminar provides an introduction to mental health issues for Asian Americans. In particular, it focuses on the psychology of Asian Americans as racial/ethnic minorities in the United States by exploring a number of key concepts: immigration, racialization, prejudice, family, identity, pathology, and loss. We will examine the development of identity in relation to self, family, college, and society. Quantitative investigation, qualitative research, psychology theories of multiculturalism, and Asian American literature will also be integrated into the course

Spring 2025: CSER UN3905

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
CSER 3905	001/15874	T 10:10am - 12:00pm 420 Hamilton Hall	Motoni Fong Hodges	4.00	16/15

**CSER UN3922 RACE#REPRESENTATION IN ASIAN AMER CINEMA. 4.00 points.**

Enrollment limited to 22.

This seminar focuses on the critical analysis of Asian representation and participation in Hollywood by taking a look at how mainstream American cinema continues to essentialize the Asian and how Asian American filmmakers have responded to Hollywood Orientalist stereotypes. We will analyze various issues confronting the Asian American, including yellowface, white patriarchy, male and female stereotypes, the “model minority” myth, depictions of “Chinatowns,” panethnicity, the changing political interpretations of the term Asian American throughout American history, gender and sexuality, and cultural hegemonies and privileging within the Asian community

Fall 2025: CSER UN3922

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
CSER 3922	001/10180	Th 4:10pm - 6:00pm Room TBA	Eric Gamalinda	4.00	0/22

**CSER UN3923 LATINX & ASIAN AMER MEMOIR. 4 points.**

In this class, we will explore Latino and Asian American memoir, focusing on themes of immigration and duality. How do we construct identity and homeland when we are multiple? How do we define ourselves and how do others define us? By reading some of the most challenging and exciting memoirs by Latino and Asian Americans, we will attempt to answer these questions and/or at least try to understand these transnational and multicultural experiences. This class combines the critical with the creative—students have to read and critic memoirs as well as write a final 10-page nonfiction creative writing piece. Students will also have the opportunity to speak to some Latino and Asian authors in class or via SKYPE. Students will be asked to prepare questions in advance for the author, whose work(s) we will have read and discussed. This usually arises interesting and thought-provoking conversations and debates. This Dialogue Series within the class exposes students to a wide-range of voices and offers them a deeper understanding of the complexity of duality.

**EAAS UN3999 RESEARCH IN EAST ASIAN STUDIES. 2.00 points.**

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

Fall 2025: EAAS UN3999

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
EAAS 3999	001/10940	M 6:10pm - 8:00pm Room TBA		2.00	0/15

**CPLS GU4111 World Philology. 4 points.**

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

Philology, broadly defined as the practice of making sense of texts, is a fundamental human activity that has been repeatedly institutionalized in widely separated places and times. In the wake of the formation of the modern academic disciplines in the nineteenth century and their global spread, it became difficult to understand the power and glory of older western philology, and its striking parallels with other pre- and early modern forms of scholarship around the globe. This class seeks to create a new comparative framework for understanding how earlier generations made sense of the texts that they valued, and how their practices provide still-vital models for us at a time of upheaval in the format and media of texts and in our scholarly approaches to them. Students will encounter key fields of philology—textual criticism, lexicography, grammar, and, above all, commentary—not in the abstract but as instantiated in relation to four foundational works—the Confucian Analects, the Rāmāyaṇa of Vālmīki, the Aeneid, and the Tale of Genji—and the scholarly traditions that grew up around them. We are never alone when we grapple with the basic question of how to read texts whose meaning is unclear to us. Over the course of the semester, this class will foster a global understanding of the deep roots and strange parallels linking contemporary reading and interpretation to the practices of the past.

**East Asian, General and Comparative****AHUM UN1400 COLLOQUIUM ON MAJOR TEXTS. 4.00 points.**

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

This course explores the core classical literature in Chinese, Japanese and Korean Humanities. The main objective of the course is to discover the meanings that these literature offer, not just for the original audience or for the respective cultures, but for us. As such, it is not a survey or a lecture-based course. Rather than being taught what meanings are to be derived from the texts, we explore meanings together, informed by in-depth reading and thorough ongoing discussion

Spring 2025: AHUM UN1400

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
AHUM 1400	001/11658	M 2:10pm - 4:00pm 613 Hamilton Hall	Seong-Uk Kim	4.00	21/20
AHUM 1400	002/00576	W 2:10pm - 4:00pm 119 Milstein Center	David Moerman	4.00	19/20
AHUM 1400	003/17289	T 4:10pm - 6:00pm 222 Pupin Laboratories	Yifan Zhang	4.00	23/25

Fall 2025: AHUM UN1400

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
AHUM 1400	001/10915	W 12:10pm - 2:00pm Room TBA	Allison Bernard	4.00	0/20
AHUM 1400	002/10916	T 4:10pm - 6:00pm Room TBA	John Phan	4.00	0/20
AHUM 1400	003/10917	M 2:10pm - 4:00pm Room TBA	Seong-Uk Kim	4.00	0/20
AHUM 1400	004/10918	T 2:10pm - 4:00pm Room TBA	Michael Como	4.00	0/20
AHUM 1400	005/00389		David Moerman	4.00	0/18

**RELI UN2308 BUDDHISM: EAST ASIAN. 4.00 points.**

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

Lecture and discussion. An introductory survey that studies East Asian Buddhism as an integral, living religious tradition. Emphasis on the reading of original treatises and historiographies in translation, while historical events are discussed in terms of their relevance to contemporary problems confronted by Buddhism. There is a mandatory weekly discussion session

Fall 2025: RELI UN2308

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
RELI 2308	001/11388	M W 11:40am - 12:55pm Room TBA		4.00	0/35

**RELI UN2309 HINDUISM. 4.00 points.**

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

Considers efforts since 1900 to synthesize a coherent understanding of what Hinduism entails, sometimes under the heading of sanatana dharma. Using a rubric provided by the Bhagavad Gita, explores philosophical/theological (jnana), ritual (karma), and devotional (bhakti) aspects of Hindu life and thought

Spring 2025: RELI UN2309

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
RELI 2309	001/00508	M W 11:40am - 12:55pm 202 Milbank Hall	Meghan Hartman	4.00	32/35

Fall 2025: RELI UN2309

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
RELI 2309	001/00014	M W 1:10pm - 2:25pm 323 Milbank Hall	Meghan Hartman	4.00	0/55

**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.

**RELI UN2405 CHINESE RELIGIOUS TRADITIONS. 4.00 points.**

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

This course provides a chronological and thematic introduction to Chinese religions from their beginnings until modern times. It examines distinctive concepts, practices and institutions in the religions of China. Emphasis will be placed on the diversity and unity of religious expressions in China, with readings drawn from a wide-range of texts: religious scriptures, philosophical texts, popular literature and modern historical and ethnographic studies. Special attention will be given to those forms of religion common to both "elite" and "folk" culture: cosmology, family and communal rituals, afterlife, morality and mythology. The course also raises more general questions concerning gender, class, political patronage, and differing concepts of religion

**HIST UN2580 US - EAST ASIA RELATIONS. 4.00 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 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

**EAAS UN2844 CULTURE, MENTAL HEALTH, AND HEALING IN EAST ASIA. 4.00 points.**

Why do certain mental illnesses only appear in specific regions of the world? What processes of translation, adaption, and "indigenization" take place when psychiatric diagnostic categories, pharmaceutical regimens, and psychodynamic treatments developed in the West travel to China, Japan and South Korea? How do contemporary East Asian therapeutic modalities destabilize biomedical assumptions about the origins and treatment of mental illness? This course employs anthropological analysis to explore the paradoxes of "culture-bound syndromes", examine how biomedical psychiatric practices have been received and transformed, and discuss the ways in which shamanistic rituals and Traditional Chinese Medicine clinical encounters understand their objects of intervention. Focusing on East Asia with a particular emphasis on China, we will employ interpretive and political economic anthropological analyses to explore experiences of people struggling with illness, the practices of health practitioners who treat them, and the broader social and historical contexts that shape these interactions

Spring 2025: EAAS UN2844

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
EAAS 2844	001/00894	T Th 1:10pm - 2:25pm 328 Milbank Hall	Nicholas Bartlett	4.00	57/54

**EAAS UN3322 EAST ASIAN CINEMA. 4.00 points.**

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

This course introduces students to major works, genres and waves of East Asian cinema from the Silent era to the present, including films from Japan, Korea, Mainland China, Taiwan and Hong Kong. How has cinema participated in East Asian societies' distinct and shared experiences of industrial modernity, imperialism and (post)colonialism? How has cinema engaged with questions of class, gender, ethnic and language politics? In what ways has cinema facilitated transnational circulations and mobilizations of peoples and ideas, and how has it interacted with other art forms, such as theatre, painting, photography and music? In this class, we answer these questions by studying cinemas across the region side-by-side, understanding cinema as deeply embedded in the region's intertwining political, social and cultural histories and circulations of people and ideas. We cover a variety of genres such as melodrama, comedy, historical epic, sci-fi, martial arts and action, and prominent film auteurs such as Yasujiro Ozu, Akira Kurosawa, Yu Hyun-mok, Chen Kaige, Hou Hsiao-hsien, and Ann Hui. As cinema is, among other things, a creative practice, in this course, students will be given opportunities to respond to films analytically and creatively, through writing as well as creative visual projects. As a global core course, this class does not assume prior knowledge of East Asian culture or of film studies

Spring 2025: EAAS UN3322

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
EAAS 3322	001/11668	W 4:10pm - 6:00pm 825 Seeley W. Mudd Building	Takuya Tsunoda	4.00	46/40

Fall 2025: EAAS UN3322

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
EAAS 3322	001/10936	M 4:10pm - 6:00pm Room TBA	Ying Qian	4.00	0/40

**HSEA UN3355 Antiquarianism and the Politics of the Past in East Asian History. 4.00 points.**

This course introduces students to the history of antiquarianism in East Asia and explores how people in the past negotiated their own pasts through the medium of material culture. We will examine how historical societies engaged with antiquities—through collecting and displaying, copying and faking, preserving and erasing—and how antiquarian traditions shaped social memory and collective identity in China, Japan, and Korea from the first millennium BCE to the early twentieth century. We will pay particular attention to the life and afterlife of ancient Chinese ritual bronzes through the centuries as a case study to consider how the politics of the past translated across both time and geographic space in East Asia

**ANTH UN3465 WOMEN, GENDER POL-MUSLIM WORLD. 3.00 points.**

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

Practices like veiling, gendered forms of segregation, and the honor code that are central to Western images of Muslim women are also contested issues throughout the Muslim world. This course examines debates about gender, sexuality, and morality and explores the interplay of political, social, and economic factors in shaping the lives of men and women across the Muslim world, from the Middle East to Europe. The perspective will be primarily anthropological, although special attention will be paid to historical processes associated with colonialism and nation-building that are crucial to understanding present gender politics. We will focus on the sexual politics of everyday life in specific locales and explore the extent to which these are shaped by these histories and the power of representations mobilized in a global world in the present and international political interventions. In addition to reading ethnographic works about particular communities, we read memoirs and critical analyses of the local and transnational activist movements that have emerged to address various aspects of gender politics and rights

Spring 2025: ANTH UN3465

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
ANTH 3465	001/10584	M W 11:40am - 12:55pm 614 Schermerhorn Hall	Lila Abu-Lughod	3.00	60/75

**RELI UN3500 BUDDHIST ETHICS. 3.00 points.****HIST UN3866 WARS OF INDOCHINA. 4.00 points.**

This course will analyze the wars for Vietnam in the Cold War era from a multitude of perspectives, vantage points, and mediums. Using the award-winning documentary, *The Vietnam War*, as the basis of the seminar, students will explore this violent period in Indochinese history that witnessed decolonization movements, revolutionary struggles, state and nation-building, superpower interventions, and devastating warfare. At the same time, the battles that unfolded in mainland Southeast Asia posed geostrategic challenges to former imperial powers and the superpowers of the Cold War era. The class will not only familiarize students with Vietnam's tumultuous history, it introduces the latest debates, newest research, and most recent documentary films on this oft-studied topic

Fall 2025: HIST UN3866

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
HIST 3866	001/10322	W 10:10am - 12:00pm Room TBA	Lien-Hang Nguyen	4.00	0/13

**HSEA UN3898 THE MONGOLS IN HISTORY. 3.00 points.**

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

Study of the role of the Mongols in Eurasian history, focusing on the era of the Great Mongol Empire. The roles of Chinggis and Khubilai Khan and the modern fate of the Mongols to be considered

Spring 2025: HSEA UN3898

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
HSEA 3898	001/11818	T 10:10am - 12:00pm 507 Hamilton Hall	Morris Rossabi	3.00	23/25

**CSER UN3928 COLONIZATION/DECOLONIZATION. 4.00 points.**

CC/GS/SEAS: Partial Fulfillment of Global Core Requirement  
Enrollment limited to 22.

Prerequisites: Open to CSER majors/concentrators only. Others may be allowed to register with the instructor's permission.

Prerequisites: Open to CSER majors/concentrators only. Others may be allowed to register with the instructors permission. This course explores the centrality of colonialism in the making of the modern world, emphasizing cross-cultural and social contact, exchange, and relations of power; dynamics of conquest and resistance; and discourses of civilization, empire, freedom, nationalism, and human rights, from 1500 to 2000. Topics include pre-modern empires; European exploration, contact, and conquest in the new world; Atlantic-world slavery and emancipation; and European and Japanese colonialism in Asia, Africa, and the Middle East. The course ends with a section on decolonization and post-colonialism in the period after World War II. Intensive reading and discussion of primary documents

Fall 2025: CSER UN3928

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
CSER 3928	001/10182	W 10:10am - 12:00pm 420 Hamilton Hall	Karl Jacoby	4.00	0/20

**SOCI UN3968 IMMIGRATION, RACE, AND ASIAN AMERICANS. 4.00 points.**

Drawing from evidenced-based social science research, this course will equip students to understand how the laws and policies of America's past continue to affect the experiences, trajectories, and perceptions of Asian Americans today. Tracing the racial mobility of Asian Americans from "unassimilable to exceptional", we begin by studying legacies of exclusion and then examine Asian Americans' experiences in education, affirmative action, the workplace, and the surge of anti-Asian violence during the Covid-19 pandemic

Fall 2025: SOCI UN3968

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
SOCI 3968	001/13117	M 2:10pm - 4:00pm 501 d Knox Hall	Jennifer Lee	4.00	0/20

**EAAS UN3990 APPROACHES TO E ASIAN STUDIES. 4.00 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 2025: EAAS UN3990

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
EAAS 3990	001/10933	T 4:10pm - 6:00pm Room TBA	Robert Hymes	4.00	0/15

**EAAS UN3901 SENIOR THESIS. 3.00 points.**

Prerequisites: Senior majors only. Senior Seminar required of all majors in East Asian Studies. Open only to senior majors

Spring 2025: EAAS UN3901

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
EAAS 3901	001/11687		Daniel Penner	3.00	5/15

**EAAS UN3999 RESEARCH IN EAST ASIAN STUDIES. 2.00 points.**

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

Fall 2025: EAAS UN3999

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
EAAS 3999	001/10940	M 6:10pm - 8:00pm Room TBA		2.00	0/15

**EARL GU4023 Women in Buddhism. 4.00 points.**

This course examines a broad array of topics related to the nature of women in Buddhism, both as presented in historical and religious texts as well as in the lives of female Buddhist practitioners. Our aim will be to consider these rules and traditions within the context of their creation as well as their subsequent use. We will also look to the words and examples of women Buddhist practitioners directly, including in modern Western Buddhism

**HSEA GU4110 HISTORY SCIENCE AND TECH IN EAST ASIA. 4.00 points.**

This course explores the life of scientific and technological artifacts in East Asia. We will examine everyday objects alongside core literature from Science and Technology and Society (STS) studies to raise new historical questions and methodological approaches. From clocks to paper, from pregnancy to immortality, we will take on a close reading of objects and ideas by directly engaging with the circumstances under which they were made.

**EARL GU4120 CHAN/ZEN BUDDHISM. 4.00 points.**

Prerequisites: Some background in East Asian Buddhism, or instructor permission required. Zen has become a household term, but the reality behind this term is not well known. Originating in China around the 6th century C.E. the Chan/Zen tradition became one of the major Buddhist schools and rapidly spread to Korea, Japan, Vietnam (and, to a certain extent, Tibet). This course examines some aspects of this tradition, emphasizing its historical development, its mythological elements, and its multifaceted practice, which has for too long been reduced in the Western mind to meditation

**HSEA GU4220 ISLAM IN CHINA AND INNER ASIA. 4.00 points.**

This seminar surveys the history of Islam, both in the Chinese interior and neighboring Inner Asia (primarily Xinjiang), from its arrival to the present day. Beginning with the first legendary accounts of migration from the Middle East to China, we trace the growth of an identifiable Muslim community in the age of the Mongol empire, then look at Ming China's interactions with the Islamic world, the Qing expansion into Inner Asia, and conclude by discussing modernist and nationalist trends of the twentieth-century

**RELI GU4307 BUDDHISM # DAOISM IN CHINA. 4.00 points.**

Prerequisites: one course on Buddhism or Chinese religious traditions is recommended, but not required, as background.

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

Spring 2025: RELI GU4307

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
RELI 4307	001/17349	Th 4:10pm - 6:00pm 101 80 Claremont	Zhaohua Yang	4.00	14/22

Fall 2025: RELI GU4307

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
RELI 4307	001/10470	Th 4:10pm - 6:00pm Room TBA	Zhaohua Yang	4.00	0/22

**EAAS GU4445 Proletarian Asia - working-class culture from 1930s to present. 4.00 points.**

From Bong Joon-ho’s runaway success *Parasite*, to manga adaptations of Kobayashi Takiji’s novel *The Crab Cannery Ship*, to the proliferation of Chinese migrant worker poetry, recent developments in the cultural landscape of East Asia have seen a renewed concern with the plight of workers and other sections of the oppressed under conditions of late capitalism. This course offers students the opportunity to situate these developments within an extended historical trajectory as the basis on which to think about the relation of radical histories to our present and possible future. It does so by integrating contemporary cultural texts with earlier cultural experiments that arose amidst the political turbulence of the 1930s across a range of locations in East Asia

**POLS GU4473 Political Transitions in Southeast Asia. 4 points.**

What political direction is Southeast Asia taking? Over the past two decades, Indonesia has been transformed from a military-dominated semi-authoritarian state to the region’s most vigorous and open political order. Meanwhile Thailand has experienced two military coups since 2006, and early patterns of political liberalization seem to be unraveling. And Burma has gone from international pariah to prospective new democracy.

Is it possible to see any overall regional trends? Are teleological assumptions of the inexorable rise of democracy being vindicated – or does much of the evident point in just the opposite direction? The module will examine the nature of transitions (and attempted transitions) to more open political systems in Southeast Asia, with a primary focus on Burma, Indonesia, and Thailand. After a brief review of the three cases, the course will adopt a thematic approach, first reviewing the character of the state, including national mythologies, the military and the relations between capital city and provinces. It will then explore aspects of transition, including the changing political economy, the rise of electoral politics, the role of religion and media, and the phenomenon of rally politics. Challenges to national elites from the regions will also be closely scrutinised. These themes and issues have a broader relevance to wider debates in comparative politics, which students will be encouraged to explore in their papers.

**RELI GU4513 BUDDHISM AND NEUROSCIENCE. 4.00 points.**

With the Dalai Lamas marked interest in recent advances in neuroscience, the question of the compatibility between Buddhist psychology and neuroscience has been raised in a number of conferences and studies. This course will examine the state of the question, look at claims made on both sides, and discuss whether or not there is a convergence between Buddhist discourse about the mind and scientific discourse about the brain

**RELI GU4516 The Politics of Freud in the Postcolony. 4 points.**

This seminar examines the legacies of psychoanalysis through a critical exploration of how its concepts, practices and institutes have operated in colonial and postcolonial contexts. Weekly discussions will look at how practicing therapists, activists, anthropologists and others have extended, subverted and displaced psychoanalytic thought within non-European histories and imaginaries. Topics include challenges to the universality of the Oedipus emerging from early 20<sup>th</sup> century anthropologist’s studies of kinship in Papua New Guinea, legacies of a self-made South Asian psychoanalyst’s challenges to Freudian orthodoxies, and the study of a psychoanalysis of racism forged out of a Martinican psychiatrist’s encounters with colonial neuroses in Algeria. We will also explore how psychoanalytic concepts have been deployed in debates about repression and sexuality in daily life during the Cultural Revolution and the psychic legacies of Maoism in contemporary China. In addition to reading the work of Freud and his critics, we will encounter primary materials—religious texts, movies, novels—that have been subjected to psychoanalytically-inflected interpretations. While attending to the cultural, racial and political assumptions suffusing psychoanalysis, our seminar will also show how variously situated authors have given this tradition new applications and meanings.

**RELI GU4535 BUDDHIST CONTEMPLATIVE SCIENCES. 4.00 points.**

Prerequisites: the instructor's permission.

Buddhist arts and sciences traditionally are divided into the interconnected disciplines of ethics (*śīla*), wisdom/philosophy (*prajñā*), and "meditation" or experiential cultivation (*samādhi/bhāvanā*). This seminar course introduces the latter discipline, thus complementing and completing Prof. Yarnall's Columbia seminars on Buddhist Ethics (RELI UN3500) and Indo-Tibetan Buddhist Philosophy (RELI GU4630), either of which—in addition to his introductory lecture course on Indo-Tibetan Buddhism (RELI UN2205)—are encouraged as prerequisites. This course will provide a detailed presentation of key Buddhist contemplative sciences, including: stabilizing meditation (*śamatha*); analytic insight meditation (*vipaśyanā*); cultivation of the four immeasurables, and form and formless trances; mind cultivation (*lo jong*); mindfulness meditation; Zen meditation; great perfection (*dzogchen*); and the subtle body-mind states activated and transformed through advanced tantric yoga techniques. These arts and sciences will be explored both within their traditional interdisciplinary frameworks, as well as in dialog with related contemporary disciplines, including: cognitive sciences, neuroscience, psychology, psychiatry, philosophy, epistemology, and so forth. To be conducted in a mixed lecture/seminar format (active, prepared participation required)

**RELI GU4611 The Lotus Sutra in East Asian Buddhism. 4 points.**

Prerequisites: open to students who have taken one previous course in either Buddhism, Chinese religions, or a history course on China or East Asian.

The course examines some central Mahayana Buddhist beliefs and practices through an in-depth study of the Lotus sutra. Schools (Tiantai/Tendai, Nichiren) and cultic practices such as sutra-chanting, meditation, confessional rites, and Guanyin worship based on the scripture. East Asian art and literature inspired by it.

**MDES GU4627 Significant Others. 4.00 points.**

What is the relationship between homoeroticism and homosociality? How does this relationship form conceptions of gender and sexuality in ways that might be historically unfamiliar and culturally or regionally specific? We pursue these questions through the lens of friendship and its relationship to ideas and expressions of desire, love, and loyalty in pre-modern times. We begin by considering the intellectual basis of the modern idea of friendship as a private, personal relationship, and trace it back to earlier times when it was often a public relationship of social and political significance. Some of these relationships were between social equals, while many were unequal forms (like patronage) that could bridge social, political or parochial differences. Thinking through the relationships and possible distinctions between erotic love, romantic love and amity (love between friends), we will draw on scholarly works from a variety of disciplinary perspectives, particularly philosophy, sociology, political theory, literature, history, and art history. We will attend to friendship's work in constituting, maintaining and challenging various social and political orders in a variety of Asian contexts (West, Central, South and East Asian), with comparative reference to scholarship on European and East Asian contexts. Primary source materials will include philosophy, religious manuals, autobiographies, popular love stories, heroic epics, mystical poetry, mirror for princes, paintings, material objects of exchange, and architectural monuments, largely from Islamic and Asian contexts

**ASRL GU4831 Post/socialist Cosmologies in Asia. 4.00 points.**

Why have spiritual worlds returned or persisted in post/socialist Asia where people once thought they would disappear? What does religiosity look like in socialist and postsocialist contexts today? According to secularization theorists, religion was destined to fade with the passage of modern progressive time. In Asia and elsewhere, socialist states were known for embracing atheism and curtailing or banishing institutions and practices they deemed religious or superstitious. Yet, engagements with spirited worlds—including those with ghosts and ancestors, spirit mediumship and possession, Buddhism, Daoism, and Abrahamic religions—did not vanish. In this class, we will read social and political theories of communism/socialism, postsocialism, religion, and secularism, alongside contemporary ethnographies of China, Vietnam, Mongolia, and elsewhere, to consider how global communities live out spirited worlds amid post-Cold War geographies

**East Asian, China****ASCE UN1359 INTRO TO EAST ASIAN CIV: CHINA. 4.00 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

**RELI UN2307 CHINESE RELIGIOUS TRADITIONS. 3.00 points.**

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

Historical survey highlighting major developments in Chinese religion: includes selections from the Warring States classics, developments in popular Daoism, and an overview of the golden age of Chinese Buddhism. Touches on Neo-Confucianism, popular literature of the late imperial period, and the impact of Western ideas

**HIST BC2865 GENDER AND POWER IN CHINA. 3.00 points.****EAAS UN3121 Minority Literature in Modern China. 4 points.**

While the rise of China on the world stage has resulted in enormous interest in modern Chinese society, this interest has been directed largely at the culture and concerns of China's majority ethnicity: the Han. Ethnicity is central to any discussion of society and culture in the West, and this course will seek to place it at the forefront of our understanding of modern China as well. China is officially a country comprised of 56 distinct peoples or "nationalities" (including the Han Chinese majority). In the literature presented here, translated both from Chinese and minority languages, students will have the opportunity to hear the rich and varied voices of China's minority writers first hand, and through them gain an understanding of the key issues surrounding ethnicity in modern China. We will cover fiction, poetry, essays, and film by a broad range of different peoples: Tibetans, Mongols, Manchus, the Islamic Uyghur nationality of Xinjiang province, the Yi of southwestern Yunnan and Sichuan provinces, the indigenous writers of Taiwan, and others. We will pay close attention to how minority writers explore and assert their identities in a Han-dominated society, how their work can broaden our understanding of the cultural diversity at play in modern China, and how it can challenge our conventional definitions of what constitutes modern Chinese literature and culture. The course begins by considering the role of ethnicity and nation in the birth and development of Chinese literature in the 20th century, before moving on to examine works by specific ethnicities. Finally, we will address certain issues faced by minorities in China that cut across ethnic lines. Throughout, we will address some of the most pressing concerns of minority ethnicities, concerns that are deeply significant not only to our understanding of modern China, but to the modern world at large. Familiarity with Chinese or related cultural context beneficial, but not required.

**EAAS UN3230 Labor, Love, and Leisure in Contemporary China. 3 points.**

This course offers an introduction to life in Reform era China. We will employ anthropological analysis to examine how Maoist legacies and recent state liberalization efforts shape everyday experiences of labor, romance, and consumption. Scholarly texts will be supplemented with primary materials including political speeches, testimonies, and documentaries.

**Spring 2025: EAAS UN3230**

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
EAAS 3230	001/00500	W 10:10am - 12:00pm 214 Milbank Hall	Nicholas Bartlett	3	14/20

**EAAS UN3313 INTRODUCTION TO CHINESE CINEMAS. 3.00 points.**

What is "cinema" in the Chinese-speaking world, and how have the aesthetics, politics and practice of cinema evolved over time? In what ways has cinema interacted with its sister arts, such as painting, photography, theatre, architecture, and music? And in what capacities has cinema represented and intervened into the social and political worlds of its production and reception? This course is an introductory course on Chinese cinemas from Mainland China, Taiwan and Hong Kong, featuring landmark films from the 1930s to the present, with emphasis on contemporary films produced in the past three decades. We cover major genres such as melodrama, historical epic, comedy, musical, martial arts and documentary films, and study works by film auteurs such as Hou Hsiao-hsien, Chen Kaige, Ann Hui and Jia Zhangke. Besides the questions mentioned above, topics also include cinema's approaches to history and memory, and its engagement with questions of gender, ethnicity, class and language politics

**EAAS UN3322 EAST ASIAN CINEMA. 4.00 points.**

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

This course introduces students to major works, genres and waves of East Asian cinema from the Silent era to the present, including films from Japan, Korea, Mainland China, Taiwan and Hong Kong. How has cinema participated in East Asian societies' distinct and shared experiences of industrial modernity, imperialism and (post)colonialism? How has cinema engaged with questions of class, gender, ethnic and language politics? In what ways has cinema facilitated transnational circulations and mobilizations of peoples and ideas, and how has it interacted with other art forms, such as theatre, painting, photography and music? In this class, we answer these questions by studying cinemas across the region side-by-side, understanding cinema as deeply embedded in the region's intertwining political, social and cultural histories and circulations of people and ideas. We cover a variety of genres such as melodrama, comedy, historical epic, sci-fi, martial arts and action, and prominent film auteurs such as Yasujiro Ozu, Akira Kurosawa, Yu Hanyong, Chen Kaige, Hou Hsiao-hsien, and Ann Hui. As cinema is, among other things, a creative practice, in this course, students will be given opportunities to respond to films analytically and creatively, through writing as well as creative visual projects. As a global core course, this class does not assume prior knowledge of East Asian culture or of film studies

**Spring 2025: EAAS UN3322**

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
EAAS 3322	001/11668	W 4:10pm - 6:00pm 825 Seeley W. Mudd Building	Takuya Tsunoda	4.00	46/40

**Fall 2025: EAAS UN3322**

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
EAAS 3322	001/10936	M 4:10pm - 6:00pm Room TBA	Ying Qian	4.00	0/40

**HSEA BC3370 Literati Culture in Pre-Modern China. 4.00 points.**

Premodern Chinese literati (wenren ##) have long been regarded as spokesmen of “This Culture of Ours” (siwen ##)—a metonym for civilization in the premodern Sinitic context— while they also fed from, partook in, and gave shape to popular and foreign cultures. Besides “literary writings” (wenzhang ##) like poetry and prose, literati also engaged in calligraphy, painting, and antiquarianism under the umbrella term of “literary or cultural arts” (wenyi ##). In turn, creation and appreciation of artwork (“cultural or civil objects,” wenwu ##) were intrinsic to the leisurely and aesthetic life of literati community and further established their self-identity. Covering the long trajectory of imperial China over 3,000 years, this course reveals the birth and growth of literati culture from the beginning, to its full bloom since the Northern Song dynasty (960–1126), to the shifting patterns across the second millennium. In particular, this course takes an interdisciplinary approach to literati culture, introducing intellectual and poetic discourses, socio-historical contexts, literary criticism, visual and material culture, to envision a “common ground” for their civil world. Textual, visual sources plus material objects are meant to have conversations with each other in this course. Important issues include historical transformations of the elite class, cultural geography in different eras, materiality and visuality of elite calligraphy and painting, literati self-expression through aesthetic practice, the roles of the court and literati in producing and preserving art, as well as other relevant issues such as gender studies, vernacular literature, and commodity society. No background in Chinese language is required in this course, and all reading materials—either translation of primary sources or secondary scholarship—are accessible in English. But students are expected to have a basic familiarity with classical traditions of China. By the end of the semester, students will have grasped a comprehensive insight of literati culture in premodern China, acquired the skills to understand and analyze key textual and visual sources, and kept abreast of up-to-date scholarship in this field. Ideally, this course will help students shed new light on Chinese literary traditions from multi-medial and interdisciplinary perspectives

Spring 2025: HSEA BC3370

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
HSEA 3370	001/00843	M 2:10pm - 4:00pm 223 Milbank Hall	Lili Xia	4.00	11/15

**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 responded 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

**HIST UN3866 WARS OF INDOCHINA. 4.00 points.**

This course will analyze the wars for Vietnam in the Cold War era from a multitude of perspectives, vantage points, and mediums. Using the award-winning documentary, *The Vietnam War*, as the basis of the seminar, students will explore this violent period in Indochinese history that witnessed decolonization movements, revolutionary struggles, state and nation-building, superpower interventions, and devastating warfare. At the same time, the battles that unfolded in mainland Southeast Asia posed geostrategic challenges to former imperial powers and the superpowers of the Cold War era. The class will not only familiarize students with Vietnam’s tumultuous history, it introduces the latest debates, newest research, and most recent documentary films on this oft-studied topic

Fall 2025: HIST UN3866

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
HIST 3866	001/10322	W 10:10am - 12:00pm Room TBA	Lien-Hang Nguyen	4.00	0/13

**EAAS UN3575 Approaching Cities and Life in Chinese Cultural History. 4.00 points.**

Italo Calvino’s imagined Marco Polo cautions against commemorating the lived experience of a city, “Memory’s images, once they are fixed in words, are erased.” How shall we modern students of the past retrieve the ways in which foreign men and women dwelled in everyday practice? This seminar will take you on a tour of some key topoi – as both physical and literary constructs – throughout Chinese history, availing of a selection of textual, visual, and cinematic materials that shape and are shaped by the palimpsests of changing Chinese urban life

**HSEA UN3642 Peripheries of the Sinitic World through History. 3.00 points.**

This course surveys the southern and western peripheries of the political entities we today call China from the turn of the 1st millennium CE to the early 20th century. It does so primarily through translations of primary sources - travelogues and geographies- up to the 16th century, at which point it turns its attention to recently published monographs of varying breadth that can cover more ground, given the sheer number of available primary sources from that time on. No prerequisites but Introduction to East Asian Civilizations: Tibet, China, or Vietnam is recommended

**HSEA UN3851 GODS, GHOSTS, AND ANCESTORS: RELIGION IN CHINESE CULTURE AND SOCIETY. 3.00 points.**

Examines the social and cultural place of Chinese religions through time, focusing on Chinese ideas of the relation between humans and spirits, and the expression of those ideas in practice. Problems will include the long-term displacement of ancestors by gods in Chinese history; the varying and changing social functions of rituals, and the different views of the same ritual taken by different participants; the growth of religious commerce from early modern times on. Topics will be organized roughly chronologically but the emphasis is on broad change rather than historical coverage

Spring 2025: HSEA UN3851

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
HSEA 3851	001/11682	W 4:10pm - 6:00pm 409 International Affairs Bldg	Robert Hymes	3.00	11/20

**HIST BC3864 Feast/Famine: Food Environment China. 4.00 points.**

Food has always been a central concern in Chinese politics, religion, medicine, and culture. This course takes an ecological approach to the provision, preparation, and consumption of food in Chinese history, from the Neolithic times to the post-socialist era today. In examining Chinese approaches to soil fertility, healthy diet, and culinary pleasures, we explore alternative food systems for a more sustainable future

Spring 2025: HIST BC3864

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
HIST 3864	001/00298	T 4:10pm - 6:00pm 912 Milstein Center	Dorothy Ko	4.00	15/15

**EAAS UN3927 CHINA IN THE MODERN WORLD. 3.00 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 UN3935 THE FANTASTIC IN PRE-MOD CHINA. 4.00 points.**

Fall 2025: EAAS UN3935

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
EAAS 3935	001/10938	W 2:10pm - 4:00pm Room TBA	Lu Kou	4.00	0/15

**EAAS UN3971 Technology and Power in Modern China. 4 points.**

Undergraduate seminar addressing the intersection of technology and politics in the history of modern China, from the 19th century to the present. Main themes include technocratic management of land and environment, scientific representation of nature and Chinese society, and socialist approaches to mass organization and surveillance.

**EAAS UN3999 RESEARCH IN EAST ASIAN STUDIES. 2.00 points.**

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

Fall 2025: EAAS UN3999

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
EAAS 3999	001/10940	M 6:10pm - 8:00pm Room TBA		2.00	0/15

**CHNS GU4019 HISTORY OF CHINESE LANGUAGE. 3.00 points.**

This course, taught in English, offers an in-depth exploration of the Chinese language and its historical development. Key topics include historical phonology and syntax, the Chinese script, and the classification and linguistic features of major dialects. The course also explores the emergence of modern standard Chinese and early poetic traditions. The primary goal is to deepen students' understanding of the language's evolution while strengthening their critical thinking skills

Spring 2025: CHNS GU4019

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
CHNS 4019	001/17227	T Th 10:10am - 11:25am 476b Alfred Lerner Hall	Zhirong Wang	3.00	9/15

Fall 2025: CHNS GU4019

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
CHNS 4019	001/10912	T Th 10:10am - 11:25am Room TBA	Zhirong Wang	3.00	0/15

**EAAS GU4027 Disability in East Asia and Beyond. 4 points.**

"The world isn't built with a ramp," writes disabled adventurer Walt Balenovich in his book *Travels in a Blue Chair*. Neither is the world built with any universal understanding of disability. This course examines what it means to be disabled in both theory and practice, especially in East Asian contexts. We begin by closely examining the concept of "disability" and its various connotations, then look at permutations of disability in Japan, China, and the Koreas before ending with recent, more radical ways of thinking about disability. This interdisciplinary course is framed by feminist approaches to definitions and applications of disability theory, drawing further on literary and technological approaches to representation of minority subjects. Multimedia engagement with issues ranging from guide dogs to nanotechnology will aid in understanding overlaps between, and barriers of, disability on an international scale, while also building a critical toolkit for understanding "able-bodied" assumptions in ourselves.

**HSEA GU4027 ISSUES IN EARLY CHINESE CIV. 4.00 points.**

The purpose of this course is to introduce students to the basic issues and problems in the study of early Chinese civilization, some theoretical and others methodological. Through the review of a long series of debates the course offers a quick entrance both to this early period of history and to these studies. Organized around problems, the course encourages critical thinking and contesting arguments and helps the students weigh different positions addressing the problems. By doing so, the course guides the students to search for frontline questions and to probe possible ways to solve the problems. The course deals with both the written records (inscriptional and textual) and the material evidence, and the student can well expect this course to serve as also updates of the most fascinating archaeological discoveries in China made in the past decades. The course is designed as an upper-level undergraduate and MA course; therefore, it is recommended that undergraduate students should take "ASCE V2359: Introduction to East Asian Civilizations: China" before participating in this course.

Spring 2025: HSEA GU4027

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
HSEA 4027	001/11677	T 2:10pm - 4:00pm 405 Kent Hall	Feng Li	4.00	7/15

**EAAS GU4031 INTRO-HIST OF CHINESE LIT(ENG). 3.00 points.****EAAS GU4111 Modern Chinese Poetry in a Global Context. 4.00 points.**

In this course, we will take modern Chinese poetry as a crucible in which we can observe the interacting forces of literary history and social change. From diplomats who saw poetry as a medium for cultural translation between China and the world, to revolutionaries who enlisted poetry in the project of social transformation, we will examine the lives and works of some of China's most prominent poets and ask, what can we learn about modern China from reading their poetry? In addition to poems, the course will include fiction, essays, photographs, and films by both Chinese and non-Chinese artists that place our poets in a broader context; topics of discussion include national identity, revolution, translation, gender, the body, ethnicity, and technology

**EAAS GU4134 Sex, Power, Performance: Gender in Chinese Literature. 4.00 points.**

Moving beyond stereotypes of victimized Asian womanhood and the dominance of Confucian patriarchy, we draw on Chinese literary/historical texts to examine sites of agency and power. Interrogating a range of gendered identities, roles, and expressions—from classical romantic heroines (ex. Peony Pavilion's Du Liniang) and dynamic women writers (ex. the poet Li Qingzhao) to sexy fox spirits, cross-dressed warriors (Mulan), and queer love affairs (Li Yu's Women in Love)—we probe relationships among social roles, sexualized bodies, and the performance of gender

Spring 2025: EAAS GU4134

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
EAAS 4134	001/17215	W 2:10pm - 4:00pm 253 International Affairs Bldg	Allison Bernard	4.00	22/22

**CPLS GU4162 Transnational Feminisms—China and Beyond. 3.00 points.**

This is an interdisciplinary seminar for graduate students and advanced undergraduates to explore transnational feminisms, gender politics in China, and the movement of feminist (and anti-feminist) ideas across borders. We will read some translations of primary works by Chinese writers, as well as feminist scholarship in English to gain insight into the following areas: social movements; gender, race, ethnicity and class; global capitalism and inequalities; sexualities; identities; digital activism; nationalisms; marriage and families; and the politics of reproduction. Although the course has no formal prerequisites, it assumes some basic knowledge about Chinese history and intersectional approaches to gender. If you have never taken a course on China before, please ask me for guidance on whether or not the course is suitable for you

Spring 2025: CPLS GU4162

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
CPLS 4162	001/17392	W 2:10pm - 4:00pm 302 Alfred Lerner Hall	Leta Hong Fincher	3.00	18/20

**EAAS GU4202 The Dead in Ancient China. 4 points.**

What did the dead become? Ancestors, spirits, or ghosts? Are these postmortem categories and roles ontologically distinct and mutually exclusive? How did the dead become ancestors, spirits, or ghosts? Where did the dead go and what kind of "lives after" did they have? With these questions in mind, this course explores the realm of the dead in ancient China (ca. 5000 B.C.E.-600 C.E.) instantiated by the living in rituals, objects, and writings. Focusing on contemporaneous materials obtained through archaeology, facilitated with transmitted history and literature when available, students will read about and learn to analyze a variety of conceptions of the dead and corresponding afterlife options recorded in diverse kinds of sources including material culture, architecture, artifacts, pictorial representations, and texts from ancient China.

**EAAS GU4217 CHINA ON STAGE. 4.00 points.**

This course explores how Chinese identity and society have been staged in theatre productions over the past century. Course content includes play scripts in English translation, videos, photographs, archival materials, and English-language books and articles about Chinese theater

**HSEA GU4220 ISLAM IN CHINA AND INNER ASIA. 4.00 points.**

This seminar surveys the history of Islam, both in the Chinese interior and neighboring Inner Asia (primarily Xinjiang), from its arrival to the present day. Beginning with the first legendary accounts of migration from the Middle East to China, we trace the growth of an identifiable Muslim community in the age of the Mongol empire, then look at Ming China's interactions with the Islamic world, the Qing expansion into Inner Asia, and conclude by discussing modernist and nationalist trends of the twentieth-century

**HSEA GU4221 Many Belts, Many Roads: China and the Islamic World, c.600AD-Present. 4 points.**

This seminar explores historical interactions between China and the Islamic world across the greater Indian Ocean region, sometimes called the "maritime Silk Road." It gives special attention to the millions of Muslims in China itself, who have played an important role bridging these diverse spaces and cultures. Complicating conventional definitions of China, Islam, and the nation-state, this course illuminates many understudied aspects of Asian and global history, Chinese state and society, and international relations.

**HSEA GU4222 China's Global Histories: People, Space, and Power. 4.00 points.**

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

This seminar asks what Chinese history tells us about global history and vice versa. Taking a long-term and multiregional approach, it invites you to develop your own answers to this question from perspectives such as trade and economy, migration and immigration, empire and imperialism, war, religion, science, gender, ideology, and modern state- and nation-building, and contemporary international relations. We will not only challenge Eurocentric and Sinocentric methodologies, but push toward new conceptual vocabularies that aspire to the genuinely global

**EAAS GU4226 GENDER, CLASS, REAL ESTATE-CHINA. 4.00 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

Fall 2025: EAAS GU4226

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
EAAS 4226	001/10932	W 2:10pm - 4:00pm Room TBA		4.00	0/25

**EAAS GU4232 Trauma and Testimonial Narrative in Post-Mao Chinese Literature. 3 points.**

Is the Cultural Revolution the Holocaust of China? Such analogy is often evoked to imply more than a mere rhetoric of accusation. This seminar explores the rise of testimonial literature—known as “Scar Literature”—that began to appear in print immediately after the Cultural Revolution in Mainland China. We will examine how this literature repudiates the repressions, violence and chaos of the Maoist era and speaks to the collective experience of Chinese intellectuals. We will analyze how this body of testimonial literature and related film productions bear witness to the suffering of intellectuals and render it commensurate or not commensurate with the genre of Holocaust literature. Our goal is to achieve a deeper understanding of the tragedy of the Cultural Revolution and its historical roots beyond analogical thinking. Topics of discussion include individual and collective memories, trauma, storytelling, social protest and moral accountability. All readings are in English.

**EAAS GU4244 Chinese Internet Culture. 4 points.**

This course introduces Chinese internet culture by examining interactive literary communities, multimedia platforms, cyber-nationalism, web-based activism, and the possibility of the internet commons in mainland China. We will pay close attention to the figure of netizen, online piracy, cyberbullying, censorship, and growing addiction to virtual reality among the Chinese youth. Topics of discussion include, for example, the tension between connectivity and control, between imitation and innovation, and between the real and the virtual. We will explore these new developments in media technology primarily from social, political, and international perspectives. The goal is to understand how the rapid proliferation of digital technologies has helped create a new landscape of popular culture across mass media and transformed contemporary Chinese society.

**RELI GU4307 BUDDHISM # DAOISM IN CHINA. 4.00 points.**

Prerequisites: one course on Buddhism or Chinese religious traditions is recommended, but not required, as background.

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

Spring 2025: RELI GU4307

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
RELI 4307	001/17349	Th 4:10pm - 6:00pm 101 80 Claremont	Zhaohua Yang	4.00	14/22

Fall 2025: RELI GU4307

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
RELI 4307	001/10470	Th 4:10pm - 6:00pm Room TBA	Zhaohua Yang	4.00	0/22

**EAAS GU4345 Border Thinking in Modern China. 4.00 points.**

Border Thinking in Modern China examines how the ethnocultural frontiers of contemporary China were formed over the long transition from multi-ethnic empire to modern nation state. Drawing on Gloria Anzaldúa notion of ‘border thinking’ or ‘pensamiento fronterizo’, this seminar examines how the discursive and material violence of the modern border developed out of centuries imperial conquest, colonial expansion, and multi-ethnic alliance building along China’s northwestern and southwestern borders. Over the semester students are encouraged to foster their own understanding of ‘border thinking’ as the pursue research essays that take a borderlands approach to the study of Late Imperial to Modern Chinese history

Spring 2025: EAAS GU4345

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
EAAS 4345	001/17216	W 2:10pm - 4:00pm 614 Martin Luther King Building	Riga Shakya	4.00	11/11

**EAAS GU4352 The Fantastic World of Knights-Errant in Chinese Literature. 4.00 points.**

This course approaches the Chinese knight-errant, often seen in the Kungfu films (most recently *Mulan 2020*), both as a historical fact and a literary imagination. It provides students with a broad overview of Chinese literature until the twentieth century, to familiarize students with the most prominent literary genres of each time period, from official history to classical poetry, from classical tale to vernacular fiction, from drama to film. Through reading/viewing the knight-errant literature, we will discuss issues including translation and comparative studies, “history” writing and forming, literary genre and media, gender boundary and transgression, national and trans-national

**POLS GU4406 Politics in Contemporary China. 4 points.**

This course will be taught in Chinese.

This course focuses on the evolution of Chinese politics since the Chinese Communist Party (CCP) took power in 1949. It introduces and discusses the relationship between the two “three decades” (the three decades under Mao and the three decades of “reform and opening up”). More specifically, the course aims to (1) clarify some important historical facts, (2) analyze the ideological consideration of the “official” history sanctioned by the CCP and its epistemological impact, (3) make a comparison between official view and that of independent scholars about the history; (4) try to respond to some urgent problems faced by contemporary China, and (5) provide suggestions and principles for the reconstruction of the historiography of contemporary China. Students will learn how to understand the recent development Chinese politics, how to analyze the complex contemporary history and reality of China, and how to approach issues about China from a systematic perspective.

**POLS GU4471 CHINESE POLITICS. 3.00 points.**

This course offers a historical and thematic survey of Chinese politics and of salient issues in China’s public policy and governance. The first half of the course reviews the patterns and dynamics of political development in China, focusing mainly on the last two hundred years, during which the country has been on a rugged yet fascinating path toward modernity. We will examine major political events including the collapse of the Imperial China, the rise of the Communist Party, the Cultural Revolution, and the post-Mao shift toward reform and opening. The second half of the course will look various special topics, including the structure of the party and the state, the relationship between state and society, the modes of economic development, and the governance of the media and the Internet. Throughout the course, special attention will be paid to how China’s domestic political and economic processes intersected with major world events and transnational forces, such as imperialism, world wars, and economic globalization

**RELI GU4526 Food and Sex in Premodern Chinese Buddhism. 4 points.**

This course is an upper-level seminar on appetite and its management, designed for advanced undergraduates and graduate students. Our focus will be on the appetites of food hunger and sexual desire, and how Chinese Buddhist teachings propose to manage these. Food and sex are separate domains of experience, but as the primary objects of bodily appetites, they are analogous. Eating and sex both involve a direct and substantive interaction with the material world that is driven by powerful desires. In Buddhist teachings, these desires are said to bind us to the cycle of rebirth (*saṃsāra*) and to shape the actions (karma), both mental and corporeal, that constitute our moral engagement with the phenomenal world. Hence it is important to know how a Buddhist on the path out of suffering is to manage these activities. What do monastic codes stipulate? What disciplines did lay Buddhists undertake? How are transgressions identified and handled? How do ancient Chinese and Daoist ideas inform the development of Chinese Buddhist attitudes toward sex and diet? How did Chinese Buddhist monastics come to adopt a meatless diet? How do religions use food and sex as tools for determining one’s ritual purity (i.e., moral worth)? We will explore these and related topics. Despite the common perception of Buddhism as a world-denying religion focused on transcending bodily needs, Chinese Buddhists (and their Indian or Central Asian counterparts) engaged in numerous body practices with worldly benefit, while at the same time mitigating the dangers of desire through various doctrinal and practical means. This course is an exploration of those means.

**EAAS GU4572 CHINESE DOCUMENTARY CINEMA. 4.00 points.**

What defines a “documentary” film? How do documentaries inform, provoke and move us? What formal devices and aesthetic strategies do documentaries use to construct visions of reality and proclaim them as authentic, credible and authoritative? What can documentary cinema teach us about the changing Chinese society, and about cinema as a medium for social engagement? This seminar introduces students to the aesthetics, epistemology and politics of documentary cinema in China from the 1940s to the present, with an emphasis on contemporary films produced in the past two decades. We examine how documentaries contended history, registered subaltern experiences, engaged with issues of gender, ethnicity and class, and built new communities of testimony and activism to foster social change. Besides documentaries made by Chinese filmmakers, we also include a small number of films made on China by western filmmakers, including those by Joris Ivens, Michelangelo Antonioni, Frank Capra and Carma Hinton. Topics include documentary poetics and aesthetics, evidence, performance and authenticity, the porous boundaries between documentary and fiction, and documentary ethics. As cinema is, among other things, a creative practice, in this course, students will be given opportunities to respond to films analytically and creatively, through writing as well as creative visual projects

Spring 2025: EAAS GU4572

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
EAAS 4572	001/11684	W 4:10pm - 6:00pm 522c Kent Hall	Ying Qian	4.00	21/20

**RELI GU4617 Image Theories in Chinese Religions. 4 points.**

What does “image” mean in Chinese intellectual traditions? How did proponents of different religious persuasions construe the relationship between images and their referents differently and how did such construal change over time? Why did the practice of fashioning images often give rise to controversies in Chinese history? What makes images the object of adoration as well as destruction? Throughout the course, we will tackle these questions from diverse perspectives. The first half of the course examines a variety of accounts from Chinese indigenous classics and treatises. The second half looks at how discourses of the image further diversified after the arrival of Buddhism in China.

**EAAS GU4625 Socialist China in the Western Gaze (1949-1978). 4.00 points.**

This seminar attempts to historicize China’s contemporary cultural diplomacy initiatives by examining the nation’s place in the world from the 1950s to the 1970s. Topics include China’s role in the socialist world of the 1950s and 1960s, global Maoist political movements, socialist China in the imagination of Western intellectuals, Western fascination with Maoist “people’s” science, and controversies over the depiction of China in 1970s European documentary cinema

**EAAS GU4730 Science and Technology in Chinese Media Cultures. 4.00 points.**

Covering a period from the late 19th century to the present, this class explores how ideas and practices in science and technology have historically entered popular imagination, social organization and political contestation, as they become mediated by various media forms and technologies such as photography, cinema, novels, television, video, internet platforms and data algorithms. In particular, we focus on how science and technology have shaped our understandings of the human body, and impacted on the various bodily experiences, from perception, cognition, to emotion and connection with others in the environment. This class helps students read media artefacts in a historically grounded and conceptually generative way, understanding media artefacts as historically conditioned, yet offering us resources for envisioning the future

**EAAS GU4840 CHINA AND POLITICS OF DESIRE. 4.00 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

Fall 2025: EAAS GU4840

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
EAAS 4840	001/00390	W 10:10am - 11:25am Room TBA	Nicholas Bartlett	4.00	0/17

**POLS GU4871 China’s Foreign Relations. 4 points.**

This course will review and analyze the foreign policy of the People’s Republic of China from 1949 to the present. It will examine Beijing’s relations with the Soviet Union, the United States, Northeast Asia, Southeast Asia, and the Third World during the Cold War, and will discuss Chinese foreign policy in light of the end of the Cold War, changes in the Chinese economy in the reform era, the post-Tiananmen legitimacy crisis in Beijing, and the continuing rise of Chinese power and influence in Asia and beyond.

This lecture course will analyze the causes and consequences of Beijing’s foreign policies from 1949 to the present.

**HSEA GU4880 HISTORY OF MODERN CHINA I. 3.00 points.**

China’s transformation under its last imperial rulers, with special emphasis on economic, legal, political, and cultural change

**HSEA GU4882 HISTORY OF MODERN CHINA II. 3.00 points.**

China’s search for a new order in the long twentieth century with a focus on political, social and cultural change

Spring 2025: HSEA GU4882

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
HSEA 4882	001/11649	T Th 1:10pm - 2:25pm 304 Hamilton Hall	Yingchuan Yang	3.00	7/35

**HSEA GU4891 LAW IN CHINESE HISTORY. 4.00 points.**

An introduction to major issues of concern to legal historians as viewed through the lens of Chinese legal history. Issues covered include civil and criminal law, formal and informal justice, law and the family, law and the economy, the search for law beyond state-made law and legal codes, and the question of rule of law in China. Chinese codes and course case records and other primary materials in translation will be analyzed to develop a sense of the legal system in theory and in practice

Spring 2025: HSEA GU4891

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
HSEA 4891	001/11683	Th 2:10pm - 4:00pm 405 Kent Hall	Madeleine Zelin	4.00	14/15

## 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 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

Spring 2025: ASCE UN1361

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
ASCE 1361	001/11669	T Th 10:10am - 11:25am 331 Uris Hall	Paul Kreitman	4.00	30/35

**AHIS UN2601 ARTS OF JAPAN. 3.00 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

**AHIS UN2602 ARTS OF JAPAN. 3.00 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

**HSEA UN3320 Making in Premodern Japan. 4.00 points.**

This course introduces students to the world of artisans and makers in premodern Japan from the seventh to the nineteenth century. Broadly, this course is divided into two sections. The first section situates makers within their historical contexts, from the ritsuryō state of ancient Japan to the early modern Tokugawa regime, in order to introduce students to the forms of labor artisans engaged in over the course of premodern history, including corvée labor, guild labor, and free market labor. The second section of the course takes a more thematic approach rooted in fundamental frameworks and ideas in material culture and craft studies. Each week, we will dig into a particular theme or problem, such as embodied knowledge or social marginalization, and think through the ways in which these themes materialized in the specific historical contexts we covered in the first half of the semester

**EAAS UN3338 CULTRL HIST-JAPANESE MONSTERS. 3.00 points.**

Priority is given to EALAC and History majors, as well as to those who have done previous coursework on Japan.

From Godzilla to Pokemon (literally, pocket monster) toys, Japanese monsters have become a staple commodity of late-capitalist global pop culture. This course seeks to place this phenomenon within a longer historical, as well as a broader cross-cultural, context. Through an examination of texts and images spanning over thirteen centuries of Japanese history, along with comparable productions from other cultures, students will gain an understanding not only of different conceptions and representations of monsters, ghosts, and other supernatural creatures in Japan, but also of the role of the monstrous in the cultural imagination more generally. The course draws on various media and genres of representation, ranging from written works, both literary and scholarly, to the visual arts, material culture, drama, and cinema. Readings average 100-150 pages per week. Several film and video screenings are scheduled in addition to the regular class meetings. Seating is limited, with final admission based on a written essay and other information to be submitted to the instructor before the beginning of the semester

**EAAS UN3343 JAPANESE CONTEMPORARY CINEMA # MEDIA CULTURE. 4.00 points.**

The course will closely examine 1) the various traits of postmodern Japanese cinemas in the 1980s and the 1990s after the phase of global cinematic modernism, 2) contemporary media phenomena such as media convergence and the media ecologies of anime, 3) media activism after the 2011 Tohoku earthquake, and beyond. We will proceed through careful analysis of films, anime, and digital media, while also addressing larger questions of historiography in general

Spring 2025: EAAS UN3343

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
EAAS 3343	001/11665	M 4:10pm - 6:00pm 467 Ext Schermerhorn Hall	Takuya Tsunoda	4.00	27/21

**EAAS UN3575 Approaching Cities and Life in Chinese Cultural History. 4.00 points.**

Italo Calvino's imagined Marco Polo cautions against commemorating the lived experience of a city, "Memory's images, once they are fixed in words, are erased." How shall we modern students of the past retrieve the ways in which foreign men and women dwelled in everyday practice? This seminar will take you on a tour of some key topoi — as both physical and literary constructs — throughout Chinese history, availing of a selection of textual, visual, and cinematic materials that shape and are shaped by the palimpsests of changing Chinese urban life

**AHIS BC3868 Tokyo. 4.00 points.**

This seminar will take an interdisciplinary approach to the history of the complex and dynamic city of Tokyo from the mid-19th century to the present. The class will discuss the impact that industrialization and sustained migration have had on the city's housing and infrastructure and will examine the often equivocal and incomplete urban planning projects that have attempted to address these changes from the Ginza Brick Town of the 1870s, to the reconstruction efforts after the Great Kanto Earthquake. We will examine the impact of and response to natural disasters and war. We will discuss the emergence of so-called "new town" suburban developments since the 1960s and the ways in which these new urban forms reshaped daily life. We will discuss the bucolic prints of the 1910s through the 1930s that obscured the crowding, pollution and political violence and compare them with the more politically engaged prints and journalistic photographs of the era. We will also consider the apocalyptic imagery that is so pervasive in the treatment of Tokyo in post-war film and anime. There are no prerequisites, but coursework in modern art history, urban studies, and modern Japanese history are highly recommended

**HSEA UN3871 MODERN JAPAN: IMAGES # WORDS. 3.00 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 be 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 UN3935 THE FANTASTIC IN PRE-MOD CHINA. 4.00 points.**

Fall 2025: EAAS UN3935

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
EAAS 3935	001/10938	W 2:10pm - 4:00pm Room TBA	Lu Kou	4.00	0/15

**ANTH UN3939 ANIME EFFECT: JAPANESE MEDIA. 4.00 points.**

Culture, technology, and media in contemporary Japan. Theoretical and ethnographic engagements with forms of mass mediation, including anime, manga, video, and cell-phone novels. Considers larger global economic and political contexts, including post-Fukushima transformations. Prerequisites: the instructor's permission

Spring 2025: ANTH UN3939

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
ANTH 3939	001/11052	T 2:10pm - 4:00pm 467 Ext Schermerhorn Hall	Marilyn Ivy	4.00	12/15

**EARL GU4011 LOTUS SUTRA/E ASIAN BUDDHISM. 4.00 points.****EARL GU4017 HELL IN EAST ASIAN CULTURE. 4.00 points.**

Whereas many in the modern West may commonly associate heavens and hells with the traditions of Christianity and Islam, Buddhist Asia shares an equally extensive concern with the paradises and punishments of the afterlife. Indian Buddhist scriptures, and their translations and elaborations across Asia, celebrate an infernal cosmology that makes Dante's opus seem like a Hallmark card by comparison. This seminar focuses particularly on hells in the East Asian imaginary with the occasional detour to Southeast Asia, India, or Tibet for purposes of comparison. Our analysis of the practices, discourses, and representations of hells in East Asia is designed to coincide with a major exhibition on Asian Hells at Asia Society NY (Sept-Dec 2020). In this seminar we will view the exhibition together and each student will discuss an object on view, which they will have selected and prepared for in advance. Each student will work on a seminar project (usually, but not necessarily, an academic research paper) throughout the second half of the seminar. Proposal, bibliography, preliminary draft(s), and presentation will be due in stages during the process and students will receive feedback at each stage before the final draft is due at the beginning of final exam period. This course is designed for graduate students and advanced undergraduates who are expected to have completed coursework in relevant areas of East Asian Studies, Religion, or Art History

**EAAS GU4022 JAPANESE BUDDHIST VISUAL CULTR. 3.00 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 of 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 GU4027 Disability in East Asia and Beyond. 4 points.**

"The world isn't built with a ramp," writes disabled adventurer Walt Balenovich in his book *Travels in a Blue Chair*. Neither is the world built with any universal understanding of disability. This course examines what it means to be disabled in both theory and practice, especially in East Asian contexts. We begin by closely examining the concept of "disability" and its various connotations, then look at permutations of disability in Japan, China, and the Koreas before ending with recent, more radical ways of thinking about disability. This interdisciplinary course is framed by feminist approaches to definitions and applications of disability theory, drawing further on literary and technological approaches to representation of minority subjects. Multimedia engagement with issues ranging from guide dogs to nanotechnology will aid in understanding overlaps between, and barriers of, disability on an international scale, while also building a critical toolkit for understanding "able-bodied" assumptions in ourselves.

**EAAS GU4031 INTRO-HIST OF CHINESE LIT(ENG). 3.00 points.****AHIS GU4110 MODERN JAPANESE ARCHITECTURE. 3.00 points.**

This course will examine Japanese architecture and urban planning from the mid-19th century to the present. We will address topics such as the establishment of an architectural profession along western lines in the late 19th century, the emergence of a modernist movement in the 1920's, the use of biological metaphors and the romanticization of technology in the theories and designs of the Metabolist Group, and the shifting significance of pre-modern Japanese architectural practices for modern architects. There will be an emphasis on the complex relationship between architectural practice and broader political and social change in Japan

**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.

**EAAS GU4123 Japanese Documentary Films. 4 points.**

This course investigates the theories and practices of documentary film in Japan. Spanning from the 1920s to the present, we will engage in rigorous examination of the transformations of cinematic forms and contents, and of the social, cultural, and political elements bound up with those transformations. We will also juxtapose aspects of Japanese documentary film with global movements, and wider theories of documentary and non-fiction.

**EAAS GU4150 Childhoods in Modern Japanese Literature. 4.00 points.**

This course explores literary representations of childhood in modern Japan, expanding into how manga, anime, and film have also dealt with the topos. Through literary and visual texts that problematize spaces, memories, ideals, rights, and propagandic power of childhood, students will think through and discuss broader issues of age, gender, identity politics, generational trauma, history of social structures, and the future of human society

Spring 2025: EAAS GU4150

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
EAAS 4150	001/17209	Th 2:10pm - 4:00pm Bwy Alfred Lerner Hall	Hyoseak Choi	4.00	21/22

**EAAS GU4226 GENDER, CLASS, REAL ESTATE-CHINA. 4.00 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

Fall 2025: EAAS GU4226

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
EAAS 4226	001/10932	W 2:10pm - 4:00pm Room TBA		4.00	0/25

**EAAS GU4334 Supernatural in Japanese Culture: Ghosts, Gods, and Animals. 4.00 points.**

Covering a period from the 7th century to the present, this class draws on Japanese literature, folklore, painting, performance, and anime, to explore the world of the supernatural, particularly the role of ghosts, gods, demons, animals, and nature. Students are introduced to various strands of popular religion, including Buddhist cosmologies and native beliefs about nature and human life, with special attention to the relationship between the living and the dead, and explore the role of human intermediaries. The course looks at these texts and media in relationship to the local community, gender, social and occupational status, environment (both natural and urban), and historical period, exploring issues of social identity and power

**EAAS GU4425 Women, Body, and Borders in Japanese Literature and Culture. 4.00 points.**

The aim of this course is to examine the interrelated concepts of body, borders, gender construction, and sexuality as expressed in Japanese literature, religion, and culture from the premodern period to the present. We will use a variety of media including oral literature, narrative fiction, noh play, early modern comic literature, novel, film, and anime

**POLS GU4472 JAPANESE POLITICS. 4.00 points.**

This course surveys key features of the Japanese political system, with a focus on political institutions and processes. Themes include party politics, bureaucratic power, the role of the Diet, voting behavior, the role of the state in the economy, and the domestic politics of foreign policy

**RELI GU4509 CRIME/PUNISHMENT-JEWISH CULTRE. 4.00 points.**

Jews have stood on every imaginable side of criminal justice: accuser and accused; prosecutor, defendant, and defender; judge and judged; spectator; storyteller; journalist; critic; advocate. How did Jews approach these various roles, and what notions of crime, criminality, punishment, and justice did they bring with them? This course crosses chronological eras, geographical regions, and academic disciplines to explore configurations of crime and punishment in Jewish cultures. It strives to achieve a balance in its coverage of Ashkenaz vs. Sefarad; ancient, late ancient, medieval, modern, and contemporary Judaisms; the specific and historical vs. the philosophical and theoretical; and varieties of sex, race, and gender. The role of classical Jewish texts, theology, and community in shaping Jewish approaches to criminal justice will all be considered

**EAAS GU4750 Exploring "The Tale of Genji": Themes, Contexts, and Aesthetics. 4.00 points.**

This seminar offers an in-depth exploration of Murasaki Shikibu's "The Tale of Genji" (Genji monogatari, c. 1008), one of the most significant works in the Japanese literary canon. Through a close reading and discussion of the primary text, which we will read in its entirety in English translation, the students will gain an appreciation and understanding of its central themes, socio-cultural background, narrative structuring, and various aesthetic considerations. A number of secondary materials and introduction to several works of reception will further help to contextualize its enduring influence to this day

Spring 2025: EAAS GU4750

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
EAAS 4750	001/17214	T 12:10pm - 2:00pm 424 Pupin Laboratories	Ekaterina Komova	4.00	10/15

**EAAS GU4777 A Thousand-Year Old Romance: Reading The Tale of Genji Across the Ages, Media, and Genres. 4.00 points.**

This course presents a synchronous and diachronous exploration of The Tale of Genji, a masterpiece of Japanese literature. During the first half of the course, students will read the entire English translation of the tale, as well as a number of other primary texts from roughly the same time period in order to gain an understanding of the sociohistorical and literary context in which the tale came about, while the second half of the course is devoted to the reception and adaptations of the tale across various media, genres, and time periods, ranging from commentaries, noh plays, traditional paintings and even "fan fiction" to modern novels and manga. The aim of the course is to provide the students with an understanding of The Tale of Genji's place within the Japanese literary tradition, and the impact it has had and continues to exert on all facets of Japanese culture

**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

**HSEA GU4847 MODERN JAPAN. 4.00 points.**

CC/GS/SEAS: Partial Fulfillment of Global Core Requirement  
**Not offered during 2023-2024 academic year.**

This course explores the history of Japan between 1800 and the present, with a particular focus on the 20th century. The course draws upon a combination of primary source materials (political documents, memoirs, oral histories, journalism, fiction, film) and scholarly writings in order to gain insight into the complex and tumultuous process by which Japan became an industrialized society, a modern nation-state, and a world power.

Spring 2025: HSEA GU4847

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
HSEA 4847	001/13944	M 12:10pm - 2:00pm 301 Hamilton Hall	Chun Kiang Tan	4.00	18/20

**HSEA GU4880 HISTORY OF MODERN CHINA I. 3.00 points.**

China's transformation under its last imperial rulers, with special emphasis on economic, legal, political, and cultural change

**HSEA GU4968 Japan 1968: student protest movements in global historical perspective. 4.00 points.**

Japan also had a 1968. Students occupied university campuses across the country - in the most dramatic cases storming lecture-halls, building barricades and wielding bamboo spears in clashes with the police, counter-protestors and each other. These protests coincided with a wave of other campus occupations around the world, including in the US, France, Germany, Czechoslovakia, and China. In Japan they marked the culmination of a decade of protest against a range of issues including (but not limited to) the Vietnam War, colonialism, nuclear weapons, pollution, inflation, consumerism, capitalism, corruption, labour abuses, police brutality, authoritarianism, censorship, patriarchy, conformity and boredom. This course explores why students protested and what methods they used. It asks what effect the protests had in terms of goals achieved, unintended consequences, and longer-lasting social and cultural legacies. How did protestors' motivations change over time, and how did Japanese state and society accommodate, repress or subvert the movements? How did the protests and subsequent crackdown transform universities as spaces for learning, research and socialization? What alliances did students seek to forge with peers, activists, guerrillas and governments overseas? Was there such a thing as a global 1968, and if so was Japan a part of it? And in what ways did their protests resemble or differ from other student protests around the world, then and now?

**East Asian, Korea****ASCE UN1363 INTRO TO EAST ASIAN CIV: KOREA. 4.00 points.**

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

Prerequisites: NOTE: Students must register for a discussion section, ASCE UN1366 The evolution of Korean society and culture, with special attention to Korean values as reflected in thought, literature, and the arts

Spring 2025: ASCE UN1363

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
ASCE 1363	001/11663	M W 1:10pm - 2:25pm 717 Hamilton Hall	Jungwon Kim	4.00	59/55

**HIST UN2851 Making Modern Korea. 4.00 points.**

This course explores Korea's history from the late nineteenth century to the present with a particular focus on caste/class, gender, war and industrialization. Using primary and secondary texts as well as documentary film and literary ephemera, the seminar analyses such topics as the relationship between imperialism and rebellions in the nineteenth century; the uneven experience of Japanese colonial rule; Korea's early feminist movement; how North Korea became a communist society; the deep scars of the Korean War; cultures of industrialism in South and North Korea; counter-cultural movements in 1970s, 1980s and 1990s South Korea; and contemporary challenges facing the peninsula. This course will give students a thorough grounding in modern Korean history and introduce them to major interpretative currents in the study of Korean history

Fall 2025: HIST UN2851

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
HIST 2851	001/10318	M W 2:40pm - 3:55pm Room TBA	Ruth Barraclough	4.00	0/30

**EAAS UN3207 Lights, Camera, Action: The Visual Culture of K-pop. 4 points.**

In this course, we will explore the total political economy of culture that is K-pop, simultaneously a State-sponsored industry, an agency-generated cultural product, and a fandom-distributed community. In the recent years, scholars in various sectors have been actively demystifying the many social performances entailing K-pop through the frames of globalization and transnationalism. To see K-pop as transnationalism in performance is to construe it not as unidirectional or monolithic, but as a constant interpellation between national export and transnational transaction, each utterance refracted a mile a minute by its "glocal (global and local)" performers through social and web-based media. Paying particular attention to how such identities are negotiated within the portmanteau "K-pop," we will engage with the critical frames of Korean studies, performance studies, and media & visual culture to explore its major topics and defining moments in rigorously discussion-based seminars.

**EAAS UN3215 KOREAN LITERATURE # FILM. 3.00 points.**

This course traces the history of Korean cinema and literature from the 1930s to the early 2000s. Particular attention is given to colonialism, national division, war, gender relations, authoritarianism, urbanization, consumer culture, and diaspora. What kinds of familial, social, economic, and political relations do these films and literary works envision? We will link films and literary texts to their historical context, noting how representations of people, places, and ideas have changed over time—from colonialism, through poverty and malaise in the aftermath of the Korean War, to North Korea's continuing search for autonomy in the world system and South Korea's current position as global economic power and maker of the "Korean Wave "

Spring 2025: EAAS UN3215

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
EAAS 3215	001/11661	W 4:10pm - 6:00pm 255 International Affairs Bldg	Theodore Hughes	3.00	16/20

Fall 2025: EAAS UN3215

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
EAAS 3215	001/10924	W 4:10pm - 6:00pm Room TBA	Theodore Hughes	3.00	0/15

**EAAS UN3217 KOREAN POPULAR CINEMA. 4.00 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 UN3412 Conflict and Culture in Korean History. 4 points.**

This course considers how accounts of conflict in Korean history reflect the development of core values, ethical priorities and emotions, and perceptions among Koreans from the late sixteenth century to the late twentieth century. By carefully examining the narrative and rhetorical styles of major accounts of problems such as wars, political strife, family tensions, and intellectual and personal tribulations at a given cultural and historical time, students will not only understand how Koreans have dealt with conflict throughout history but will also develop reading strategies for primary sources contested by and narrated in a multiplicity of ideologies, genres, and voices.

**KORN GU4103 Korean Language in Contemporary Pop Culture. 3.00 points.**

This course aims to provide a deeper understanding of the Korean language, culture, society, and history through critical analysis of Korean contemporary popular culture (e.g., music, drama, films, TV shows, advertisements, comic books, and other digital discourses). More specifically, the purposes of the course are twofold: (1) to analyze various sociolinguistic issues represented in contemporary Korean pop culture (e.g., honorifics, dialects, language changes, language variations across gender and generations, language contacts, neologism, slangs) and (2) to develop cultural awareness, critical thinking, digital and media literacy, and multimodal competence in Korean media and popular culture

Spring 2025: KORN GU4103

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
KORN 4103	001/17288	T 10:10am - 12:00pm 401 Chandler	Joonwon Suh	3.00	11/12

**EAAS GU4124 SOUTH KOREAN FILM AS HISTORY. 4.00 points.**

In viewing historical films and media works, we often grapple with the question of historical accuracy, and whether visual media is suited to the task of historical accounts, but another question we could ask is: Of what is film a history? This course will examine Korean history through cinema, and Korean cinema through history, by viewing films from various time periods that depict moments in Korean history

Spring 2025: EAAS GU4124

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
EAAS 4124	001/11662	Th 4:10pm - 6:00pm 212a Lewisohn Hall	Theodore Hughes	4.00	13/15

**EAAS GU4160 CULTURES IN COLONIAL KOREA. 3.00 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. 4.00 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 GU4324 Religion and Politics in Korea. 4 points.**

This course explores diverse aspects of the interactions between religion and politics in modern, pre-modern, and contemporary Korea. It focuses on how Korean religions such as Buddhism, Confucianism, Christianity, and new religions have influenced and been influenced by politics, thereby leading to the mutual transformation of the two major social phenomena.

**EARL GU4328 Texts, Paintings, and Images of Korean Religions. 3.00 points.**

The course explores the doctrines, practices, and rituals of Korean religions through iconic texts, paintings, and images. The texts, paintings, and images that the course covers include ghost stories, doctrinal exegeses and charts, missionary letters, polemical and apologetic writings, catechism, folklores, and ritual paintings

Spring 2025: EARL GU4328

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
EARL 4328	001/11659	T 4:10pm - 6:00pm 707 Hamilton Hall	Seong-Uk Kim	3.00	9/12

**HSEA GU4860 SOC OF CHOSON KOREA 1392-1910. 4.00 points.**

Major cultural, political, social, economic and literary issues in the history of this 500-year long period. Reading and discussion of primary texts (in translation) and major scholarly works. All readings will be in English

Fall 2025: HSEA GU4860

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
HSEA 4860	001/10926	T 2:10pm - 4:00pm Room TBA	Jungwon Kim	4.00	0/15

**HIST GU4872 North Korean History, Culture and Politics. 4.00 points.**

North Korea is widely regarded as a country without a history; as enigmatic as it is isolated. Dispensing with this cliché, this course invites students to engage with North Korean history using a variety of primary and secondary sources. We begin in the medieval period to trace the distinct features of the northern region that made it uniquely receptive to outside ideas. Understanding the north as a frontier zone of experimentation and adaption allows us to examine the attractive power of modernity in the north during the early twentieth century via the influence of Christianity, capitalism and communism. Utilizing texts and materials made in North Korea and internationally, including feature and documentary films, women's magazines, graphic novels, literary fiction and testimony, the course investigates the conditions within which knowledge about North Korea has been produced, circulated and repressed. Key topics to be explored include the history of Christianity and capitalism in Pyongyang and the northern provinces, communist cadres in the 1930s, the allure of the North in the 1940s, the Korean War and the purges that followed, North Korea's relations with neighbors and the world, and the high cost its citizens pay for the country's brutal sanction economy

Spring 2025: HIST GU4872

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
HIST 4872	001/17186	T 2:10pm - 4:00pm 602 Lewisohn Hall	Ruth Barraclough	4.00	13/15

**East Asian, Tibet****ASCE UN1365 INTRO EAST ASIAN CIV: TIBET. 4.00 points.**

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

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

**RELI UN2205 BUDDHISM: INDO-TIBETAN. 4.00 points.**

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

Buddhist teachings came to Tibet relatively late in the history of Buddhism's travels through Asia. Tibetan emperors adopted Buddhism from India around the eighth century, which sounds like a long time ago now, but by that time Buddhism was already well established in parts of South, Southeast, Central, and East Asia. In addition to being known as a tradition of renunciants and forest dwelling philosophers, Buddhism was associated with cosmopolitanism—literacy, the arts, architecture, higher education and beyond. Tibetan rulers, like so many rulers before them, turned to Buddhism after amassing power through warfare and violence, and they became interested in Buddhism's methods for cultivating wisdom and compassion as antidotes to ignorance and selfishness. They were also curious about whether Buddhism could help justify and support their claims to power. Because Buddhism was already a complex system, Tibetans were able to uniquely integrate all three of the major traditions of Theravada, Mahayana, and Vajrayana Buddhism. Thanks to the hard work of Tibetan and Indian translators and artists with imperial support, monks and nuns followed the rules of the earliest disciples of Buddha, philosophers pored over Indian Buddhist treatises, and ritualists fine-tuned the tantric, esoteric, intensive path to liberation from dissatisfaction and suffering. The new expressions of Buddhism that emerged in Tibet have shaped religion, education, literary production, the arts, and language across a massive and diverse swath of Asia, from northern India to Nepal, Bhutan, Mongolia, and areas of Western China. More recently, Tibetan Buddhism has spread across the globe. In this course, by analyzing primary textual sources in translation as well as visual and material culture, we will investigate the history and practice of Tibetan Buddhism in all its complexity, from its earliest origins to the present. There are no prerequisites for this introductory lecture

Spring 2025: RELI UN2205

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
RELI 2205	001/17292	M W 1:10pm - 2:25pm 303 Uris Hall	Dominique Townsend	4.00	51/60

**EARL UN3310 The Body and/in Performance: Dance # Drama in Tibet # China. 4.00 points.**

This seminar examines the body and bodily practices in various performance traditions in Tibet and China by reading theory from the fields of performance and dance studies alongside regional case studies of dances and dramas in East Asia. In addition to required course readings, students will watch performances on film (though also live in New York City where/if possible), read play scripts, and participate in practicums to gain an embodied understanding of the course's subject matter. Practicums include workshops with the Tibetan Service Center of New York City, dance journalist Karen Greenspan, and the Kunqu Society of New York. After a brief introduction to the fields of performance and dance studies, course meetings will focus on different performative bodily expressions; for example, the expression of "culture," history, politics, affect and emotion, and so on

Spring 2025: EARL UN3310

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
EARL 3310	001/11698	M 2:10pm - 4:00pm 301 Hamilton Hall	Constantine Lignos	4.00	17/15

**HSEA UN3642 Peripheries of the Sinitic World through History. 3.00 points.**

This course surveys the southern and western peripheries of the political entities we today call China from the turn of the 1st millennium CE to the early 20th century. It does so primarily through translations of primary sources - travelogues and geographies- up to the 16th century, at which point it turns its attention to recently published monographs of varying breadth that can cover more ground, given the sheer number of available primary sources from that time on. No prerequisites but Introduction to East Asian Civilizations: Tibet, China, or Vietnam is recommended

**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 GU4310 LIFE WRIT/TIBET BUDDHIST LIT. 4.00 points.**

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

This course engages the genre of life writing in Tibetan Buddhist culture, addressing the permeable and fluid nature of this important sphere of Tibetan literature. Through Tibetan biographies, hagiographies, and autobiographies, the class will consider questions about how life-writing overlaps with religious doctrine, philosophy, and history. For comparative purposes, we will read life writing from Western (and Japanese or Chinese) authors, for instance accounts of the lives of Christian saints, raising questions about the cultural relativity of what makes up a life's story

**EARL GU4312 TIBETAN SACRED SPACE(IN COMPARATIVE CONT. 4.00 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.

**EAAS GU4558 Tibetan Science - Medicine, Knowledge, and the State on the Roof of the World. 4.00 points.**

This course aims to pose the question of what 'science' can be in Tibetan and Himalayan cultures, and to examine these 'sciences' in their social, religious, political, transnational, and inter-cultural dimensions. Especially through the field of medicine, it explores the main developments of Tibetan knowledge mostly during the modern era from the 17th century onward, building on both ethnography and primary and secondary written sources. This course pays particular attention to the relation of this knowledge to various states, centralizing institutions, and policies and practices of legitimization, and further to the modernization and globalization of the production, application, and consumption of Tibetan medical knowledge, including during the current Covid-19 pandemic

**EAAS GU4565 TIBET IN THE WORLD: CULTURAL PRODUCTION AND SOCIAL CHANGE. 4.00 points.**

This course explores the intersection of cultural production with national policies and global economies in the context of Tibet. We will focus not on colonial sources (Mythos Tibet) but on a wide range of representational and expressive practices by contemporary Tibetans in film, literature, music, social media, art, performance, local museums, etc. – all since the 1990s. Tibetan cultural production today is at once localized and transnational, whether it is the vision and work of artists in the People's Republic of China or the creation of Tibetans living in the diaspora. We will explore the impact of colonialism and socioeconomic marginalization on the de-centering and re-centering of ethnicity and identity in education, publishing, and the arts. How do Tibetan artists, musicians, filmmakers, writers, comedians, and other cultural producers negotiate the complexities of modernity, secularization, globalization and political agendas, vis-à-vis incentives to preserve traditions, while engaging creatively? Each week will focus on 2 to 3 primary sources and 1 or 2 related secondary readings. Our discussions of the primary source materials (film screenings, readings, artwork, performances, etc.) will be enriched with readings in Cultural Studies, sociology, and anthropology, and by conversations with area artists

Spring 2025: EAAS GU4565

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
EAAS 4565	001/11694	Th 4:10pm - 6:00pm 501b International Affairs Bldg	Lauran Hartley	4.00	14/20

**EARL GU4575 Tibet in Eurasian Circulatory History. 3.00 points.**

What does a critical Buddhist studies look like; What does a critical area studies look like? Tibetan studies has long been dominated by a study of Tibetan Buddhism, a proxy for the lost nation. This class explores how Tibet entered into the circulation of knowledge across Eurasia to examine what critical Buddhist studies might look like

**HSEA GU4700 Rise of Modern Tibet: History and Society, 1600-1913. 4 points.**

Rise of Modern Tibet

**HSEA GU4712 Local History in Tibet. 4 points.**

Tibetan culture covers an area roughly the size of Western Europe, yet most regions have not been the subject of sustained historical study. This course is designed for students interested in studying approaches to local history that attempt to ask large questions of relatively small places. Historiographic works from Tibetan studies (where they exist) will be examined in comparison with approaches drawn mainly from European and Chinese studies, as well as theories drawn from North/South American and Southeast Asian contexts. Given the centrality of Buddhist monasteries to Tibetan history (as "urban" centers, banks, governments, educational institutions, etc.) much of the course will deal with these.

**HSEA GU4720 20TH CENTURY TIBETAN HISTORY. 4.00 points.**

This course is designed for students interested in gaining a broad view of Tibetan history in the 20th century. We will cover the institutional history of major Tibetan state institutions and their rivals in the Tibetan borderlands, as well as the relations with China, Britain, and America. Discussion sessions throughout the semester will focus on important historical issues. *Group(s): C*

**HSEA GU4814 Space and Place in Urbanizing Tibet: Indigenous Experiences in China. 4 points.**

This course engages with approaches from anthropology, geography, and indigenous studies to analyze contemporary urban transitions on the Tibetan plateau.

**HSEA GU4813 EARLY TIBETAN HISTORY AND ITS RELATIONS WITH CHINA. 4.00 points.**

This course compares popular narratives with historical evidence on early Tibetan history focusing on the Tibetan Empire (7th-9th c.) with an emphasis on its relations with China

**HSEA GU4815 Faith and Empire: Art and Politics in Tibetan Buddhism. 4.00 points.**

Tibetan Buddhism offered a divine means of power and legitimacy to rule in Inner Asia and China. This class will explore the intersection of politics, religion and art in Tibetan Buddhism. Images were one of the primary means of political propagation, integral to magical tantric rites, and embodiments of power

## East Asian, Vietnam

**ASCE UN1367 INTRO EA CIV: VIETNAM. 4.00 points.**

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

Corequisites: ASCE UN1377

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

Fall 2025: ASCE UN1367

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
ASCE 1367	001/10922	M W 4:10pm - 5:25pm Room TBA	John Phan	4.00	0/40

**ASCE UN1377 INTRO EAST ASIAN CIV-VIETNAM DISC. 0.00 points.**

Corequisites: ASCE UN1367

Corequisites: ASCE UN1367 Required discussion section to be taken with ASCE W 1367 - Intro to East Asian Civilizations: Vietnam

**MDES UN2042 South Asia at the Crossroads of Empires. 3.00 points.**

In this course we will study the late colonial and early post-colonial periods of South Asian history together. Some of the events we will cover include: the climax of anti-colonial movements in South Asia, WWII as it developed in South and Southeast Asia, the partition of British India, the two Indo-Pakistan wars, and the 1971 Bangladesh War. While we will read selected secondary literature, we will focus on a range of primary sources, including original radio broadcasts and oral history interviews. We will also study artistic interpretations of historical developments, including short stories and films. In this course, we will strive to remain attentive to the important changes engendered by colonialism, while simultaneously recognizing the agency of South Asians in formulating their own modernities during this critical period. We will also seek to develop a narrative of modern South Asian history, which is attentive to parallel and/or connected events in other regions

**MDES UN2044 Religion and Politics in South Asia. 3.00 points.**

This module is designed to provide students with a thorough understanding of conceptual and empirical debates about religion and politics in South Asia. The rise in public manifestations of religions in the last two decades in almost all parts of the world has led to much rethinking and reconsideration of the relationship of religious thought and practice to political structures and dynamics. We will take a theoretically informed and empirically grounded look at the imbrication of religion and politics in the wider South Asia region, including Bangladesh, India, Nepal, Pakistan and Sri Lanka. The course allows an insight into the diversity of religious ideas and practices in the region, historical variations, influence of colonialism and the relationship with globalization. We will engage with scholarship on these themes from the disciplines of history, anthropology and political science. Prior familiarity with the region is not required. By the end of this course, students should be able to: - understand recent debates social sciences regarding conceptualizing and defining religion -understand the limitations of previous frameworks for assessing the role of religion in political processes across South Asia -recognize key transformations in different religious traditions across South Asia. -develop a nuanced and critical approach to analysing religion and politics more generally

**HIST UN2444 THE VIETNAM WAR. 4.00 points.**

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

April 30, 2025 marks the fiftieth anniversary of the end of the Vietnam War. Upon the semicentennial, this special edition lecture course will reflect on the half century of scholarship and art to examine war's history, including its origins, evolution, and conclusion, and assess its legacies today. Rather than just view the war as an event in American or Vietnamese history, this course will examine the war from a multitude of perspectives by inviting special lecturers, analyzing primary documents, dissecting novels and memoirs, screening war films, and drawing from the rich historiography of that oft-studied war. Throughout this course, we will ask questions that continue to elicit fierce debate: What brought the United States and Vietnam to war? What impact did the war have on North Vietnamese, South Vietnamese, and American politics? How did decisions made in the corridors of power on both sides of the Pacific affect everyday people on the battlefronts and homefronts? Why did it end the way it did? What lessons can we draw from the Vietnam War? Attendance and participation in lectures and weekly discussion sections is mandatory. All the readings and episodes are available online through Butler Library (CLIO) or Canvas (C)

Spring 2025: HIST UN2444

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
HIST 2444	001/14089	T Th 1:10pm - 2:25pm 501 Northwest Corner	Lien-Hang Nguyen	4.00	117/120

**HIST UN2881 VIETNAM IN THE WORLD. 4.00 points.**

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

This course examines the history of Vietnam in the World and serves as a follow-up to ASCE UN1367: Introduction to East Asian Civilizations, Vietnam (though it is not a prerequisite). This course will explore Vietnam's multifaceted relations with the wider world from the late 19th Century to present day as war – ranging from civil, imperial, global, decolonization, and superpower interventions – forged the modern imperial polity to the current nation-state

**EAAS UN3710 FICTION, FILM, AND MODERN VIETNAM. 4.00 points.**

This course examines film, tv, and a variety of short fiction as vehicles for the production of Vietnamese cultural identities in the modern era

**EAAS UN3720 Women in Vietnamese society, history and literature. 4.00 points.**

This course explores the roles and representations of women in Vietnamese society, history and literature from premodern to contemporary times through folklore, poetry, prose and films. From different angles, in different contexts and through different approaches we will critically engage and situate literary and visual texts within larger historical processes of antiquity, folkore, religious beliefs and practice, sexual politics, feminism, monarchy, colonialism, war, modernity, nation-building and globalization that have impacted the roles and identities of Vietnamese women through the ages

Spring 2025: EAAS UN3720

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
EAAS 3720	001/17218	T 2:10pm - 4:00pm 140 Uris Hall	Vinh Nguyen	4.00	22/25

**HSEA GU4218 Toward an intellectual history of Vietnam in the 20th century. 3.00 points.**

This course traces the transformation of Vietnamese intellectual activity in the 20th century across a number of major social and political changes, from colonialism to socialism. It considers the circulation of ideas, religion, and cultural productions in shaping intellectual thought and Vietnamese history on a larger scale

**South Asian****MDES UN1630 Introduction to South Asia. 4.00 points.**

This course introduces students to South Asia through an analysis of the heterogeneity, richness, and complexity of the region's conflicted pasts. Our historical scope is vast and ambitious, starting with the earliest urban settlements in about 2000BCE and ending in the present. Though focused on "South Asia," the course problematizes the bounded areal model by emphasizing the region's enduring connections to Eurasia, Africa, Southeast Asia, and the broader Indian Ocean world. With connected history as our method, the course asks students to grapple with South Asia's literary, religious, and political histories as kinetic processes. This allows us to ask probing questions about issues that have had, and continue to have, major implications for the region-- and the world-- today: sovereignty, power, gender, community, devotion, piety, secularism, democracy, violence, and the nation itself

Spring 2025: MDES UN1630

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
MDES 1630	001/17554	M W 1:10pm - 2:25pm 402 Chandler	Jonathan Peterson	4.00	86/95

**MDES UN1631 Introduction to South Asia-Discussion Section. 0.00 points.**

Discussion section to accompany the course, MDES UN1630 Introduction to South Asia

Spring 2025: MDES UN1631

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
MDES 1631	001/17788	W 5:10pm - 6:00pm C01 80 Claremont	Saumya Dadoo	0.00	17/15
MDES 1631	002/17789	W 6:10pm - 7:00pm C01 80 Claremont	Saumya Dadoo	0.00	16/15
MDES 1631	003/17790	Th 10:10am - 11:00am 302 Alfred Lerner Hall	Chandana Krishnegowda	0.00	15/15
MDES 1631	004/17791	Th 11:10am - 12:00pm 302 Alfred Lerner Hall	Chandana Krishnegowda	0.00	11/15
MDES 1631	005/17792	F 10:10am - 11:00am 104 Knox Hall	Mudabir Wani	0.00	12/15
MDES 1631	006/17793	F 11:10am - 12:00pm 104 Knox Hall	Mudabir Wani	0.00	13/15

**ANTH UN2007 Indian and Nigerian Film Cultures. 3 points.**

This class places into comparative focus one of the oldest and one of the newest forms of global cinema outside of the U.S. It introduces and examines these film industries - their platforms, histories, aesthetics, and place in postcolonial life. We will explore how nonwestern contexts of film production and exhibition offer alternative histories of film. Topics include: aesthetics and genre; space and urbanization; colonialism and postcolonialism, shifting platforms of media exhibition, globalization, the notion of the popular and its relation to art.

**MDES UN2042 South Asia at the Crossroads of Empires. 3.00 points.**

In this course we will study the late colonial and early post-colonial periods of South Asian history together. Some of the events we will cover include: the climax of anti-colonial movements in South Asia, WWII as it developed in South and Southeast Asia, the partition of British India, the two Indo-Pakistan wars, and the 1971 Bangladesh War. While we will read selected secondary literature, we will focus on a range of primary sources, including original radio broadcasts and oral history interviews. We will also study artistic interpretations of historical developments, including short stories and films. In this course, we will strive to remain attentive to the important changes engendered by colonialism, while simultaneously recognizing the agency of South Asians in formulating their own modernities during this critical period. We will also seek to develop a narrative of modern South Asian history, which is attentive to parallel and/or connected events in other regions

**MDES UN2046 Slavery, Race, Racism: Global South Experiences and Debates. 3.00 points.**

Contemporary discussions about racism have tended to focus on the experience of North Atlantic slave trade, and theoretical debates tend to rely upon American experiences of racialization. However, there is substantial variation in the contours of racism across time and space. Relatedly, strategies for resistance to racism also vary significantly. It is important to think through the political and theoretical implications of potential differences in experiences and forms of racism in the global south. To this end, this course attempts to provide an insight into both historical and ideational variation. We will engage with historical research as well as the political ideas of particular thinkers grappling with the challenge of modern racism. At the same time as exploring the variation in historical, regional and ideational debates we will pay considerable attention to the arguments proposed by many global south thinkers about homogenization under global capitalism. The mutual imbrication of modern racism and capitalism has been an important concern for many 20th century Global South thinkers and it is useful to think through their arguments regarding simultaneous homogenization and differentiation built into capitalism. While 'non-Western' or Global South thinkers have addressed questions of race and racism in important ways, some have also voiced racist views of their own. The course draws upon scholarship in Postcolonial Theory, Black Marxist and Radical thought, and Comparative Political Theory, as well recent comparative historical research on questions of slavery and racialization

Spring 2025: MDES UN2046

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
MDES 2046	001/17604	T Th 10:10am - 11:25am 207 Knox Hall	Humeira Iqtidar	3.00	9/20

**RELI UN2205 BUDDHISM: INDO-TIBETAN. 4.00 points.**

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

Buddhist teachings came to Tibet relatively late in the history of Buddhism's travels through Asia. Tibetan emperors adopted Buddhism from India around the eighth century, which sounds like a long time ago now, but by that time Buddhism was already well established in parts of South, Southeast, Central, and East Asia. In addition to being known as a tradition of renunciants and forest dwelling philosophers, Buddhism was associated with cosmopolitanism—literacy, the arts, architecture, higher education and beyond. Tibetan rulers, like so many rulers before them, turned to Buddhism after amassing power through warfare and violence, and they became interested in Buddhism's methods for cultivating wisdom and compassion as antidotes to ignorance and selfishness. They were also curious about whether Buddhism could help justify and support their claims to power. Because Buddhism was already a complex system, Tibetans were able to uniquely integrate all three of the major traditions of Theravada, Mahayana, and Vajrayana Buddhism. Thanks to the hard work of Tibetan and Indian translators and artists with imperial support, monks and nuns followed the rules of the earliest disciples of Buddha, philosophers pored over Indian Buddhist treatises, and ritualists fine-tuned the tantric, esoteric, intensive path to liberation from dissatisfaction and suffering. The new expressions of Buddhism that emerged in Tibet have shaped religion, education, literary production, the arts, and language across a massive and diverse swath of Asia, from northern India to Nepal, Bhutan, Mongolia, and areas of Western China. More recently, Tibetan Buddhism has spread across the globe. In this course, by analyzing primary textual sources in translation as well as visual and material culture, we will investigate the history and practice of Tibetan Buddhism in all its complexity, from its earliest origins to the present. There are no prerequisites for this introductory lecture

Spring 2025: RELI UN2205

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
RELI 2205	001/17292	M W 1:10pm - 2:25pm 303 Uris Hall	Dominique Townsend	4.00	51/60

**RELI UN2309 HINDUISM. 4.00 points.**

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

Considers efforts since 1900 to synthesize a coherent understanding of what Hinduism entails, sometimes under the heading of sanatana dharma. Using a rubric provided by the Bhagavad Gita, explores philosophical/theological (jnana), ritual (karma), and devotional (bhakti) aspects of Hindu life and thought

Spring 2025: RELI UN2309

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
RELI 2309	001/00508	M W 11:40am - 12:55pm 202 Milbank Hall	Meghan Hartman	4.00	32/35

Fall 2025: RELI UN2309

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
RELI 2309	001/00014	M W 1:10pm - 2:25pm 323 Milbank Hall	Meghan Hartman	4.00	0/55

**ASCM UN2357 INTRO TO INDIAN CIVILIZATION. 4.00 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. Students must register for a section of ASCM UN2358

Fall 2025: ASCM UN2357

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
ASCM 2357	001/00267	T Th 11:40am - 12:55pm 304 Barnard Hall	Rachel McDermott	4.00	0/80

**MDES UN2641 CINEMAS OF INDIA. 3.00 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 imagined entity named 'national cinema'; and the varied audiences addressed by these cinemas. Over the course of the semester, we will watch 15 of the most iconic narrative films produced in India, including Diamond Queen (1940), Awara (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

**MDES UN2650 GANDHI # HIS INTERLOCUTORS. 4.00 points.**

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

Gandhi is in two senses an extraordinary figure: he was the most important leader of anti-imperialist movements in the twentieth century; yet, his ideas about modernity, the state, the industrial economy, technology, humanity's place in nature, the presence of God - were all highly idiosyncratic, sometimes at odds with the main trends of modern civilization. How did a man with such views come to have such an immense effect on history? In some ways, Gandhi is an excellent entry into the complex history of modern India - its contradictions, achievements, failures, possibilities. This course will be primarily a course on social theory, focusing on texts and discursive exchanges between various perceptions of modernity in India. It will have two parts: the first part will be based on reading Gandhi's own writings; the second, on the writings of his main interlocutors. It is hoped that through these exchanges students will get a vivid picture of the intellectual ferment in modern India, and the main lines of social and political thought that define its intellectual culture. The study in this course can be followed up by taking related courses in Indian political thought, or Indian politics or modern history. This course may not be taken as Pass/D/Fail

Spring 2025: MDES UN2650

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
MDES 2650	001/11696	T Th 1:10pm - 2:25pm 326 Uris Hall	Sourav Chatterjee	4.00	61/60

**HSME UN2811 South Asia: Empire and Its Aftermath. 4 points.**

(No prerequisite.) We begin with the rise and fall of the Mughal Empire, and examine why and how the East India Company came to rule India in the eighteenth century. As the term progresses, we will investigate the objectives of British colonial rule in India and we will explore the nature of colonial modernity. The course then turns to a discussion of anti-colonial sentiment, both in the form of outright revolt, and critiques by early nationalists. This is followed by a discussion of Gandhi, his thought and his leadership of the nationalist movement. Finally, the course explores the partition of British India in 1947, examining the long-term consequences of the process of partition for the states of India, Pakistan and Bangladesh. We will focus in particular on the flowing themes: non-Western state formation; debates about whether British rule impoverished India; the structure and ideology of anti-colonial thought; identity formation and its connection to political, economic and cultural structures. The class relies extensively on primary texts, and aims to expose students to multiple historiographical perspectives for understanding South Asia's past.

**HIST BC2859 South Asian Diasporas. 3.00 points.**

This course will familiarize students with major debates around questions in the study of diaspora and migration while providing a sense of their interlinkages with large scale socio-political processes such as the globalization of labor, the formation of social hierarchies, as well as movements for survival and belonging. Students who complete this course will learn how to: 1) Use and evaluate primary materials through critical reading and interpretation 2) Conduct close readings of key texts in multimedia formats (posters and ephemera, digital archives, art and cultural production, manifestos, etc.) 3) Evaluate divergent perspectives and representations by combining historical accounts with memory and personal narratives 4) Adopt methods of public outreach and neighborhood ethnography to understand the imprint of the past on the present 5) Present arguments cogently and logically in writing and speaking, including through collaborative learning and presentation

Spring 2025: HIST BC2859

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
HIST 2859	001/00883	M W 2:40pm - 3:55pm LI003 Barnard Hall	Maia Ramnath- Christiansen	3.00	9/70

Fall 2025: HIST BC2859

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
HIST 2859	001/00157	M W 2:40pm - 3:55pm 418 Barnard Hall	Anupama Rao	3.00	0/70

**MDES UN3046 The Intersectional Politics of Religion. 3 points.**

The Islamic veil controversy in France, the Rohingya crisis in Myanmar, the Kashmir lockdown, the lynching of Dalits in India – all seem to be connected through the ideas of 'religion', and certain religious identities as the basis for violence. What is the understanding of the religious that seems to be the operative factor in these events? Is it a singular concept of religion or are there different connotations of this category? For instance, how do we understand religion when it bifurcates the women's movement between Western 'secular' women and non-Western 'Muslim' women? Is it the same concept when we identify 'religion' as the basis for the harmonious coexistence of Hindus and Muslims among certain non-elite communities in India? In this course, we ask if it even possible to understand, 'religious' events in the modern political world, *without* asking what other categories implicitly inform our notion of the religious – such as, gender, caste, culture, race and historiography. We move beyond the strict dichotomy, of religion and secularism, as something given and unproblematic. Drawing from examples and events in modern South Asia as well as other postcolonial contexts, we attempt to respond to the concepts, contradictions, and dilemmas that accompany the question of when and how the religious becomes the political in the modern world.

Our weekly sessions will be devoted to reading texts from various disciplines and analyzing how the main argument is formulated and how that relates to a critique of the concept of religion in modern South Asia. Some weeks the scholarly texts will be supplemented by primary texts/ case studies that will serve as direct demonstration of the problems that will be explored in the course. The engagement with sources from various disciplines will expose us to interdisciplinary content as well as diverse methods of critical analysis and argumentation. It will also help acquire the practice of identifying the central argument of the text, understand how the broad argument is actually formulated through smaller steps, and achieve the analytic skill to critically locate that single argument within a larger body of scholarship.

**POLS UN3112 GANDHI, KING # POLS OF NONVIOLENCE. 4.00 points.**

Since Gandhi's experiments in mass satyagraha over a century ago, nonviolence has become a staple of protest politics across the globe. From the Occupy movements to the Arab Spring to Movement for Black Lives, it might even be entering a new phase of revitalization. At the same time, what exactly nonviolence is and what it can accomplish in politics is very much under debate. This course aims to understand the politics of nonviolence by examining the political ideas and political careers of its most well-known twentieth-century advocates, M.K. Gandhi and Martin Luther King, Jr. Though still venerated as founding figures of nonviolent protest, Gandhi and King have come to be remembered in ways that can misconstrue how they understood and practiced nonviolent politics. To many, Gandhi is a saintly idealist, who wanted to imbue politics with the spirit of ahimsa, truth, and conscience. Likewise, King is taken to be a spokesman for interracial brotherhood and Christian love. While partly true, these images also downplay the political side of their nonviolence – the techniques of organizing and strategies of protest that made their movements successful. We will examine the evolution of Gandhi's and King's political thinking in relation to the movements they led – the Indian independence movement and the civil rights movement in the US. We will consider how the theory and practice of nonviolence evolved and changed as it moved from one context to another. We will be especially focused on understanding the dynamics of nonviolent protest

**ASRL BC3115 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

**MDES UN3252 Rethinking Imperialism in the Middle East, South Asia, and Africa (MESAA). 3.00 points.**

What is imperialism? Why does it happen? What different forms did it take over time? And why is addressing imperialism essential in understanding histories of the Global South, and its contemporary social, political, economic, and cultural realities? How did the economic exploitation of societies by this system affect their socio-economic structures? Is imperialism responsible for the persistent and growing global inequalities? In this course, we will approach these questions and more from a South-centered perspective introducing students to some of the histories, debates, and questions on the subject. This course surveys histories of Imperialism in South Asia, the Middle East, and Africa in the 18th and 19th centuries. The course is divided into three units reflecting cases from the three regions while focusing on different historical periods. First, we will study British imperialism in India in the late 18th and early 19th centuries. For the second unit, we will focus on the case of Egypt and its occupation in the late 19th century. Third, we will examine the British Empire in West Africa and East Africa at the turn of the century. Each unit will touch on three themes with various degrees of focus. First, we will ask why imperialism? explaining the different reasons and dynamics for imperialist expansion in the three regions. In the second theme, we will examine the political economy of colonial rule and how it manifested differently over time and space. In the third theme, we will explore social change, resistance, and questions of labor in colonial settings. The course will also serve to introduce students to using primary materials in their studies, using documents varying from contracts, laws, newspaper articles, reports, and correspondences. In some weeks we will explore some basics on how to find primary sources, the different types of sources, and how to use them in your research

**HIST UN3272 Modern Southeast Asian History. 4.00 points.**

This seminar explores the modern history of Southeast Asia, a diverse region of nearly a dozen nations that includes an extraordinary ethnic mix, all of the world’s major religions, and a broad spectrum of political systems. Considered one of the “main crossroads of the world,” we will explore the region’s modern history, including western colonial conquest, resistance struggles for decolonization, differing modes of economic development, thorough-going revolutions, and inter-ethnic violence set against the backdrop of increasing globalization

**SOCI UN3285 ISRAELI SOC # ISR-PLS CONFLICT. 3.00 points.**

The purpose of the course is to acquaint students with Israeli society through the lens of the Israeli- Palestinian conflict. The underlying assumption in this course is that much of the social, economic, political, and cultural processes in contemporary Israel have been shaped by the 100-year Israeli- Arab/Palestinian conflict

**AHMM UN3321 MUSICS OF INDIA # WEST ASIA. 3.00 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 2025: AHMM UN3321**

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
AHMM 3321	001/10756	M W 10:10am - 11:25am 622 Dodge Building	Thomas Wetmore	3.00	0/25
AHMM 3321	002/10757	M W 8:40am - 9:55am 622 Dodge Building	Thomas Wetmore	3.00	0/25
AHMM 3321	003/10758	T Th 10:10am - 11:25am 622 Dodge Building	Nandini Banerjee-Datta	3.00	0/25
AHMM 3321	004/10759	T Th 5:40pm - 6:55pm 622 Dodge Building		3.00	0/25

**RELI UN3323 Religion and Medicine in South Asia: Psychiatry # the Politics of Madness. 4.00 points.**

In this course, students will come to see the imbrication of religion, power, and mental illness across South Asia by examining experiences of suffering and its management; the history of psychiatry in the British colonial era and its afterlives; and the relationship of religion to concepts of mental and emotional disorder. Students will identify models for medical structures of care, healing, and treatments in the context of religion, ritual, and quotidian life. Topics include diagnostic processes and the creation of categories, stigma and models of clinical care, hysteria, spirit possession, pharmaceuticals, and the relationship of trauma to political structures. This course has three sections: 1) the first portion undertakes a brief historical survey of medical disciplines and institutions in South Asia (such as the development of Ayurveda, Yunānī #ibb, and the rise of the bīmāristān); 2) the second portion of the course focuses on the rise of the asylum (sometimes called the pāgal khāna) in tandem with psychiatry and its twinned consequence: the pathologization of asceticism by British colonial technologies of discipline; 3) the final portion examines the relationship between British colonialism and psychoanalysis with the introduction of this western discipline to the subcontinent. This course will take critical stock of historical structures throughout South Asia claiming to provide care (such as family, caste, healthcare, mental asylums, colonialism, educational systems, pensions, and much more). As a result, students come to consider concepts of social suffering, biopolitics, biosociality, political subjectivity, and postcolonial disorder. Primary source material will include the following: śāstra, ethnography, clinical studies, poetry, scripture, ritual texts across Islamic, Hindu, Buddhist, and Jain traditions

**Spring 2025: RELI UN3323**

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
RELI 3323	001/00632	W 4:10pm - 6:00pm 214 Milbank Hall	Meghan Hartman	4.00	16/20

**MDES UN3445 SOCIETIES/CULTRS: INDIAN OCEAN. 3.00 points.**

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

This course introduces the Indian Ocean as a region linking the Middle East, East Africa, South and Southeast Asia. With a focus on both continuities and rupture from the medieval to the modern period, we study select cultures and societies brought into contact through interregional migration and travel from the 10th to 20th centuries. Different types of people - nobles, merchants, soldiers, statesmen, sailors, scholars, slaves - experienced mobility in different ways. How did different groups of people represent such mobilities? What kinds of political, economic, and social cooperation, accommodation or conflict did different Indian Ocean encounters engender? We read some of the newest humanities and social science scholarship, as well as primary sources ranging from manuscript illustrations, sailor's stories, merchant letters, travelogues, pilgrimage accounts, colonial documents, memoirs, and diplomatic accounts

**RELI UN3500 BUDDHIST ETHICS. 3.00 points.****POLS UN3556 The Rise of India & China. 3 points.**

This course examines the rise of India and China since the mid-twentieth century in terms of interaction of states, markets and globalization as our conceptual framework. It examines the emergence of two distinct developmental pathways in the two countries, focusing on their political economies, in comparative historical perspective. It also evaluates the implications of the rise of China and India on the global economy.

**MDES UN3632 Introduction to Twentieth-Century South Asian Literature. 3.00 points.**

This class offers a survey of major works of twentieth-century South Asian literature. We will read Raja Rao, Rokeya Hossain, Ismat Chughtai, Viswanadha Satyanarayana, Amrita Pritam, and Romesh Gunsekera. Emphasis will be placed on studying the thematic, formal, and stylistic elements of works and developing critical skills necessary for literary analysis. Works will engage with questions of nation # nationalism, gender # sexuality, caste, environment, and literary history

Spring 2025: MDES UN3632

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
MDES 3632	001/11697	Th 10:10am - 12:00pm C01 Knox Hall	Sourav Chatterjee	3.00	21/25

**MDES UN3644 Visual Cultures of Modern South Asia. 3 points.**

This lecture course introduces students to the power and meaning of popular visual cultures of South Asia. Visual culture is a crucial arena for the enactment of social transformations and the creation of collective imaginaries. We will track such varied modern media types as calendar art, photography, film, architecture, clothing, and religious festivals, loosely following key chronological signposts in the shared histories of the subcontinent. Together, we will practice a new way of understanding history and society – a visual way that will make us aware of the diversity of hopes, fears, and dreams that comprise South Asia. Designed for students with a basic understanding of South Asian history, the course aims to familiarize you with key methodological approaches in visual culture studies and current debates in South Asian art history and media theory.

**ANTH UN3661 South Asia: Anthropological Approaches. 4 points.**

This course draws on ethnography, history, fiction, and other genres to think about diverse peoples and places in the region known as South Asia. Rather than attempt to fix or define "South Asia" as a singular category, we will explore how particular social and scholarly categories through which dimensions of South Asian life have come to be known (such as caste, class, religion, gender, sexuality, disability, and kinship) are experienced, negotiated, and reworked by actual persons in specific situations. By examining both categories and practices, we will ask: What kinds of relationships exist between the messiness of everyday life and the classifications used by both scholars and "local" people to describe and make sense of it? How do scholarly and bureaucratic ideas not merely reflect but also shape lived realities? How do lived realities affect the ways in which categories are named and understood? In addressing such questions, categories sometimes thought of as stable or timeless emerge as, in fact, contingent and embodied.

**AHIS UN3791 Epic India: The Rama Story in Visual Art. 4.00 points.**

The epic story of Rama (Ramayana) is one of the most influential tales of the Indian subcontinent. It has been told and experienced in a stunning range of media across time and space: from epic verse and lyric poetry to painting, narrative sculpture, film, graphic novels, and puppet theater. While Valmiki's Sanskrit Ramayana of ca. 500 BCE is acknowledged as the first, writers have recounted the tale in the polyglot array of Indic languages, from Kashmiri to Telugu, and infused it with the values and interests of their own time and place. The story's flexibility and capaciousness has encouraged social contestation and given voice to the concerns of disenfranchised social groups, including women and Dalits. This seminar will examine a generous array of South Asia's visual Ramayana traditions from the ancient to the modern, encompassing temple relief sculpture, painted courtly manuscripts, and comic book and film Ramayanas. Reading a selection of primary texts alongside we consider this tale's immense capacity to represent the gamut of human experience, both private and public, and its continued resonance for artists, writers, performers, and their publics

Spring 2025: AHIS UN3791

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
AHIS 3791	001/14931	T 10:10am - 12:00pm 934 Schermerhorn Hall	Subhashini Kaligotla	4.00	7/12

**HIST UN3803 THE MUGHAL MEMOIRS. 4.00 points.**

The early sixteenth century rise of the Mughal authority in North India coincided with the arrival of the Portuguese in South India, the emergence of Safavid empire, and the dominance of the Ottoman empire. Within the first hundred years, even more claimants to imperial power in India – the British, the French, the Rajput, the Maratha – were engaged in political negotiations, resistance and accommodation with the Mughal. We will follow the course of the development of Mughal political thought, economic and environmental impact and courtly culture through to their official demise in 1857. The first four emperors of Mughal India left various accounts for us. Babur (r. 1525–1530), the founder of the dynasty, wrote an autobiography. Memoirs of the second, Humayun (r. 1530–1556), were written by his sister, and others in his army. The third, Akbar (r. 1556–1605) was the subject of the most amazing regnal history–written by his minister and aide Abu'l Fazl. His son Jahangir (r. 1605–1627), recorded his daily activities and thoughts in his own journal that was published by him. To best engage with this complex universe, we will use the semantic vocabulary of 'seeing'. This course will delve into how Mughal emperors saw their world and how they narrated it. This course is almost exclusively focused on primary readings. We will read large portions of the texts written by the Mughal elite. We will read them to examine their treatment of sacral landscape, nature and environment, gender, social networks, power and violence, agency and interiority, performativity, usage of history and memory. This focus on memoir and autobiographical writing would allow us to delve far deeply into the socio-cultural worlds of the Mughal then is possible via a perfunctory reading of secondary sources

**HIST BC3825 RACE, CASTE, AND THE UNIVERSITY: B. R. AMBEDKAR AT COLUMBIA. 4.00 points.**

B. R. Ambedkar is arguably one of Columbia University's most illustrious alumni, and a democratic thinker and constitutional lawyer who had enormous impact in shaping India, the world's largest democracy. As is well known, Ambedkar came to Columbia University in July 1913 to start a doctoral program in Political Science. He graduated in 1915 with a Masters degree, and got his doctorate from Columbia in 1927 after having studied with some of the great figures of interwar American thought including Edwin Seligman, James Shotwell, Harvey Robinson, and John Dewey. This course follows the model of the Columbia University and Slavery course and draws extensively on the relevant holdings and resources of Columbia's RBML, [Rare Books and Manuscript Library] Burke Library (Union Theological Seminar), and the Schomburg Center for Research in Black Culture among others to explore a set of relatively understudied links between Ambedkar, Columbia University, and the intellectual history of the interwar period. Themes include: the development of the disciplines at Columbia University and their relationship to new paradigms of social scientific study; the role of historical comparison between caste and race in producing new models of scholarship and political solidarity; links between figures such as Ambedkar, Lala Lajpat Rai, W. E. B. Du Bois and others who were shaped by the distinctive public and political culture of New York City, and more. This is a hybrid course which aims to create a finding aid for B. R. Ambedkar that traverses RBML private papers. Students will engage in a number of activities towards that purpose. They will attend multiple instructional sessions at the RBML to train students in using archives; they will make public presentations on their topics, which will be archived in video form; and students will produce digital essays on a variety of themes and topics related to the course. Students will work collaboratively in small groups and undertake focused archival research. This seminar inaugurates an on-going, multiyear effort to grapple with globalizing the reach and relevance of B. R. Ambedkar and to share our findings with the Columbia community and beyond. Working independently, students will define and pursue individual research projects. Working together, the class will create digital visualizations of these projects

**AHIS GU4093 Sacred Space in South Asia. 3.00 points.**

"Sacred" space in the Indian subcontinent was at the epicenter of human experience. This course presents Buddhist, Hindu, Islamic, and Jain spaces and the variety of ways in which people experienced them. Moving from the monumental stone pillars of the early centuries BCE to nineteenth century colonial India, we learn how the organization and imagery of these spaces supported devotional activity and piety. We discuss too how temples, monasteries, tombs, and shrines supported the pursuit of pleasure, amusement, sociability, and other worldly interests. We also explore the symbiotic relationship between Indic religions and kingship, and the complex ways in which politics and court culture shaped sacred environments. The course concludes with European representations of South Asia's religions and religious places

Fall 2025: AHIS GU4093

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
AHIS 4093	001/12354	T Th 10:10am - 11:25am 807 Schermerhorn Hall	Subhashini Kaligotla	3.00	0/60

**CPLS GU4111 World Philology. 4 points.**

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

Philology, broadly defined as the practice of making sense of texts, is a fundamental human activity that has been repeatedly institutionalized in widely separated places and times. In the wake of the formation of the modern academic disciplines in the nineteenth century and their global spread, it became difficult to understand the power and glory of older western philology, and its striking parallels with other pre- and early modern forms of scholarship around the globe. This class seeks to create a new comparative framework for understanding how earlier generations made sense of the texts that they valued, and how their practices provide still-vital models for us at a time of upheaval in the format and media of texts and in our scholarly approaches to them. Students will encounter key fields of philology—textual criticism, lexicography, grammar, and, above all, commentary—not in the abstract but as instantiated in relation to four foundational works—the Confucian Analects, the Rāmāyaṇa of Vālmīki, the Aeneid, and the Tale of Genji—and the scholarly traditions that grew up around them. We are never alone when we grapple with the basic question of how to read texts whose meaning is unclear to us. Over the course of the semester, this class will foster a global understanding of the deep roots and strange parallels linking contemporary reading and interpretation to the practices of the past.

**RELI GU4228 South Asia and the Secular. 4 points.**

This seminar explores different contestations and inflections of the secular in South Asia. We will begin by tracing a genealogy of the secular, which gave rise to a particular discursive grammar. Grounding ourselves in this formative space of the secular, we will study the constitutive nature of imperialism within the secular by examining the disciplining and conscripting role of Orientalism and the colonial state. Though noting these changes produced by colonial rule, this course also explores the arguments scholars of South Asia have made distinguishing between “secularisms” and the production of a tolerant and cosmopolitan South Asian orientation. In conjunction and against these possibilities, rather than consider the religious retrograde or communal, we will consider the continual striving toward political autonomy through disputation in the parameters of a given tradition—which resist incorporation into a broader pluralist or syncretic Indic model.

**RELI GU4304 Krishna. 4 points.**

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

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.

**RELI GU4317 Islam in Southeast Asia. 4.00 points.**

Despite the fact that a fifth of the world's Muslim population lives in Southeast Asia, the region is often considered peripheral to or insignificant for the study of Islam more broadly. In this course, we will not only learn about Islamic thought and practice in the history and present of this important part of the Islamic world; we will also reflect on issues that, while grounded in the Southeast Asian context, illustrate a variety of key Islamic Studies issues. The first half of the course will provide a historical overview over the development of Islam in Southeast Asia while the second half will focus on contemporary issues. The Malay-Indonesian world, home to 90% of Southeast Asia's Muslims, will be our primary focus. Our approach will be interdisciplinary, incorporating anthropological, historical, and media studies approaches. Students in this class are expected to have some prior knowledge of Islam

**RELI GU4318 INTERPRETING BUDDHIST YOGA. 4.00 points.**

Students and scholars approaching a vast amount of primary and secondary literature, as well as accounts and anthropological and sociological studies of Buddhism as a lived religion, are faced with an array of stories, data, theories and practices, many of which appear to be inconsistent with others. We try to make sense of these by interpreting them. The art or science of interpretation – “hermeneutics” after Hermes – has a long history in Asia and in the West. Buddhism itself has a tradition of hermeneutics, as does each of the Western religious traditions and Western philosophy and law, starting with Plato and Aristotle, becoming “romantic” with Schleiermacher, and “modern” with Heidegger, Gadamer, and Ricoeur. Today's Western hermeneutics has become largely de-regionalized from specific subject areas, and has been extended to the interpretation of all human experience. After a grounding in traditional Buddhist and Western hermeneutic principles, we will focus on a number of aspects of Buddhism, including the central question of whether there is a “self” or not, and on esoteric Buddhist yoga, Tantra, central to several of the better-known forms of Buddhism today, including Tibetan Buddhism. Here we will witness the confluence and, sometimes, collision of traditional Buddhist and Tantric hermeneutics focusing in large part on “spiritual” concerns, and the Western tradition, with its emphasis on economics, power, and gender. In thinking about which interpretations are “right” – indeed, whether any interpretation can be “right,” and, if so, “how much?” – we will consider the cultures in which these scriptures and practices originated, as well as ourselves and our own contemporary perspectives, insights, presuppositions and prejudices. A primary concern of hermeneutics is the interpretation of so-called “objective” physical and subjective mental realities. In thinking about the hermeneutics of outer and inner time and space, towards the end of the semester we will consider whether the “objective” and the “subjective” intersect, how much, and look at some descriptions of quantum mechanics and the role of observation of physical reality there, and analogize and contrast those to and with some Buddhist systems of philosophy and practice

**HIST GU4394 Britain and the end of empire in Southeast Asia, 1941-68. 4.00 points.**

This course examines the contraction of British imperial power in Southeast Asia from the opening of the Pacific War in 1941/42 to the decisions of the Labour Government in 1967/68 to withdraw from ‘East of Suez’. As well as analysing the explanations offered for the retreat from formal colonial rule, the course explores how attempts were made to preserve influence and control the pace of change. The interactions between metropolitan weakness and local nationalisms will be emphasised, as will be the effects of the Cold War. Attention will also be paid to Anglo-American relations and the wars in Indochina

**RELI GU4326 SUFISM IN SOUTH ASIA. 4.00 points.**

Sufism or tassawuf has misleadingly been described as the mystical side of Islam, implying that it is somehow detached from the material world. Throughout the history of Islam, Sufi ideas, practices, and institutions have borne a complex, intimate, and sometimes fraught relationship with other aspects of Islamic tradition and practice, a relationship that has also been profoundly impacted by Orientalist scholarship in the colonial period and by global reformist currents in the postcolonial period. This seminar for advanced undergraduates and graduate students is an interdisciplinary investigation of how Sufism has been affected by the historical, sociocultural, political, and everyday environments in which it is experienced and practiced, with a particular focus on South Asia. Eclectic in approach, we will begin by considering how Sufism has been construed and even constructed by scholars, considering how modern notions of the self, religion, and the political have shaped scholarly understandings of what Sufism is. Focusing on bodily practices and well known individual Sufis who lived in South Asia during different historical periods, we will use them as a vehicle for understanding Sufi experience within the context of the evolving Sufi orders within specific local spaces. We will consider why Sufism has become such a target of controversy and ambivalence among Muslims in the modern world and trace some of the changing controversies and tensions that Sufis have struggled with over time, focusing on their understandings of self, society and reality

**ASST GU4600 JUDAISM # CHRISTIANITY S.ASIA. 3.00 points.**

An introduction to the indigenous traditions of Judaism and Christianity in the subcontinent, with attention to historical development, community diversity, cultural patterns, interactions with Hindus and Muslims, and contemporary controversies over caste and conversion. Concluding classes focus on South Asian Jews and Christians in the diaspora, particularly Israel and New York. An academic background in Judaism, or Christianity, or Hinduism / Indian history is highly recommended

**MDES GU4601 Politics in India. 4 points.**

This course will combine study of long-term historical sociology with more short term understanding of policies and their possible effects. Though its main purpose will be to provide students with an understanding of politics after independence, it will argue, methodologically, that this understanding should be based on a study of historical sociology – plotting long-term shifts in the structure of social power. The course will start with analyses of the structures of power and ideas about political legitimacy in pre-modern India, and the transformations brought by colonialism into that order. After a brief study of the nature of political order under the colonial state, the courses will focus primarily on the history of the democratic state after independence.

Spring 2025: MDES GU4601

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
MDES 4601	001/11361	Th 2:10pm - 4:00pm 606 Martin Luther King Building	Sudipta Kaviraj	4	14/25

**MDES GU4606 Hindu Nationalism. 4.00 points.**

Since the ascent of Narendra Modi as Prime Minister of India in 2014, Hindu nationalism has dominated headlines concerning India across the globe. However, the influence that Hindu nationalism has had in shaping beliefs about citizenship, belonging, religion, and the nation has a history that predates the Modi regime by around a hundred and fifty years. This class will examine the history of Hindu nationalism from the nineteenth to the twenty-first century by examining primary texts and academic analysis. This class will not only read the writings of key Hindu nationalist thinkers but will also examine how different media and technologies have affected how Hindu nationalists communicate with different publics. In particular, this class will examine topics such as space/ geography, caste and community, gender, technology and media, and diasporic Hindutva

**MDES GU4634 Sound and Listening Cultures of the Indian Subcontinent. 4.00 points.**

This course will explore major themes in the growing field of Sound Studies with a focus on the rich history of sound and varied cultures of sound and listening in the Indian subcontinent. The main questions that we will address include: how have political, commercial, and cultural movements shaped what the diverse populations of South Asia listen to and how they listen? How have different forms of media shaped/ informed listening experiences in South Asia? How do listening practices and cultures from the subcontinent differ from those in other regions? In this class we will listen to the human voice, rumor/ gossip, gramophone, loud speakers, radio, film, and mp3. We will discuss the role political speeches, film songs, and devotional songs in shaping South Asian politics and culture in the twentieth-century as the subcontinent transitioned from colonial rule to nation-states. Drawing on the interdisciplinary nature of Sound Studies, we will read works from across the disciplines—anthropology, ethnomusicology, Religious Studies, Media Studies, and history. Organized thematically, this course will focus on the twentieth century, but the readings will address earlier time periods. This is an upper-level undergraduate and graduate (MA) seminar. Students are expected to have some background in South Asian studies/history or media/sounds studies. The class will meet once a week for discussion of readings. In addition to readings there will be a several required film screenings or listening activities

**MDES GU4637 Cinema and Colonialism in South Asia. 4 points.**

What is the relation between cinema and colonialism? This seminar approaches cinema as a dynamic historical agent that aided, negotiated, refracted, and contested the mechanisms and meanings of colonialism in South Asia. We will study cinema as technology, as industry, and as cultural form, paying attention to questions of film finance, on-screen representation, production infrastructures, circuits of distribution, and sites of exhibition. We will watch films made by British ethnographers, Indian expats, Hollywood orientalists, and South Asian nationalists to study how film served as a key weapon of imperial propaganda as well as anticolonial resistance. From orientalist films that constructed the colony as exotic and dangerous, to the spatial uses of Indian films to reinforce race inequalities in the diaspora (eg. East Africa), cinema is deeply imbricated with colonial strategies of racial, gendered, and caste-based othering. This is a history of cinema as a history of empire; where cinema is not just a text to be read but a cultural, industrial, and social network of power relations.

Spring 2025: MDES GU4637

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
MDES 4637	001/11405	W 4:10pm - 6:00pm 207 Knox Hall	Debashree Mukherjee	4	19/20

**MDES GU4652 MUGHAL INDIA. 4.00 points.**

The Mughal period was one of the most dynamic eras in world history, when India was the meeting place of many cultures. Of Timurid ancestry, the earliest Mughal rulers drew upon the heritage of Central Asia in their ruling styles and cultural practices, but they would soon adapt to the complexities of their Indian milieu, which had longstanding traditions that were a blend of Sanskrit and Persian, Hindu and Muslim idioms. European culture, whether filtered through Jesuit sermons, itinerant merchants, or Flemish engravings, was also making inroads into India during this period. This course is a broad cultural history of Mughal India as seen from a range of perspectives and sources. We consider the Mughals' major achievements in visual culture as manifested in painting and architecture, as well as exploring diverse topics in religion, literature, politics, and historiography. Yet another approach is to listen to the voices of the Mughal rulers as recorded in their memoirs, as well as investigating the signal contributions of the dynasty's women.

**MDES GU4653 A History of Modern Pakistan. 4 points.**

The course will examine the six "eras" that help define Pakistan's history, and will highlight political, economic and institutional developments. The completion of this course should prepare students for further and more advanced work on South Asia.

**MDES GU4654 Gender, Power and Culture in Early Modern India. 4 points.**

Explores gender, culture, power in India, c. 1500-1800 by reading theoretical works on gender and sexuality, historical scholarship relevant to early modern India, and a variety of primary sources. Topics include morality, mysticism, devotion, desire, kingship, heroism, homosocial relations, and homoerotic practices. The focus is largely on Persianate contexts, in conversation with broader South Asian and Islamic studies. This discussion seminar is designed for graduate and advanced undergraduate students, with some previous background in South Asian, Islamic, or gender studies.

**MDES GU4655 India after 1947: Democracy and Majoritarianism. 4.00 points.**

This course will explore recent histories of post-independence India, focusing on the first three decades of independence (1947-1977) following the end of British colonial rule. Until rather recently, most histories of South Asia concluded with independence, casting, perhaps unconsciously, the end of British rule as the end of history in the region. However, in recent years, we have witnessed a boom of historical writing on post-independence India. In this class, we will analyze this emerging scholarship and focus on the themes of democracy and majoritarianism. We will read about the establishment of universal franchise in 1950s India, the writing and implementation of the constitution, and the country's experiments with various economic plans. At the same time, we will study the Indian state's often violent integration of regions originally outside Britain's direct domain, including the princely states of Kashmir and Hyderabad, and the development of what scholars have described as new forms of colonialism in the region after 1947. Likewise, we will study the growth of majoritarian ideologies and the continued struggle against caste oppression, all while considering India's place in the larger Cold War. Throughout the class, we will remain attendant to aesthetic developments in media and literature during this period. While the course focuses on India—or more specifically on various communities' interactions with the Indian state—we will also study developments in Pakistan (and Bangladesh after 1971) and other neighboring states, recognizing that their shared histories did not end with Partition

**MDES GU4825 Indo-Islamic Culture in Literature. 4.00 points.**

This course will focus on the Indo-Islamic literary traditions in South Asia, and particularly in what is now India and Pakistan, focusing on Urdu literature from the nineteenth and twentieth centuries. The course will emphasize the rhetorical and performative history of poetic forms in the subcontinent (including the forms of the Ghazal and Nauha, among others) and will consider how classical poetic tropes continue to inform contemporary mass culture in India and Pakistan—particularly in the song lyrics of Hindi/Bollywood cinema. The course will also consider more contemporary prose genres of Urdu-language writing (in English translation), including the literature of the Partition and the works of contemporary authors such as Naiyer Masud and Saima Iram. Through a comparative study of texts in different genres and at different moments in history, students will consider questions such as: What aspects of contemporary literary culture in India and Pakistan can be traced to early establishment of Islamic culture in the region? How have the poetic conventions of Indo-Islamic poetry continued to resonate? How did the interaction of Hindu and Muslim literary, musical, visual, and religious cultures in the Mughal era help to generate the rich profusion of literature and music and cultural tolerance in this period? Most of our readings in this course will Urdu literature in English translation. We will also, however, read some secondary sources in order to help us better understand the primary sources

Fall 2025: MDES GU4825

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
MDES 4825	001/10154	Th 10:10am - 12:00pm Room TBA	Timsal Masud	4.00	0/20

**MDES GU4840 Gender and Religion in Post-Colonial South Asia (1947-2020). 4.00 points.**

This course will examine various roles that a religion can play in shaping its believers' socio-cultural and political identities on the basis of their natural/social differences i.e. sex and gender. An attempt will be made to search for historical explanations of gendered identities and social anxieties in the context of various religious beliefs of communities living in the South Asian region. Following a series of historical events combined with theoretical approaches which had emerged after the departure of the colonial rulers, this course will explore the following themes; (a) role of religion in construction of post colonial state and question of gender; (b) formation of state policies and challenges of existing realities; (c) representation or absence of women in post colonial political institutions. The central argument of the course is that, for historical understanding of a set of beliefs and practices regarding gender relations and women's status in any religious group, one needs to examine the historical context and socio-economic basis of that particular religion. By using the notion of gender, class and historical feminist discourses as tools of analysis, this course intends to understand and explain existing perceptions, misperceptions, myths and realities regarding gender relations and South Asian women's situations in the colonial past which has shaped their post colonial present. It is crucial to understand Intersectionality of institutions of authority such as, patriarchal state and controlling religious beliefs that have shaped and continue to reshape "womanhood" in South Asia. In this context, it is necessary to examine how women have challenged, questioned and resisted their subservient status through confrontation, reinterpretation and negotiation in the world of academia and media. This course revolves around a few major questions; How have the texts and re-interpretations constructed Hindu, Muslim and Buddhist femininity and masculinity? How have post colonial states and communities applied religious texts to control women's body and sexuality? How have the institutions of authority kept alive customs and traditions of veiling, segregation, family honor, sexual "purity" etc.? How have the colonial and post colonial politics affected women's mobility and space in public and private? How can historical re-reading of the religious texts challenge the role of patriarchy and misogyny in the South Asian politics, culture and education? It is expected that this course will enable students to (a) understand the main assumptions of gender and feminist theories and their importance in the study of history of religion; (b) acquire knowledge of the historical contexts, textual teachings and actual practices related to gender and women's lives in South Asia; (c) analyze existing situations and current practices regarding gender issues in these regions; and (d) compare various scholarly inquiries, feminist discourses and conforming/confronting voices of South Asian women emerging in the regional and global contexts

**RELI GR9330 THEOR-TRANSMISSN/COMMUN FORMN. 4.00 points.**

Intended as the foundation course for graduate students in Religion who are focusing on the Transmission zone of inquiry. Graduate students in the other departments are also welcome.

Prerequisites: the instructor's permission.

This is a course designed for first- and second-year graduate students who are interested in the issue of community formation, lineage, genealogy, transmission, and translation, whether textual or cultural. Course texts will be a combination of theoretical interventions and case studies drawn from major religious traditions. The learning goals of the course are the following: (1) to introduce seminal interpretive and/or methodological issues in the contemporary study of transmission; (2) to read several theoretical "classics" in the field, to provide a foundation for further reading; (3) to sample, where possible, new writing in the field; and (4) to encourage students to think of ways in which the several issues and authors surveyed might provide models for their own ongoing research work

## Middle Eastern

**HIST UN1002 Ancient History of the Middle East. 4.00 points.**

The purpose of this course is to introduce you to the ancient histories of the region in western Asia that is today called the Middle East. There we find the earliest cultures in world history documented with an abundance of sources, including numerous written texts, which allows us to study the first attestations of many elements of life we take for granted, such as writing, cities, laws, empires, and much more. The course aims to provide you with a knowledge of the most important empirical data about these histories and to confront you the impact some of the developments made on human life as well as the difficulties we confront trying to study them

**MDES UN1003 Premodern Islamic Worlds. 4.00 points.**

This course introduces the Islamic world from the lifetime of the Prophet Muhammad (d. 632) to 1500 CE. The Islamic world stretches across a remarkable geographical expanse from modern Spain and Senegal in the west to the north of modern India in the east. Telling one cohesive story out of many histories is therefore challenging, even if we had a full lifetime to devote to it. We cannot include everything and, as with every complicated story worth knowing, what we choose to exclude is important. This semester, we bypass some of the traditional narratives of political and military history, which privilege the rise and fall of dynasties, the rule of great men, and the clashes of armies. We will still organize along political lines, but the focus of our conversations will be the incredible diversity of the various communities in the Islamic world. We approach these histories through primary sources— poems, coins, buildings, etc.—that we will read together in every class meeting. Our goal will be to situate each source in the political, cultural, and religious contexts of its production. This approach will allow us to appreciate premodern Islamic worlds through the centuries. Through the assignments and conversations in class and section, students will Explore the diversity of premodern Islam; Analyze primary sources produced in the Islamic world before 1500, both individually and as a class; Engage with modern scholarship about Islam in India and Central Asia; the Middle East; North, West, and East Africa; and Southern Europe; Construct a source-based argument about the Islamic world before 1500

Fall 2025: MDES UN1003

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
MDES 1003	001/10136	M W 10:10am - 11:25am Room TBA	Sarah bin Tyeer	4.00	0/60

**MDES UN1030 "Game of Thrones": On Epics and Empires. 4.00 points.**

This undergraduate course offered in the context of the Global Core component of the Core Curriculum is an examination of the globally popular HBO series "Game of Thrones" as a prototype for a comparative understanding of the larger question of epics and empires. In this course we expand the domains of our interests and inquiries far wider and divide our syllabus into four parts: (1) Westeros: The Mythic Empire; (2) Persia: The First Empire, (3) America: The Last Empire; and (4) On Epics and Empires. Our objective will be to examine the main themes and overall arch of "Game of Thrones" into wider mythic, heroic, and transhistorical dimensions of our contemporary history

Fall 2025: MDES UN1030

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
MDES 1030	001/10137	T Th 10:10am - 11:25am Room TBA	Hamid Dabashi	4.00	0/180

**AHUM UN1399 COLLOQUIUM ON MAJOR TEXTS: MIDDLE EAST/INDIA. 4.00 points.**

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

This seminar is an exploration of some "great books" from the Middle East and South Asia. We will read books, plays, stories, and poems in English translation that were originally written in Arabic, Persian, Bangla, Sanskrit. From the Thousand and One Nights to an Arabic epic about a warrior princess to the Bhagavad Gita, we will examine themes of storytelling, gender, politics, and the nature of divinity. With the exception of one Sudanese novel, we will be focusing on texts from the premodern period, and our focus will be on how to interpret texts, develop arguments about those texts, and learning about cultures of reading and writing in the past

Spring 2025: AHUM UN1399

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
AHUM 1399	001/00249	T 9:00am - 10:50am 404 Milstein Center	Nathanael Shelley	4.00	18/20
AHUM 1399	002/00246	Th 4:10pm - 6:00pm 207 Milbank Hall	Rohini Shukla	4.00	25/30
AHUM 1399	003/11369	T 4:10pm - 6:00pm 103 Knox Hall	Wael Hallaq	4.00	23/22
AHUM 1399	004/15293	M 10:10am - 12:00pm 301 Hamilton Hall	Sarah bin Tyeer	4.00	19/22

Fall 2025: AHUM UN1399

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
AHUM 1399	001/00400	T 10:00am - 12:00pm 214 Milbank Hall	Nathanael Shelley	4.00	0/15
AHUM 1399	002/10599	M 2:10pm - 4:00pm Room TBA	Elaine van Dalen	4.00	0/20

**MDES UN2000 ETHNICITY, RACE, IDENTITY IN THE PRE-MODERN MIDDLE EAST. 4.00 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 2025: MDES UN2000

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
MDES 2000	001/00250	T 4:10pm - 6:00pm 501 Diana Center	Nathanael Shelley	4.00	10/20

**ASCM UN2003 INTRO TO ISLAMIC CIVILIZATION. 4.00 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

**HIST UN2004 The Mediterranean World After Alexander the Great. 4 points.**

The conquests of Alexander the Great spread Greek Civilization all around the eastern Mediterranean and Middle East. This course will examine the Hellenised (greek-based) urban society of the empires of the Hellenistic era (ca. 330-30BCE).

**MDES UN2006 What is Islam?. 4.00 points.**

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

One in four people in the world is a Muslim. Yet, here in the Western hemisphere, we mostly know next to nothing about Islam and its followers. Whatever is spread around as knowledge of this culture and religion is the work of a media that is highly politicized and biased, often perpetuating negative and even racist images of Muslims and their ways of life. This picture becomes even more complicated and complex in academia, in the West in particular but in Islamic countries as well. The story of "What is Islam?" begins in the 19th century, when the bulk of the Muslim world fell under European control, be it direct colonialism or (remote-control) coloniality. Almost everywhere, so-called reform was undertaken, with the view of modernizing institutions and subjectivities along Western lines. With secularization and unprecedented forms of politics and political organization, Islamic cultures all over the world began to undergo epistemic transformations, leading to a wholesale reevaluation of the Islamic traditions themselves, and their meaning in late modernity. Various groups would attempt to redefine Islam in fundamentalist terms – in unconscious emulation of American Fundamentalist movements – while others took it in different directions, not excluding Marxism, socialism, and nationalism. But the hegemonic and almost "natural" force driving the Islamic world over the last half century has been liberalism, a powerful way of seeing and evaluating the world that deeply affected even the Islamist movements. Islam for modern Muslims has become many disparate things, often if not always incompatible with each other

**MDES UN2007 What is Islam? Discussion Section. 0.00 points.**

Discussion section to accompany the course, MDES UN2006 What is Islam?

**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

**ASCM UN2118 CONTEMP ISLAMIC CIVILIZATION-DISC. 0.00 points.**

Required discussion section for ASCM UN2008: Contemporary Islamic Civilization

**RELI UN2301 ISLAM-DISCUSSION. 0.00 points.****RELI UN2305 ISLAM. 4.00 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

Fall 2025: RELI UN2305

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
RELI 2305	001/11093	M W 4:10pm - 5:25pm Room TBA	Aziza Shanazarova	4.00	0/35

**RELI UN2306 INTRO TO JUDAISM. 4.00 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 2025: RELI UN2306

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
RELI 2306	001/00013	T Th 10:10am - 11:25am 418 Barnard Hall	Beth Berkowitz	4.00	0/55

**MDES UN2399 ANCIENT NEAR EASTERN LITERATURE. 4.00 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

**MDES UN2650 GANDHI # HIS INTERLOCUTORS. 4.00 points.**

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

Gandhi is in two senses an extraordinary figure: he was the most important leader of anti-imperialist movements in the twentieth century; yet, his ideas about modernity, the state, the industrial economy, technology, humanity's place in nature, the presence of God - were all highly idiosyncratic, sometimes at odds with the main trends of modern civilization. How did a man with such views come to have such an immense effect on history? In some ways, Gandhi is an excellent entry into the complex history of modern India - its contradictions, achievements, failures, possibilities. This course will be primarily a course on social theory, focusing on texts and discursive exchanges between various perceptions of modernity in India. It will have two parts: the first part will be based on reading Gandhi's own writings; the second, on the writings of his main interlocutors. It is hoped that through these exchanges students will get a vivid picture of the intellectual ferment in modern India, and the main lines of social and political thought that define its intellectual culture. The study in this course can be followed up by taking related courses in Indian political thought, or Indian politics or modern history. This course may not be taken as Pass/D/Fail

Spring 2025: MDES UN2650

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
MDES 2650	001/11696	T Th 1:10pm - 2:25pm 326 Uris Hall	Sourav Chatterjee	4.00	61/60

**HIST UN2611 JEWS # JUDAISM IN ANTIQUITY. 4.00 points.**

Field(s): ANC

**HIST UN2701 THE OTTOMAN EMPIRE. 4.00 points.**

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

This course will cover the seven-century long history of the Ottoman Empire, which spanned Europe, Asia, and Africa as well as the medieval, early modern, and modern period. The many levels of continuity and change will be the focus, as will issues of identities and mentalities, confessional diversity, cultural and linguistic pluralism, and imperial governance and political belonging of the empire within larger regional and global perspectives over the centuries. The course also seeks to cultivate appreciation of the human experience through the multifarious experiences culled from the Ottoman past

**HIST UN2717 The Ottoman Empire and the West in the 19th Century. 4.00 points.**

"The Ottoman Empire and the West" is a course designed to familiarize undergraduate students with the major developments concerning the Ottoman Empire's relations with the West throughout the 'long' nineteenth century, roughly from the end of the eighteenth century to the outbreak of World War I. The course will adopt a predominantly chronological structure but will address a wide range of themes, from politics and ideology to economics and diplomacy, and from religion and culture to gender and orientalism

Spring 2025: HIST UN2717

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
HIST 2717	001/17264	T Th 10:10am - 11:25am 227 Seeley W. Mudd Building	Edhem Eldem	4.00	13/35
HIST 2717	AU1/20319	T Th 10:10am - 11:25am Othr Other	Edhem Eldem	4.00	7/9

**HIST UN2719 HISTORY OF THE MOD MIDDLE EAST. 4.00 points.**

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 2025: HIST UN2719

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
HIST 2719	001/10335	T Th 10:10am - 11:25am Room TBA	Rashid Khalidi	4.00	0/240

**MDES UN3000 THEORY AND CULTURE. 4.00 points.**

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

Required of all majors. Introduces theories of culture particularly related to the Middle East, South Asia, and Africa. Theoretical debates on the nature and function of culture as a symbolic reading of human collectivities. Examines critical cultural studies of the Middle East, South Asia, and Africa. Enables students to articulate their emerging knowledge of Middle East, South Asian, and African cultures in a theoretically informed language

Fall 2025: MDES UN3000

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
MDES 3000	001/10138	M W 11:40am - 12:55pm Room TBA	Debashree Mukherjee	4.00	0/30

**ANTH UN3007 ARCHAEOLOGY BEFORE THE BIBLE. 3.00 points.**

Please note that this is not a class on "biblical archaeology". It is a course about the politics of archaeology in the context of Israel/Palestine, and the wider southwest Asia region. This course provides a critical overview of prehistoric archaeology in southwest Asia (or the Levant - the geographical area from Lebanon in the north to the Sinai in the south, and from the middle Euphrates in Syria to southern Jordan). It has been designed to appeal to anthropologists, historians, and students interested in the Ancient Mediterranean and Middle Eastern Studies.

The course is divided into two parts. First, a social and political history of archaeology, emphasizing how the nature of current theoretical and practical knowledge has been shaped and defined by previous research traditions and, second, how the current political situation in the region impinges upon archaeological practice. Themes include: the dominance of "biblical archaeology" and the implications for Palestinian archaeology, Islamic archaeology, the impact of European contact from the Crusades onwards, and the development of prehistory

**MDES UN3042 PALESTINIAN-ISRAELI POLIT/SOC. 4.00 points.**

The History of the Jewish Enlightenment (Haskala) in 19th century Europe and the development of Zionism through the current peace process between the state of Israel and the Arab states and the Palestinian national movement. Provides a historical overview of the Zionist-Palestinian conflict to familiarize undergraduates with the background of the current situation. No P/D/F or R credit is allowed for this class

Spring 2025: MDES UN3042

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
MDES 3042	001/11302	T Th 2:40pm - 3:55pm 330 Uris Hall	Joseph Massad	4.00	30/60

**MDES UN3043 PALESTINIAN-ISRAELI POL/SOC DS. 0.00 points.**

Required discussion section for MDES UN3042: Palestinian and Israeli Politics and Society

Spring 2025: MDES UN3043

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
MDES 3043	001/15439	W 10:10am - 11:00am C01 80 Claremont	Hazem Fahmy	0.00	6/15
MDES 3043	002/15451	W 11:10am - 12:00pm C01 80 Claremont	Hazem Fahmy	0.00	5/15
MDES 3043	003/15459	W 5:10pm - 6:00pm 114 Knox Hall	Lama Suleiman	0.00	13/15
MDES 3043	004/15466	W 6:10pm - 7:00pm 103 Knox Hall	Lama Suleiman	0.00	6/15

**MDES UN3046 The Intersectional Politics of Religion. 3 points.**

The Islamic veil controversy in France, the Rohingya crisis in Myanmar, the Kashmir lockdown, the lynching of Dalits in India – all seem to be connected through the ideas of ‘religion’, and certain religious identities as the basis for violence. What is the understanding of the religious that seems to be the operative factor in these events? Is it a singular concept of religion or are there different connotations of this category? For instance, how do we understand religion when it bifurcates the women’s movement between Western ‘secular’ women and non-Western ‘Muslim’ women? Is it the same concept when we identify ‘religion’ as the basis for the harmonious coexistence of Hindus and Muslims among certain non-elite communities in India? In this course, we ask if it even possible to understand, ‘religious’ events in the modern political world, *without* asking what other categories implicitly inform our notion of the religious – such as, gender, caste, culture, race and historiography. We move beyond the strict dichotomy, of religion and secularism, as something given and unproblematic. Drawing from examples and events in modern South Asia as well as other postcolonial contexts, we attempt to respond to the concepts, contradictions, and dilemmas that accompany the question of when and how the religious becomes the political in the modern world.

Our weekly sessions will be devoted to reading texts from various disciplines and analyzing how the main argument is formulated and how that relates to a critique of the concept of religion in modern South Asia. Some weeks the scholarly texts will be supplemented by primary texts/ case studies that will serve as direct demonstration of the problems that will be explored in the course. The engagement with sources from various disciplines will expose us to interdisciplinary content as well as diverse methods of critical analysis and argumentation. It will also help acquire the practice of identifying the central argument of the text, understand how the broad argument is actually formulated through smaller steps, and achieve the analytic skill to critically locate that single argument within a larger body of scholarship.

**EDUC BC3070 Growing Up Palestinian. 4.00 points.**

This course explores broad questions about how sociopolitical contexts shape the development of children and youth, by focusing on the experiences of young Palestinians growing up across multiple geographies. We will read a variety of texts—primarily those narrated by Palestinians—including, memoir, film, and social science research to address the following questions: How do the various social, cultural, political, and legal contexts in which Palestinians grow up affect the experiences of growing up Palestinian? How (and why) do young people forge a sense of national identity across diverse territories, both within and outside of the borders of their historic homeland? How do socio-political contexts shape young people’s rights, including the right to education? How do children and youth shape their environments? How does a close examination of the Palestinian case challenge normative ideas about childhood and youth, while also supporting us to articulate universal conditions that would support the well-being of all young humans?

Spring 2025: EDUC BC3070

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
EDUC 3070	001/00793	W 2:10pm - 4:00pm LI001 Milstein Center	Thea Abu El-Haj	4.00	22/22

**CLME UN3221 ARABIC LITERATURE AS WORLD LITERATURE. 4.00 points.**

This seminar focuses on Arabic literature in the world, as World Literature. The focus will be on pre-modern and modern Arabic literary works that traveled and circulated and were adapted to and acquired individual meanings in different cultures. We will look at literary works that achieved ‘worldliness’ through either writing back to the center or through international literary prizes. We will consider how literary works travel and circulate through their fusion with regional concepts, or even take on new meanings at different times and places. Admittedly, also, we will look into the strengths, weaknesses, and criticism surrounding World Literature

**MDES UN3251 The Ancient Sciences in Medieval Islamic World. 3 points.**

“#Ulūm al-awāʾil”, or the “Science of the Ancients” was one of the many names given to the body of knowledge that the Islamic civilization inherited from the Ancient Greek nature-knowledge system. By the end of the 10<sup>th</sup> century CE the Islamic civilization had appropriated many branches of the Greek knowledge, including cosmological philosophy, mathematics, astronomy, alchemy, music, and medicine among other disciplines. While some of these disciplines, such as cosmological philosophy, were heavily opposed by proponents of traditional sciences (Qur’anic exegesis, Hadith scholarship, Arabic grammar, etc.), many of them became legitimate fields of knowledge for Muslim intellectuals and scholars for many centuries until the dawn of modern science. With the advent of modern science, some of these disciplines, such as mathematics and astronomy, were absorbed in the new scientific paradigm as “exact sciences”; many others were relegated to the domain of “occult sciences”. This course aims at surveying the “Ancient sciences” in medieval Islam by studying several of these disciplines, both “exact” and “occult”.

**MDES UN3260 RETHINKING MIDDLE EAST POLITCS. 4.00 points.**

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

This course examines a set of questions that have shaped the study of the politics of the modern Middle East. It looks at the main ways those questions have been answered, exploring debates both in Western academic scholarship and among scholars and intellectuals in the region itself. For each question, the course offers new ways of thinking about the issue or ways of framing it in different terms. The topics covered in the course include: the kinds of modern state that emerged in the Middle East and the ways its forms of power and authority were shaped; the birth of economic development as a way of describing the function and measuring the success of the state, and the changing metrics of this success; the influence of oil on the politics of the region; the nature and role of Islamic political movements; the transformation of the countryside and the city and the role of rural populations and of urban protest in modern politics; and the politics of armed force and political violence in the region, and the ways in which this has been understood. The focus of the course will be on the politics of the twentieth century, but many topics will be traced back into developments that occurred in earlier periods, and several will be explored up to the present. The course is divided into four parts, each ending with a paper or exam in which participants are asked to analyze the material covered. Each part of the course has a geographical focus on a country or group of countries and a thematic focus on a particular set of questions of historical and political analysis

Spring 2025: MDES UN3260

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
MDES 3260	001/11293	M W 10:10am - 11:25am Cin Alfred Lerner Hall	Timothy Mitchell	4.00	111/120

**CLME UN3266 Decolonizing the Arabian Nights. 4.00 points.**

In a unique revival of interest, the Arabian Nights has made its way to the academy as the handiest and most approachable cultural commodity. Courses are given on its history, translation, media reproduction, Walt Disney's appropriation, and, occasionally, narratology. By the end of the 19th century, it was available in translation or abridgement in every written language. This course resituates its advent and vogue in specific cultural contexts that closely relate to the rise of the bourgeoisie and the colonial enterprise. It also explores popular and intellectual or critical responses in terms of the rise of literary theory and modes of literary production. Its massive presence gives way in time to pantomime, parody, and pastiche, before engaging again the attention of prominent writers and theorists of 'prose poetics' and the fantastic. Its referential popular presence undergoes fluctuations to fit media stereotypes and hegemonic regimes of thought. This course attempts to dislodge originals from adaptations, highlight the nature of entry in terms of a commoditizing enterprise that reproduces the Arabian Nights as a 'western text', a point that in turn incites a counter search for manuscripts, and 'authentication' processes. Originals and translations will be compared and cinematic or theater productions will be studied, along with paintings, covers, and tourist guides that present the Nights as a commodity in a post-industrial society

**MDES UN3331 URBAN SPACE # CONFLICT IN MIDDLE EAST. 3.00 points.**

This course explores how civil war, revolution, militarization, mass violence, refugee crises, and terrorism impact urban spaces, and how city dwellers engage in urban resilience, negotiate and attempt to reclaim their right to the city. Through case studies of Beirut (1975-present), Baghdad (2003-present), Cairo (2011-present), Diyarbakir (1914-present), Aleppo (1914-present), and Jerusalem (1914-present), this course traces how urban life adjusted to destruction (and post-conflict reconstruction), violence, and anarchy; how neighborhoods were reshaped; and how local ethnic, religious, and political dynamics played out in these cities and metropolises. Relying on multi-disciplinary and post-disciplinary scholarship, and employing a wealth of audiovisual material, literary works, and interviews conducted by the instructor, the course scrutinizes how conflicts have impacted urban life in the Middle East, and how civilians react to, confront, and resist militarization in urban spaces

Spring 2025: MDES UN3331

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
MDES 3331	001/11474	M 4:10pm - 6:00pm 332 Uris Hall	Khatchig Mouradian	3.00	46/52

**MDES UN3422 Infrastructures of Power: Development, Environment, Political Struggle. 3.00 points.**

Is infrastructure political? Can infrastructure colonise, dispossess, and cause environmental ruin? We tend to think of infrastructure as useful objects, but can we think of them as built ideologies? Historically, infrastructural projects have been regarded as necessary preconditions of modern and efficient states. So much so that malfunctioning sewers and perennial power cuts have come to invoke images of starved and underdeveloped countries. However, the question of whether infrastructure itself fuels human and environmental underdevelopment is rarely asked. This course proposes a new way of thinking about infrastructure. By studying the histories of various infrastructural projects in the Middle East, we will critically assess their role as sites of political contestation rather than as "neutral technologies". Infrastructure has been used by colonial states to exploit the natural resources of colonised territories and to control the populations they ruled. At the same time, infrastructure is crucial in the formation of radical political identities and rich cultures and traditions of political struggle. Yet, not all infrastructure is the same. By paying attention to the material qualities and specific cultural and ideological history of each form of infrastructure we study, we will be able to understand how different forms of infrastructure create and foreclose different political possibilities

**ANTH UN3465 WOMEN, GENDER POL-MUSLIM WORLD. 3.00 points.**

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

Practices like veiling, gendered forms of segregation, and the honor code that are central to Western images of Muslim women are also contested issues throughout the Muslim world. This course examines debates about gender, sexuality, and morality and explores the interplay of political, social, and economic factors in shaping the lives of men and women across the Muslim world, from the Middle East to Europe. The perspective will be primarily anthropological, although special attention will be paid to historical processes associated with colonialism and nation-building that are crucial to understanding present gender politics. We will focus on the sexual politics of everyday life in specific locales and explore the extent to which these are shaped by these histories and the power of representations mobilized in a global world in the present and international political interventions. In addition to reading ethnographic works about particular communities, we read memoirs and critical analyses of the local and transnational activist movements that have emerged to address various aspects of gender politics and rights

Spring 2025: ANTH UN3465

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
ANTH 3465	001/10584	M W 11:40am - 12:55pm 614 Schermerhorn Hall	Lila Abu-Lughod	3.00	60/75

**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 Tayeb Salih, 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, Morocco 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

Spring 2025: CPLT BC3552

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
CPLT 3552	001/00147	M 2:10pm - 4:00pm 225 Milbank Hall	Hisham Matar	4.00	14/15

**MDES UN3920 CONTEMP CULTURE IN ARAB WORLD. 3.00 points.**

Prerequisites: the instructor's permission.

This seminar, designed for seniors, aims to acquaint students with the notion and theoretical understanding of culture and to introduce them to a critical method by which they can study and appreciate contemporary culture in the Arab World. The seminar will survey examples of written and cinematic culture (fiction and autobiography), as well as music, dance, and literary criticism in the contemporary Arab world. Students will be reading novels, autobiographies and literary criticism, as well as watch films and listen to music as part of the syllabus. All material will be in translation. Films will be subtitled. Songs will be in Arabic

Fall 2025: MDES UN3920

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
MDES 3920	001/10155	W 4:10pm - 6:00pm Room TBA	Joseph Massad	3.00	0/25

**MDES UN3923 CNTRL QUESTIONS IN ISLAMIC LAW. 3.00 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 UN3928 ARABIC PRISON WRITING. 3.00 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 swathe, 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

Fall 2025: CLME UN3928

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
CLME 3928	001/10245	T 2:10pm - 4:00pm Room TBA	Muhsin Al-Musawi	3.00	0/25

**MDES UN3930 Iraq: War, Love, and Exile. 3.00 points.**

This course studies and explores a number of Iraqi narratives that have appeared since 2003 and that have a distinctive stylistic and thematic richness with great bearing on social, economic, cultural, and political life in Iraq. Seen against a history of the country and the region, and in conversation with some Afro-Asian and Latin American narratives of war and displacement, these writings assume global significance in our reading of such thematic issues like war, love, exile, and loss. While always using the past as a background, a source and repository of recollections, the challenge of the 2003 Anglo-America invasion and its institutionalization of segregation and rupture to keep Iraq in perpetual chaos, is present in the texts. Every narrative sheds light on a number of issues, especially war, horror, loss, trauma, passion and dislocation. This richness in detail is brought up through a number of stylistic innovations that put this writing at the forefront of world cultures and human concerns. An introductory lecture builds up a genealogy for trauma since the Epic of Gilgamesh (2700 BC.) and the lamentations of Astarte

Spring 2025: MDES UN3930

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
MDES 3930	001/11380	W 2:10pm - 4:00pm 208 Knox Hall	Muhsin Al-Musawi	3.00	20/22

**ANTH UN3933 ARABIA IMAGINED. 4.00 points.**

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

As the site of the 7th century revelation of the Quran and the present day location of the sacred precincts of Islam, Arabia is the direction of prayer for Muslims worldwide and the main destination for pilgrimage. Arabia also provides a frame for diverse modes of thought and practice and for cultural expression ranging from the venerable literature of the 1001 Nights to the academic disciplines of Islam and contemporary social media, such as Twitter. We thus will approach Arabia as a global phenomenon, as a matter of both geographic relations and the imagination. While offering an introduction to contemporary anthropological research, the course will engage in a critical review of related western conceptions, starting with an opening discussion of racism and Islamophobia. In the format of a Global Core course, the weekly assignments are organized around English translations of Arabic texts, read in conjunction with recent studies by anthropologists

**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

Fall 2025: MDES UN3960

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
MDES 3960	001/10140	Th 12:10pm - 2:00pm 403 Knox Hall	Alison Vacca	1.00	0/20

**ASCM BC3991 AMEC Majors Seminar. 4.00 points.**

This course is a requirement for AMEC majors and should be taken in the junior year. In this semester students are introduced to Asian and Middle Eastern studies as academic disciplines and explore theories and methods of interdisciplinary research. Through a variety of readings and workshops, students gain experience discussing their area of interest comparatively and practice synthesizing work from related fields

Spring 2025: ASCM BC3991

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
ASCM 3991	001/00858	W 4:10pm - 6:00pm 912 Milstein Center	Nathanael Shelley	4.00	7/14

**RELI GU4002 CURATING ISLAM IN NEW YORK CITY. 4.00 points.**

This course focuses on the ways in which museums conceptualize, contextualize, curate and display Islamic art. In the process, it interrogates the degree to which the orientalist past and the secular present shapes our understanding of the Muslim world. Students will not just engage with material objects from Muslim societies but also consider the choices museums make about their display and presentation. These choices, in turn, speak to the role of museums in defining a specific understanding of the "sacred." Finally, students will learn to thoughtfully and critically pose questions about the roles that museums as public institutions play in shaping public and private understandings of Islam. The course begins with a general discussion of material objects in the study of religion. This is followed by a broad survey of Islamic Art which both describes and critiques the category as it has been framed in the Academy. Students then visit a number of museums to learn about the style and content of their Islamic collections. The course concludes by engaging a different kind of curation, namely oral histories in the Brooklyn Museum

**MDES GU4049 Climate and Empire. 4.00 points.**

Climate change destabilizes the ontic certainty of this world, time, and history. This course in MESAAS will introduce students to the literature on climate change and its relationship to ontology, religion, violence, politics, and gender. We will explore the resilience and limitations of various theoretical approaches as they relate to empirical cases. Students will become familiarized with important arguments that have been advanced to explain climate change in its more recent incarnations in the Middle East and Asia. How have different trajectories of understanding climate change led to different kinds of political cultures and governing institutions? Have some qualities of the "environment" or "climate" remained the same throughout history and across the globe? What is the role of colonialism in modern understandings of climate change? The core of this course will seek to develop a mode of conceptualizing the present by rendering relevant geological time in addition to historical time, earth's history in addition to world's history. The course begins with the question of how the "climate" has been historically and ethnographically conceptualized in various intellectual trajectories of human sciences. We consider how religion is connected to environmental change, how the "human" and "non human" are conceptualized in various ontologies, and how religious norms and ethics enact environmental practices. We interrogate the everyday sociality of climate adaption and how climate conflict informs social, political, and environmental citizenship. The course concludes by contemplating the creative ways of being in this new world. We study the innovative forms of cosmopolitan neo-humanism (post- humanism) that emerge from the specter of environmental change

**MDES GU4060 Reading Marx Historically. 4.00 points.**

The historical significance of Marx lies not only in his reception in Germany or Europe, but across the world. But Marx's thought emerged from a highly specific intellectual context of European thought. Therefore, reading Marx must have a contextual, German and European side, and, equally, a global reception side. The purpose of this course will be to read Marx's texts closely, and to follow the trajectory of his ideas historically and therefore globally. In one sense, we understand what 'doing' political theory means more clearly in studying the struggles of Marx's readers in addressing the question: how can reading Marx illuminate the historical analysis of very different societies – societies which were not in Europe, societies which were not based on a capitalist economy, societies that were not yet 'modern' in their economy, politics and culture. A part of the course will be about the Marxism of the 'others': American Black thinkers, and thinkers in China, India, Africa, the Middle East. To follow Marx's thought historically is to read his thought globally. The course will be in three parts. The first part will read some texts of Western social theory from which the central questions of Marx's theoretical reflections were drawn. Following a method of Indian philosophy in which philosophic arguments are always read in relation to its purvapaksha (arguments in response to which the philosophical doctrine was conceived and elaborated), we shall start with questions first introduced in Hobbes (individual) Locke (property and its relation to government) and Adam Smith (capitalism) in the British tradition, and Hegel (on history and capitalism) and Feuerbach (religion and estrangement) in the German tradition. We shall explore the central arguments from these thinkers which Marx contends with – at times accepting and elaborating them, or modifying them, or directly questioning and rejecting them. In the second part of the course, we shall closely read some texts from Marx, but also pair them with some of the major readings of their meanings from the Marxist tradition. Texts read will include the early journalistic writings, Economic and Philosophical Manuscripts, Communist Manifesto, the Grundrisse, political writings, Capital and Theories of Surplus Value, reflections on non-European history on the basis of his notes on 'pre-capitalist formations' and ethnological manuscripts. In the final part of the course, we shall read major texts which show the different kinds of readings Marx's work received in different parts of the world: Russian Communists, Asian Marxists from India and China, from the Middle east and Islamic societies, and from Africa. We shall end by readings of Marx from the West's most intimate enemy: Black Marxists. Reading Marx historically is impossible without reading Marx globally. This section will also, necessarily, engage in more abstract questions about how we should read thought systems which originate in a particular thought ecology, but then circulates to entirely different settings of reading and political action

**JWST GU4145 Topics in Israeli Cinema. 3.00 points.**

Israel has a unique and constantly-evolving national cinema, the product of its diverse immigrant population, influences from neighboring nations, and dramatic national history. Beginning with artistic influences from abroad and culminating with native self-examinations, this course will provide a survey of Israeli film history, recurring foci of Israeli cinema, and introductions to influential filmmakers from early director and impresario Menahem Golan to Orthodox writer/director Rama Burshtein. Each class meeting will include a complete screening of an Israeli feature film, as well as clips of related works. Readings will include critical essays and histories which elaborate on in-class screenings and cover additional topics and films. Written assignments will be three analytical essays which will encourage critical thinking, close analysis of films, and independent research beyond the materials presented in class. All readings are in English. All feature films and film clips are in Hebrew (some include Arabic), and will be presented with English subtitles. Students fluent in Hebrew and Arabic are encouraged to interpret the dialogue for additional meaning that may not be translated in the subtitles

Fall 2025: JWST GU4145

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
JWST 4145	001/10941	M 10:00am - 1:45pm Room TBA	Stuart Weinstock	3.00	0/25

**JWST GU4147 Between Tradition # Innovation: Readings in Hasidic History and Literature. 3.00 points.**

The popular eighteenth-century mystical revivalist movement known as Hasidism transformed the religious and cultural life of Eastern European Jewry and remains a vibrant form of Judaism to this day. This seminar will introduce students to the history, ideology and major personalities of the Hasidic movement through a close reading of a broad selection of primary texts, including mystical tracts, collections of sermons, spiritual directives, hagiographical tales and polemical writings. We will explore the mystical ideas and practices taught by the founders of the movement, the new forms of leadership they developed and the fierce controversies they aroused. We will also consider the role played by Hasidic literature in the formation and spread of the movement and the tensions it embodied between tradition and innovation, elitism and populism, and oral and written modes of communication. This course is open to graduate students and advanced undergraduates may register with permission from the instructor

**MDES GU4151 DEBATES ON CAPITALISM. 4.00 points.**

Within the literature on the history of capitalism there is a lively debate that seeks to explain the world-historical transition from feudal and tributary modes of production to the capitalist mode of production. Substantial issues raised in this debate include the question of whether capitalism can be characterized as a mode of production dominated by the exploitation of free labour; the role of international trade in the origin and development of capitalism; and the role of agriculture in promoting a transition to capitalism. Through the publication of two key texts in the late 1970s Robert Brenner's proposition that capitalism had its origins in English agriculture came to dominate the transition debate. More recently, however, there have been a number of publications that seek to challenge the Anglo-centric and Eurocentric tendencies of the entire transition debate. This course begins with the Brenner debates and then takes up revisions, critiques and challenges to that debate. Ultimately, the aim of the course is to more clearly understand the place of non-European polities and peoples in the history and development of capitalism

**JWST GU4156 An Introduction to World Zionist Thought. 4.00 points.**

In this course, students will be exposed to a range of different ideas and movements that, together, constitute(d) "Zionism." Although Israel is frequently in the news, the ideology that lies, in many ways, at the heart of Israeli politics and society is often represented in simplistic – even superficial or inaccurate – terms. Far more than a mere example of "nationalism," Zionism has variously been interwoven with struggles over land, labor, gender, religion, and identity in not only Palestine/Israel, but also North Africa, East Africa, Southwest Asia, Central Asia, Europe, the Americas, and beyond. Throughout the semester, students will read both primary and secondary sources in order to understand Zionism in its myriad meanings. Part I of the course will explore some of the basic tenets and debates of Zionism, with a focus on ideas prominent in the early twentieth century, such as socialism and Hebraism. Part II of the course will examine the ways in which Zionist ideas conceived in the Ottoman Empire and Europe diverged and took on new and renewed meaning as the Zionist movement reached global dimensions

**JWST GU4157 Israeli Politics in Times of Turmoil. 4.00 points.**

The more than six decades of Israel's democratic system of government, under intense external and internal pressures, have been facilitated by four major characteristics of its society and politics: a cultural, a structural, an economic aspect: availability of external resources such as US foreign aid programs, German reparations and a political aspect. In the early days of the state a serious concern was raised: can Israel survive as a democracy facing the difficulties resulting from mass immigration, meager resources, internal divisions and external threats to its very existence? The Israeli body-politic has proven cohesive enough to overcome tensions stemming from fragmented party politics, deep social and cultural cleavages, fundamental ideological schisms and an involvement in protracted conflicts with neighboring states and the Palestinians. Those have become particularly urgent in the aftermath of the October 7th attacks and the Israel-Hamas war of 2023-24. These achievements were facilitated by the emergence of a pattern of politics, indeed, a political culture, that puts a strong emphasis on the pursuit of political accommodation. Such accommodation, however, has been put to the test with the proposed judicial reform of 2023 and the ensuing mass social protests against it. Israel has done all these without loss of public support for its central political and social institutions, but in 2024, with the Israel-Hamas war and expanding social cleavages and political schisms, such accomplishments are at risk

**CLME GU4226 ARABIC AUTOBIOGRAPHY GLOBAL DIMENSIONS. 4.00 points.**

This course draws a map of Arab thought and culture in its multiple engagements with other cultures. It works globally along two lines: a theoretical one that accommodates conceptualizations of self-narrative in relation to shifting categories of center and margin; and a thematic one that selects a number of Arabic autobiographical texts with strong thematic concerns that cut across multiple cultures. Although Europe sounds at times more conspicuous in early 20th century autobiography, the Afro-Asian and Latin American topographical and historical itinerary and context are no less so, especially in writings we associate with societal and cultural transformations. More than historical accounts, these intellectual itineraries speak for the successes and failures of the secular ideology of the Arab nation-state. They convey the struggle of intellectuals– as self-styled leaders, for an ideal state on the ruins of the past. The course studies a number of autobiographical works; memoirs and reminiscences that are meant to rationalize and reproduce a writer's experience. Probably self-censored, these serve nevertheless as trajectories for a secular journey rather than one from denial to affirmation. Staunchly established in modernity and its nahdah paradigms, most of these writings are secular itineraries that rarely end in a search for faith. They are the journeys of a generation of Arab intellectuals who are facing many crises, but not the crisis of faith. They provide another look at the making of the Arab intelligentsia– and probably the Afro-Asian and Latin American one, since the early 20th century, and help us discern not only achievements on the level of education and public service, but also the mounting discontent with failures that have been wrapping the formation of the nation state. No prior knowledge of Arabic language is required

Fall 2025: CLME GU4226

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
CLME 4226	001/10246	W 2:10pm - 4:00pm Room TBA	Muhsin Al-Musawi	4.00	0/22

**MDES GU4226 Arabic Literature # the Long 19th Century. 4.00 points.**

What came before the Arabic novel? How did authors writing in Arabic in the 19th century conceive of and debate the terms of modernity and literature? The purpose of this graduate seminar is first to engage with recent trends in scholarship on the Nahda ("Renaissance") and second to read the entirety of three significant works of Arabic literature in translation: al-Shidyaq's *Leg Over Leg* (1855), Khalil al-Khouri's *Oh No! I am Not European!* (1859-61), and Jurji Zaydan's *Tree of Pearls, Queen of Egypt* (1914). Knowledge of Arabic is not required, but an optional Arabic reading group will run concurrently with the class

**CLME GU4231 COLD WAR ARAB CULTURE. 4.00 points.**

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

This course studies the effects and strategies of the cold war on Arab writing, education, arts and translation, and the counter movement in Arab culture to have its own identities. As the cold war functioned and still functions on a global scale, thematic and methodological comparisons are drawn with Latin America, India and Africa

**CLME GU4241 SUFISM: PRIMARY TEXTS/CONTEXTS. 4.00 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.**

Spring 2025: MDES GU4259

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
MDES 4259	001/11375	T 2:10pm - 4:00pm 208 Knox Hall	Muhsin Al-Musawi	4	26/25

**ARCH GU4260 Colonial Cities in the French Empire. 4.00-8.00 points.**

French colonialism in the 19th and 20th centuries was marked by a relentless and often oppressive pursuit of overseas territories. Colonial cities, the focal points of the French empire, were erected in the nation's image and characterized by wide boulevards, impressive parks and squares, and monumental buildings echoing the elegance of Paris. These urban centers, scattered across Africa, Southeast Asia, and the Caribbean, often served as administrative, economic, and cultural hubs for the colonial administration. This seminar will explore the profound impact of colonial cities as laboratories for experimenting with new ideas in city planning, infrastructure, architecture, and civic governance. Once tried and tested in the colonies, these innovative "norms and forms" were often imported back to metropolitan France, where they helped shape various aspects of its society, culture, and economy. The seminar is chronologically structured around six French colonial cities: Cap-Français, Cairo, Algiers, Casablanca, Dakar, and Hanoi. Each city is examined through the lens of a distinct set of colonial policies and practices. Cap-Français is studied from the perspective of the universalist values of the French Enlightenment and the double standard evident in the terror of the Atlantic slave trade. Cairo, while colonized for only a brief period, ignited new passions for the East and is viewed as a repository of exotic fantasies and a site for infrastructural modernization. Algiers is studied through the policy of assimilation and the destruction of Algerian religious identity. Casablanca is considered in relation to new planning practices and colonial policies of association. Hanoi is examined through cultural and architectural forms of hybridity. Finally, Dakar is viewed through colonial theories of acclimatization and hygiene policies. As we traverse the diverse landscapes of these colonial cities, this seminar invites participants to critically reflect on the enduring echoes of French colonialism, exploring how the urban experiments of the past reverberate in the present and influence our perceptions of global cities and their histories

Spring 2025: ARCH GU4260

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
ARCH 4260	001/00847	T 4:10pm - 6:00pm 502 Diana Center	Ralph Ghoche	4.00-8.00	9/16

Fall 2025: ARCH GU4260

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
ARCH 4260	001/00715	M 2:40pm - 3:55pm 502 Diana Center	Ralph Ghoche	4.00-8.00	0/16

**MDES GU4260 RETHINKING MIDDLE EAST POLITICS. 4.00 points.**

This course examines a set of questions that have shaped the study of the politics of the modern Middle East. It looks at the main ways those questions have been answered, exploring debates both in Western academic scholarship and among scholars and intellectuals in the region itself. For each question, the course offers new ways of thinking about the issue or ways of framing it in different terms. The topics covered in the course include: the kinds of modern state that emerged in the Middle East and the ways its forms of power and authority were shaped; the birth of economic development as a way of describing the function and measuring the success of the state, and the changing metrics of this success; the influence of oil on the politics of the region; the nature and role of Islamic political movements; the transformation of the countryside and the city and the role of rural populations and of urban protest in modern politics; and the politics of armed force and political violence in the region, and the ways in which this has been understood. The focus of the course will be on the politics of the twentieth century, but many topics will be traced back into developments that occurred in earlier periods, and several will be explored up to the present. The course is divided into four parts, each ending with a paper or exam in which participants are asked to analyze the material covered. Each part of the course has a geographical focus on a country or group of countries and a thematic focus on a particular set of questions of historical and political analysis. Discussion Section Required

Spring 2025: MDES GU4260

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
MDES 4260	001/17935	M W 10:10am - 11:25am Cin Alfred Lerner Hall	Timothy Mitchell	4.00	3/4

**MDES GU4263 Colonial Encounters: Thinking through Time and Space. 4 points.**

This course focuses on issues related to colonial encounters over time, space and geographies. The course is organized around issues that emerge from thinking about the past and present of colonialism and how those encounters affect and frame epistemological as well as ontological questions. We will explore the themes and lines of thought that are helpful in thinking about our contemporary conditions in terms of colonial history. As such, this course examines different types of colonialisms in their various forms and iterations over time and space and their attendant narrations and stories regarding the relationship to the past and present. This course is also about the various ways, means and methods that colonized people(s) confront(ed) colonial violence, domination, and other forms of power. Throughout the semester we ask questions related to histories of colonialisms, comparative colonial settings, settler colonial trajectories, and indigenous responses to settler power. The course will travel in theory and space, in terms of geography and temporality, while prioritizing a focus on the Middle East.

**MDES GU4328 The Resilience of Memory: Armenian Genocide in Words and Images. 4.00 points.**

Genocide has indelibly marked the last century. Survivors of these crimes have sought justice and reparations, while also struggling to keep alive the memory of all that was lost. Words and images are employed in this struggle. The literary, performing, and visual arts play key roles in resisting the destruction of memory. Genocide is a crime whose aim is not just the annihilation of biological individuals but of social groups and their cultural heritage. Words (in the form of poetry, memoir, drama, fiction) and images (in the form of photography, film, painting) are used to combat the forgetting, the denial, and the distorting of genocidal crimes. This course will explore the ways these forms of memory resilience work in the case of the Armenian Genocide. While often under-appreciated, Armenians began a process of reflection upon and resistance against their cultural loss in the decades after 1915. Yet it took another generation for artists and writers to foreground this resistance in their creative output. In parallel to the Jewish response to the Holocaust, the 1960's and 70's saw the awakening of a greater Armenian public response to the genocide. Along with memorialization and demands for justice, a heightened critical reflection on the meaning of loss took place. Historical studies of the genocide multiplied adding to our understanding of the nature and causes of the violence. Alongside such scholarship the broader discipline of memory studies has immeasurably added to our understanding of 1915. The literature and critical study of the Holocaust and other genocides will help us understand the Armenian resilience of memory. The art and literature we explore will be supplemented by dialogue (in-person or virtually) with writers and artists whose works of resistance continue to be created today

**WMST GU4330 SWANA Diasporas: Culture, Politics and Identity Formation in a Time of War. 4.00 points.**

In this class we will study South-West Asian and North African (SWANA) diasporic populations, social movements and cultural production that have responded to the multi-faceted ramifications of the 21st century war on terror. We will focus on diverse Arab, Iranian, and Afghan diasporas in the United States, where 19th and 20th century legacies of racism, xenophobia, Islamophobia and Orientalism combined in new ways to target these groups after the September 11th, 2001 attacks. Drawing on an interdisciplinary array of texts, including ethnography, fiction, feminist and queer theory, social movement theory, and visual and performance art, we will look at how the "war on terror" has shaped the subjectivities and self-representation of SWANA communities. Crucially, we will examine the gender and sexual politics of Islamophobia and racism and study how scholars, activists and artists have sought to intervene in dominant narratives of deviance, threat, and backwardness attributed to Muslim and other SWANA populations. This course takes up the politics of naming, situating the formation of "SWANA" as part of an anti-colonial genealogy that rejects imperial geographies such as "Middle East." We will ask how new geographies and affiliations come into being in the context of open-ended war, and what new political identities and forms of cultural production then become possible

Spring 2025: WMST GU4330

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
WMST 4330	001/00023	Th 10:10am - 12:00pm 111 Milstein Center	Manijeh Moradian	4.00	16/20

**MDES GU4357 WAR, GENOCIDE, # AFTERMATH COMP PERSPECTIV. 4.00 points.**

This 4000-level course examines how societies grapple with the legacy of mass violence, through an exploration of historical texts, memoirs, textbooks, litigation, and media reports and debates on confronting the past. Focusing on case studies of the Herero Genocide, the Armenian genocide during WWI, and the Holocaust and the Comfort Women during WWII, students investigate the crime and its sequelae, looking at how societies deal with skeletons in their closets (engaging in silence, trivialization, rationalization, and denial to acknowledgment, apology, and repair); surveying responses of survivors and their descendants (with particular attention to intergenerational transmission of trauma, forgiveness, resentment, and the pursuit of redress); and dissecting public debates on modern day issues that harken back to past atrocities

**RELI GU4377 Islam in the Soviet Union and Successor States. 4.00 points.**

This seminar is designed for advanced undergraduate and graduate students seeking to develop an understanding of Islam in the Soviet Union and its successor states. The Soviet experience drastically altered the ways Central Asian Muslims practice Islam. This course explores the various ways in which Central Asian Muslims practiced Islam during the Soviet era and the lasting impacts of that period on contemporary Central Asia. Topics covered include the Soviet campaign against Islam, Soviet Islamic authorities, the growth of international Islamic networks in post-Soviet Central Asia, emerging Islamic movements, and common Islamic practices like pilgrimage and Islamic healing. Additionally, we will read theoretical and topical articles on comparable Islamic practices in various regions of the Muslim world to provide a broader perspective on Central Asia. All of the readings for this course will be in English. Prior course work related to Islam or the Soviet Union is recommended, but not required

**JWST GU4537 Modernism, Nationalism, Revival: Readings in Modern Hebrew Literature. 4 points.**

Exploring a rich variety of literary prose fiction, this course focuses on the emergence of modernism in Hebrew literature at the turn of the 20th century. Ever since the 19th century Jewish Enlightenment (Haskalah), Hebrew literature has played a major role in the processes of permutation and transition within Jewish society, articulating new modes of thinking on matters such as body, identity, sexuality and language. In both its themes and aesthetics, Hebrew literature not only reflected these processes, but in fact created and shaped the public sphere within which these new ideas emerged. Identifying literature as an institution of the modern, intertwined with the rise of nationalism, this course examines the coincidence, as well as the discrepancy, between modernist poetics and the nationalist imagination. It asks how literature constructs national consciousness and whether, and in what ways, it ever exceeds it.

Our weekly sessions will be dedicated to reading diverse texts (short stories, essays, novels and literary theory) and tackling some of the recurring issues they raise, including gender and sexuality, ideology, psychological narratives, secularization and immigration. We will acquire methodologies of literary analysis, pay attention to rhetoric and style and practice close reading. The course will use digital media and interactive online platforms including films, photos, recordings and other audiovisuals, as well as an interactive discussion board. No prior knowledge of Hebrew is required. All texts are available in English translation.

**RELI GU4565 Women and Islam. 4.00 points.**

This course is a comprehensive engagement with Islamic perspectives on women with a specific focus on the debates about woman's role and status in Muslim societies. Students will learn how historical, religious, socio-economic and political factors influence the lives and experiences of Muslim women. A variety of source materials (the foundational texts of Islam, historical and ethnographic accounts, women's and gender studies scholarship) will serve as the framework for lectures. Students will be introduced to women's religious lives and a variety of women's issues as they are reported and represented in the works written by women themselves and scholars chronicling women's religious experiences. We will begin with an overview of the history and context of the emergence of Islam from a gendered perspective. We will explore differing interpretations of the core Islamic texts concerning women, and the relationship between men and women: who speaks about and for women in Islam? In the second part of the course we will discuss women's religious experiences in different parts of the Muslim world. Students will examine the interrelationship between women and religion with special emphasis on the ways in which the practices of religion in women's daily lives impact contemporary societies. All readings will be in English. Prior course work in Islam or women's studies is recommended, but not required

**RELI GU4619 Islam in Popular Culture. 4.00 points.**

This course interrogates seminal issues in the academic study of Islam through its popular representation in various forms of media from movies and television to novels and comic books. The class is structured around key theoretical readings from a range of academic disciplines ranging from art history and anthropology to comparative literature and religion. The course begins by placing the controversies surrounding the visual depiction of Muhammad in historical perspective (Gruber). This is followed by an examination of modern portrayals of Muslims in film that highlights both the vilification of the "other" (Shaheen) and the persistence of colonial discourses centered on the "native informant" (Mamdani). Particular emphasis is given to recent pop cultural works that challenge these simplistic discourses of Islam. The second half of the course revisits Muhammad, employing an anthropological framework (Asad) to understand the controversies surrounding Salman Rushdie's Satanic Verses. The obsession with a gendered depiction of Islam is then examined through an anthropological framework that sheds light on the problems of salvation narratives (Abu Lughod). The course ends with a look at the unique history of Islam in America, particularly the tension between immigrant and African-American communities

**MDES GU4627 Significant Others. 4.00 points.**

What is the relationship between homoeroticism and homosociality? How does this relationship form conceptions of gender and sexuality in ways that might be historically unfamiliar and culturally or regionally specific? We pursue these questions through the lens of friendship and its relationship to ideas and expressions of desire, love, and loyalty in pre-modern times. We begin by considering the intellectual basis of the modern idea of friendship as a private, personal relationship, and trace it back to earlier times when it was often a public relationship of social and political significance. Some of these relationships were between social equals, while many were unequal forms (like patronage) that could bridge social, political or parochial differences. Thinking through the relationships and possible distinctions between erotic love, romantic love and amity (love between friends), we will draw on scholarly works from a variety of disciplinary perspectives, particularly philosophy, sociology, political theory, literature, history, and art history. We will attend to friendship's work in constituting, maintaining and challenging various social and political orders in a variety of Asian contexts (West, Central, South and East Asian), with comparative reference to scholarship on European and East Asian contexts. Primary source materials will include philosophy, religious manuals, autobiographies, popular love stories, heroic epics, mystical poetry, mirror for princes, paintings, material objects of exchange, and architectural monuments, largely from Islamic and Asian contexts

**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)

**HIST GU4711 OCCULT IN THE MUSLIM PAST. 4.00 points.**

This seminar is designed to explore the rich but sorely understudied occult scientific lore in the pre-modern Islamic world. For over a millennium, from the seventh through even the twenty-first century, and spanning a broad geographical spectrum from the Nile to Oxus, different forms and praxis of occult scientific knowledge marked intellectual and political endeavors, everyday lives and customs, and faith-based matters of individuals constituting the so-called Islamic world. However, despite the impressive array of textual, material, and visual sources coming down to us from the Muslim past, the topic has been severely marginalized under the post-Enlightenment definitions of scientific knowledge, which also shaped how the history of sciences in the Islamic world was written in the last century. One of this seminar's main objectives is to rehabilitate such biased perspectives through a grand tour of occult knowledge and practice appealed in the pre-modern Muslim world. Over the semester, by relying on a set of secondary studies and translated primary sources, we will revisit the question of the marginalization of Islamic occult sciences, explore the actors' definitions and discussions about the epistemic value of these sciences, trace their social and political implications in everyday life and imperial politics, and examine the key textual, technical, and material aspects of the occult tradition. In several of our sessions, we will have hands-on practice to better familiarize ourselves with the instructed techniques and methods in different branches of occult sciences. We will also regularly visit the Columbia University Rare Book & Manuscript Library to view texts and materials available in our collection

Spring 2025: HIST GU4711

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
HIST 4711	001/11630	M 2:10pm - 4:00pm 311 Fayerweather	Tunc Sen	4.00	12/15

**HIST GU4716 Imag(in)ing the Ottoman Empire: A visual history, 18th-20th centuries. 4.00 points.**

"Imag(in)ing the Ottoman Empire: A visual history, 18th-20th centuries" is an undergraduate/graduate seminar focusing on visual representations of the Ottoman Empire during the last two centuries of its existence, from the early eighteenth to the early twentieth century. The objective is to study the development of visual representations both by and about the Empire, from Ottoman miniatures to early European paintings, and from the surge of Western illustrated magazines to the local uses of photography. The seminar's chronological thread will be complemented by a thematic structure designed to explore different aspects and influences concerning the production and diffusion of images: curiosity, documentation, exoticism, propaganda, orientalism, modernity, self-fashioning, eroticism, policing, to name just a few

Spring 2025: HIST GU4716

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
HIST 4716	001/17266	T 4:10pm - 6:00pm 602 Northwest Corner	Edhem Eldem	4.00	10/18

**HIST GU4721 Archaeology and Heritage in the Ottoman Lands in the Long 19th Century. 4.00 points.**

"Archaeology and Heritage in the Ottoman Lands" is an undergraduate/graduate seminar focusing on archaeology, museology, and the notion of heritage throughout the lands under Ottoman rule during the 'long' nineteenth century. The objective is to critically reassess the nature of Western antiquarian and archaeological endeavors, and to focus on the local dimension of the question to fill numerous gaps and inconsistencies in the 'grand narrative' of Near Eastern archaeology and heritage

Fall 2025: HIST GU4721

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
HIST 4721	001/10330	W 4:10pm - 6:00pm Room TBA	Edhem Eldem	4.00	0/13

**HIST GU4736 Ottoman Westernization and Orientalism in the Long 19th Century. 4.00 points.**

"Ottoman Westernization and Orientalism in the Long 19th Century" is an undergraduate/graduate seminar focusing on the intricate relationship between Westernization and Orientalism in the context of the Ottoman Empire. Based on the assumption that these two concepts cannot be dissociated from one another, it sets out to explore Western/Orientalist perceptions of the empire, Ottoman efforts to Westernize, the emergence of Ottoman Orientalism, and other local reactions such as Occidentalism and anti-Westernism

Fall 2025: HIST GU4736

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
HIST 4736	001/10329	W 12:10pm - 2:00pm Room TBA	Edhem Eldem	4.00	0/13

**HIST GU4743 MANUSCRIPTS OF THE MUSLIM WORLD. 4.00 points.**

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

**SOCI GU4801 Israel and the Palestinians. 4.00 points.**

The seminar will examine the main political, economic, and social processes that have been shaping contemporary Israel. The underlying assumption in this seminar is that much of these processes have been shaped by the 100-year Israeli-Arab/Palestinian conflict. The first part of the course will accordingly focus on the historical background informing the conflict and leading to the Palestinian refugee problem and establishment of a Jewish, but not Palestinian, state in 1948. The second part of the seminar focuses on Israel's occupation of the West Bank (and Gaza) and the settlement project, as well as on USA's role and its impact on the conflict, the occupation, and Israel. These topics did not get much academic attention until recently, but as researchers began to realize that the Occupation and the West Bank settlements are among the most permanent institutions in Israel, they have come under the scrutiny of academic research. The third part the seminar will concentrate on the development of the conflict after the establishment of Israel and its effects on sociological processes and institutions in contemporary Israel. Analyzing patterns of continuity and change in the past seven decades, we will discuss immigration and emigration patterns, as well as issue relating to ethnicity, gender, religion and politics, and the Israeli military

Spring 2025: SOCI GU4801

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
SOCI 4801	001/11483	M 2:10pm - 4:00pm 317 Hamilton Hall	Yinon Cohen	4.00	20/20

**POLS GU4845 NAT SECURITY STRAT OF MID EAST. 4.00 points.**

At the crossroads of three continents, the Middle East is home to many diverse peoples, with ancient and proud cultures, in varying stages of political and socio-economic development, often in conflict. Following the Arab Spring and subsequent upheaval in Egypt, Syria, Iraq, Yemen, Libya and more, the region is in a state of historic flux. The Sunni-Shia rivalry, especially between Saudi Arabia and Iran, growing Iranian-Israeli conflict, population explosion, poverty and authoritarian control, Russian ascendance and US retrenchment, are the primary regional drivers today. Together, these factors have transformed the Middle Eastern landscape, with great consequence for the national security of the countries of the region and their foreign relations. The primary source of the worlds energy resources, the Middle East remains the locus of the terror-WMD-fundamentalist nexus, which continues to pose a significant threat to both regional and international security. The course surveys the national security challenges facing the regions primary players (Egypt, Saudi Arabia, Iran, Iraq, Syria, Lebanon, Jordan, Israel, the Palestinians and Turkey,) and how the convolutions of recent years have affected them. Unlike many Middle East courses, which focus on US policy in the region, the course concentrates on the regional players perceptions of the threats and opportunities they face and the strategies they have adopted to deal with them. It thus provides an essential vantage point for those interested in gaining a deeper understanding of a region, which stands at the center of many of the foreign policy issues of our era. The course is designed for those with a general interest in the Middle East, especially those interested in national security issues, students of comparative politics and future practitioners, with an interest in real world international relations and national security

**MDES GU4952 Leaving the Ottoman Empire: Ottoman Americans. 4.00 points.**

This course will examine the experience of Ottoman American communities before, during, and after their migration to the United States, with a particular focus on Ottoman Armenians pre- and post-genocide. Through close readings of the scholarship on Ottoman Armenian, Turkish, Jewish, Arab, and Greek immigration, we will ask: what global forces compelled Ottoman journeys to America (e.g. economic opportunity, Christian imperialism, state-sponsored violence, interethnic strife)? And what ideologies informed the way these migrants were received in a new country (e.g. nativism, nationalism, Orientalism, philhellenism)? In answering these questions and raising new ones, we will also aim to understand how Ottoman American immigration stories both fit into and challenge the existing scholarship on "American immigration" as well as race, whiteness, and citizenship studies. Throughout the course, we will pay special attention to the experience of Ottoman American immigrants in New York City through field trips, museums, and other primary and secondary source materials

Spring 2025: MDES GU4952

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
MDES 4952	001/19028	T 12:10pm - 2:00pm 403 Knox Hall	Nora Lessersohn	4.00	9/20

**JWST GU4990 Topics in Jewish Studies. 4.00 points.**

This course approaches Jewish Studies from theoretical and pedagogical standpoints. In addition to looking back at ancient, medieval and Early Modern approaches to the study of Jewish topics and examining the theoretical, historical and religious underpinnings of Jewish Studies as a modern discipline, we will also read theoretical writings from related disciplines. The course will balance these materials with pedagogical materials and exercises. Faculty from disciplines related to Jewish Studies will visit the seminar to offer perspectives on current approaches to the field, and the class will visit the Rare Book and Manuscript Library with Jewish Studies Librarian Michelle Chesner. This course is required for students in the Jewish Studies MA program. It is open to graduate students, and advanced undergraduates may register with permission from the instructor. Please note that faculty visits will be added to the syllabus as they are scheduled

Fall 2025: JWST GU4990

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
JWST 4990	001/10942	Th 12:10pm - 2:00pm Room TBA	Isabelle Levy	4.00	0/12

## Asian Civilizations

**ASCE UN1002 INTRO MAJOR TPCS: EAST ASIAN. 4.00 points.**

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

An interdisciplinary and topical approach to the major issues and phases of East Asian civilizations and their role in the contemporary world

**ASCE UN1359 INTRO TO EAST ASIAN CIV: CHINA. 4.00 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 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 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

Spring 2025: ASCE UN1361

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
ASCE 1361	001/11669	T Th 10:10am - 11:25am 331 Uris Hall	Paul Kreitman	4.00	30/35

**ASCE UN1363 INTRO TO EAST ASIAN CIV: KOREA. 4.00 points.**

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

Prerequisites: NOTE: Students must register for a discussion section, ASCE UN1366 The evolution of Korean society and culture, with special attention to Korean values as reflected in thought, literature, and the arts

Spring 2025: ASCE UN1363

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
ASCE 1363	001/11663	M W 1:10pm - 2:25pm 717 Hamilton Hall	Jungwon Kim	4.00	59/55

**ASCE UN1365 INTRO EAST ASIAN CIV: TIBET. 4.00 points.**

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

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 INTRO EA CIV: VIETNAM. 4.00 points.**

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

Corequisites: ASCE UN1377

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 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

Fall 2025: ASCE UN1367

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
ASCE 1367	001/10922	M W 4:10pm - 5:25pm Room TBA	John Phan	4.00	0/40

**ASCM UN2003 INTRO TO ISLAMIC CIVILIZATION. 4.00 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

**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

**ASCM UN2357 INTRO TO INDIAN CIVILIZATION. 4.00 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. Students must register for a section of ASCM UN2358

Fall 2025: ASCM UN2357

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
ASCM 2357	001/00267	T Th 11:40am - 12:55pm 304 Barnard Hall	Rachel McDermott	4.00	0/80

**HIST BC2980 WORLD MIGRATION. 3.00 points.**

Overview of human migration from pre-history to the present. Sessions on classical Rome; Jewish diaspora; Viking, Mongol, and Arab conquests; peopling of New World, European colonization, and African slavery; 19th-century European mass migration; Chinese and Indian diasporas; resurgence of global migration in last three decades, and current debates

Fall 2025: HIST BC2980

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
HIST 2980	001/00346	T Th 8:40am - 9:55am 328 Milbank Hall	Jose Moya	3.00	0/45

## Asian Art Humanities

**AHIS UN2600 THE ARTS OF CHINA. 3.00 points.**

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

An introduction to the arts of China, from the Neolithic period to the present, stressing materials and processes of bronze casting, the development of representational art, principles of text illustration, calligraphy, landscape painting, imperial patronage, and the role of the visual arts in elite culture.

Spring 2025: AHIS UN2600

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
AHIS 2600	001/14898	T Th 11:40am - 12:55pm 807 Schermerhorn Hall	Catherine Zhu	3.00	30/30

**AHIS UN2601 ARTS OF JAPAN. 3.00 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

**AHIS UN2602 ARTS OF JAPAN. 3.00 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

**AHUM UN2604 ARTS OF CHINA, JAPAN AND KOREA. 3.00 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 2025: AHUM UN2604

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
AHUM 2604	001/15695	T Th 2:40pm - 3:55pm 832 Schermerhorn Hall	Yeongik Seo	3.00	22/22
AHUM 2604	002/15095	M W 1:10pm - 2:25pm 832 Schermerhorn Hall	Yi-bang Li	3.00	23/22

**AHIS UN2612 A HISTORY OF CHINA IN 27 OBJECTS. 3.00 points.**

This course introduces twenty-seven significant monuments and objects comprising a selective overview of 4000 years of traditional Chinese culture. Through these twenty-seven objects, we will think about historical currents, consider materials (clay, stone, bronze, lacquer, paper, silk, ink, and wood), how things were made, how these objects were used among the living, and why some of them were buried with the dead. Because analogy and metaphor is fundamental to Chinese language, we will examine visual symbols, auspicious imagery and rhetoric of resistance that had their origins in literature. The goal of the course is to raise awareness of visual clues in Chinese art and to establish basic visual literacy. After successfully completing this course you will be better able to articulate a research question, read more critically, write a visual analysis, and impress friends and family as you name a painting used in restaurant décor

**AHUM UN2800 Arts of Islam, 700-1000 CE. 4.00 points.**

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

This lecture course offers a comprehensive and chronological overview of the major masterpieces of art and architecture of the Muslim world between circa 700-1000 AD. Topics concerning the rise of Arabic as the official language of the new Muslim Empire and the aesthetic transformation it went from script to calligraphy, the shaping of sacred spaces and liturgical objects, rulers' iconographies and urban designs, as well as daily-life objects, will be discussed. Mecca, Madina, Jerusalem, Damascus, Fustat (old Cairo), Qayrawan, Cordoba, Baghdad, Samarra, Balkh, Bukhara and early Fatimid Cairo are the major playgrounds to illustrate particular moments of shifting powers and aesthetic paradigms in the early days of the Muslim empire, suggesting a more differentiated picture of the arts of Islam in the age of imagining a world-wide empire. The past narratives for these regions will be critically presented by both looking at the medieval sources and the modern historiographies for these regions and by highlighting the varied ideologies at play. Taking this critical vein of studying the arts of the early Muslim age, past narratives will be reconsidered, while enhancing our awareness to the complicated, if not sometimes manipulated, processes of giving works of arts meanings and values

**AHUM UN2901 MASTERPIECES-INDIAN ART # ARCH. 3.00 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

**AHIS UN3503 Contemporary Arts of Africa. 4.00 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 UN3610 Visualizing Japanese Buddhism. 4 points.**

It has long been recognized that Buddhism is a religion whose tenets are constantly being absorbed, reinterpreted, and disseminated through images. While artworks exist as compliments to doctrinal thought, they are also integral components to ritual and belief, and can even underpin and inspire new forms of religious thought. This course provides a multi-disciplinary approach to the study of Buddhist art in Japan. Each week, we will focus on one group of related images, studying and analyzing their basic design or composition and material. Then, we will think about their original use, how they served specific ritual functions, or how they promoted certain Buddhist teachings. Themes to be considered include the development of Japanese Buddhist art in relation to the broader East Asian context and to indigenous Japanese religions (Shinto), the role of art and architecture in promulgating larger belief systems, women as Buddhist practitioners and as commissioners of religious art projects, and the deification of historical figures. By the end of this course, students will acquire an understanding of the multiple ways people in the Japanese archipelago interpreted Buddhist art over time, and will learn to evaluate and analyze religious artworks within specific ideological frameworks.

**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 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.

**AHIS UN3621 Rethinking Chinese Painting. 4.00 points.**

This seminar reconceptualizes traditional Chinese paintings (hua) through the perspectives of medium and format. The class sections are arranged in chronological order. We will investigate the distinct formats of portable paintings from the 2nd to 18th centuries (including funerary banners, handscrolls, hanging scrolls, albums, screens, and fans) and the representations of paintings of various formats in tombs and other architectural-pictorial contexts. We will probe into the new notions and thoughts presented by the new pictorial formats, and examine how they have been conventionalized and re-developed by later works. The goal is to foreground frame, scale, surface and ground, as carriers as well as boundaries, of image in the discussions of image, and to see painting as the happenings that were schematized and realized by these external, yet also intrinsic, agents. Students will have the chance to peruse the artworks in museum visits, and are expected to do presentations that address the selected pictures with format insights. Class discussions will be both theoretical and object-oriented, exploring the depths of visual analyses on a par with methodological reflection. Reading proficiency in Chinese is recommended, but not a prerequisite

**AHIS GU4042 AFR AMER ARTISTS IN 20/21 CENT. 3.00 points.**

This course is a survey of visual production by North Americans of African descent from 1900 to the present. It will look at the various ways in which these artists have sought to develop an African American presence in the visual arts over the last century. We will discuss such issues as: what role does stylistic concern play; how are ideas of romanticism, modernism, and formalism incorporated into the work; in what ways do issues of postmodernism, feminism, and cultural nationalism impact on the methods used to portray the cultural and political body that is African America? There will be four guest lectures for this class; all will be held via zoom

**MDES GU4347 Origins of Armenian Art: Creating an Identity. 4 points.**

Organized around the Metropolitan Museum of Art's international loan exhibition *Armenia!* that will be held during the fall semester 2018, the course will be an interdisciplinary exploration of the creation of a sense of self-identity for the Armenian people through its material culture. Manuscript illuminations, liturgical objects, architectural sculpture, ceramics, textiles and other media will be studied to determine the means by which the Armenian people at the level of elite and popular culture identified themselves and positioned themselves in terms of neighboring, or dominating, cultures and on the trade routes they established across the globe. Emphasis will be laid on the role of religion in Armenian self-identification. Relevant works from other cultures in the Museum's encyclopedic collections will be used for comparative study. Students will do a paper on an Armenian work selected from the exhibition and present an aspect of their research in class. Hands on experience with the Museum's works of art will allow consideration of means of manufacture as well as style and iconography.

## Asian Humanities

### AHUM UN1399 COLLOQUIUM ON MAJOR TEXTS: MIDDLE EAST/INDIA. 4.00 points.

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

This seminar is an exploration of some "great books" from the Middle East and South Asia. We will read books, plays, stories, and poems in English translation that were originally written in Arabic, Persian, Bangla, Sanskrit. From the Thousand and One Nights to an Arabic epic about a warrior princess to the Bhagavad Gita, we will examine themes of storytelling, gender, politics, and the nature of divinity. With the exception of one Sudanese novel, we will be focusing on texts from the premodern period, and our focus will be on how to interpret texts, develop arguments about those texts, and learning about cultures of reading and writing in the past

#### Spring 2025: AHUM UN1399

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
AHUM 1399	001/00249	T 9:00am - 10:50am 404 Milstein Center	Nathanael Shelley	4.00	18/20
AHUM 1399	002/00246	Th 4:10pm - 6:00pm 207 Milbank Hall	Rohini Shukla	4.00	25/30
AHUM 1399	003/11369	T 4:10pm - 6:00pm 103 Knox Hall	Wael Hallaq	4.00	23/22
AHUM 1399	004/15293	M 10:10am - 12:00pm 301 Hamilton Hall	Sarah bin Tyeer	4.00	19/22

#### Fall 2025: AHUM UN1399

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
AHUM 1399	001/00400	T 10:00am - 12:00pm 214 Milbank Hall	Nathanael Shelley	4.00	0/15
AHUM 1399	002/10599	M 2:10pm - 4:00pm Room TBA	Elaine van Dalen	4.00	0/20

### AHUM UN1400 COLLOQUIUM ON MAJOR TEXTS. 4.00 points.

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

This course explores the core classical literature in Chinese, Japanese and Korean Humanities. The main objective of the course is to discover the meanings that these literature offer, not just for the original audience or for the respective cultures, but for us. As such, it is not a survey or a lecture-based course. Rather than being taught what meanings are to be derived from the texts, we explore meanings together, informed by in-depth reading and thorough ongoing discussion

#### Spring 2025: AHUM UN1400

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
AHUM 1400	001/11658	M 2:10pm - 4:00pm 613 Hamilton Hall	Seong-Uk Kim	4.00	21/20
AHUM 1400	002/00576	W 2:10pm - 4:00pm 119 Milstein Center	David Moerman	4.00	19/20
AHUM 1400	003/17289	T 4:10pm - 6:00pm 222 Pupin Laboratories	Yifan Zhang	4.00	23/25

#### Fall 2025: AHUM UN1400

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
AHUM 1400	001/10915	W 12:10pm - 2:00pm Room TBA	Allison Bernard	4.00	0/20
AHUM 1400	002/10916	T 4:10pm - 6:00pm Room TBA	John Phan	4.00	0/20
AHUM 1400	003/10917	M 2:10pm - 4:00pm Room TBA	Seong-Uk Kim	4.00	0/20
AHUM 1400	004/10918	T 2:10pm - 4:00pm Room TBA	Michael Como	4.00	0/20
AHUM 1400	005/00389		David Moerman	4.00	0/18

### AHUM UN2604 ARTS OF CHINA, JAPAN AND KOREA. 3.00 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 2025: AHUM UN2604

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
AHUM 2604	001/15695	T Th 2:40pm - 3:55pm 832 Schermerhorn Hall	Yeongik Seo	3.00	22/22
AHUM 2604	002/15095	M W 1:10pm - 2:25pm 832 Schermerhorn Hall	Yi-bang Li	3.00	23/22

### AHUM UN2800 Arts of Islam, 700-1000 CE. 4.00 points.

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

This lecture course offers a comprehensive and chronological overview of the major masterpieces of art and architecture of the Muslim world between circa 700-1000 AD. Topics concerning the rise of Arabic as the official language of the new Muslim Empire and the aesthetic transformation it went from script to calligraphy, the shaping of sacred spaces and liturgical objects, rulers' iconographies and urban designs, as well as daily-life objects, will be discussed. Mecca, Madina, Jerusalem, Damascus, Fustat (old Cairo), Qayrawan, Cordoba, Baghdad, Samarra, Balkh, Bukhara and early Fatimid Cairo are the major playgrounds to illustrate particular moments of shifting powers and aesthetic paradigms in the early days of the Muslim empire, suggesting a more differentiated picture of the arts of Islam in the age of imagining a world-wide empire. The past narratives for these regions will be critically presented by both looking at the medieval sources and the modern historiographies for these regions and by highlighting the varied ideologies at play. Taking this critical vein of studying the arts of the early Muslim age, past narratives will be reconsidered, while enhancing our awareness to the complicated, if not sometimes manipulated, processes of giving works of arts meanings and values

### AHUM UN2901 MASTERPIECES-INDIAN ART # ARCH. 3.00 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

### AHIS UN3101 The Public Monument in Antiquity. 4.00 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 (west Asia), Egypt, and Greece. Public monuments will be studied in conjunction with ancient texts (in translation) as well as historical criticism, archaeological and art historical theories. The seminar considers ancient monuments in relation to, and in the context of, modern concepts of monuments, history and heritage and the debates surrounding them. The seminar also introduces these methodologies and debates to students

**THTR UN3156 MODERN ASIAN PERFORMANCE. 4.00 points.**

This course studies contemporary Asian performance with a focus on modernity, covering most nations on the Asian continent. We will examine a variety of performance, ranging from dance to revolutionary theatre, from postdramatic staging to translated as well as made-in-Asia musicals. Theoretical questions under discussion include modernity, national/ethnic/gender identity, art and ideology, the Sinophone, global Asias, among others. Fulfills lecture/seminar requirement in Theatre/Drama and Theatre Arts major and minor programs

**AHUM UN3830 COLL ON MODERN EAST ASIA TEXTS. 4.00 points.**

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

Prerequisites: *AHUM V3400* is recommended as background.

Prerequisites: AHUM UN3400 is recommended as background.

Introduction to and exploration of modern East Asian literature through close reading and discussion of selected masterpieces from the 1890s through the 1990s by Chinese, Japanese, and Korean writers such as Mori Ogai, Wu Jianren, Natsume Soseki, Lu Xun, Tanizaki Jun'ichiro, Shen Congwen, Ding Ling, Eileen Chang, Yi Sang, Oe Kenzaburo, O Chong-hui, and others. Emphasis will be on cultural and intellectual issues and on how literary forms manifested, constructed, or responded to rapidly shifting experiences of modernity in East Asia

Fall 2025: AHUM UN3830

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
AHUM 3830	001/10930	T 2:10pm - 4:00pm Room TBA	Tomi Suzuki	4.00	0/20

**AHIS BC3976 JAPANESE PHOTOGRAPHY. 4.00 points.**

This course will examine the history of Japanese photography from the middle of the 19th century to the present. The class will be organized both chronologically and thematically. Throughout its history, photography has been an especially powerful medium for addressing the most challenging issues facing Japanese society. Among the topics under discussion will be: tourist photography and the representation of women within that genre in the late 19th century, the politics of propaganda photography, the construction of Japanese cultural identity through the representation of "tradition" in photography, and the interest in marginalized urban subcultures in the photography of the 1960s and 1970s. Although the course will be focused on Japan, the class will read from the literature on photography elsewhere in order to situate Japanese work within a broader context

Spring 2025: AHIS BC3976

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
AHIS 3976	001/00721	Th 10:10am - 12:00pm 501 Diana Center	Jonathan Reynolds	4.00	9/12

**AHIS GU4062 Chinese Art: Center and Periphery. 3.00 points.**

This course introduces you to the rich and diverse tradition of Chinese art by focusing on materials and techniques. We will discuss a wide array of artistic media situated in distinct cultural contexts, examining bronzes, jade, ceramics, paintings, sculptures, and textiles in the imperial, aristocratic, literary, religious, and commercial milieus in which they were produced. In addition to developing your skills in visual-material analysis, this course will also acquaint you with the diverse cultures that developed in China's center and periphery during its five thousand (plus) years of history. Emphasis will be placed on understanding how native artistic traditions in China interacted with those in regions such as the Mongolian steppe, Tibetan plateau, and Central Asia

Fall 2025: AHIS GU4062

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
AHIS 4062	001/12353	M W 2:40pm - 3:55pm 807 Schermerhorn Hall	Jin Xu	3.00	0/60

## Asian Music Humanities

**MPP UN1551 WORLD MUSIC ENSEMBLE. 1.00 point.**

In collaboration with the Center for Ethnomusicology, MESAAS, Institute for Medieval Japanese Studies and the Louis Armstrong Jazz Performance Program, the Music Performance Program (MPP) offers students the opportunity to participate in various world music ensembles: Arab Music, Bluegrass, Japanese Gagaku/Hogaku, Klezmer and Latin American Music. Each ensemble requires different levels of experience, so please refer to the World Music section of the Music Performance Program website for more info. Please note the Latin American Music Ensemble focuses on two different Latin music traditions: The Afro-Cuban Ensemble meets in the Fall and the Brazilian Ensemble meets in the Spring.

Spring 2025: MPP UN1551

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
MPP 1551	001/12134		James Kerr	1.00	6/25
MPP 1551	002/12137		Alicia Lindsey	1.00	7/25
MPP 1551	003/12140		Adam Robinson	1.00	2/25
MPP 1551	004/12143		Yumi Kurosawa	1.00	5/25
MPP 1551	005/12192		Jeff Warschauer	1.00	6/25
MPP 1551	006/12197		Leo Traversa, Vince Chericco	1.00	14/25
MPP 1551	007/12205	Th 5:00pm - 7:00pm 814 Dodge Building	Taoufik Ben-Amor	1.00	20/18

Fall 2025: MPP UN1551

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
MPP 1551	001/11884		James Kerr	1.00	0/25
MPP 1551	002/11885		Alicia Lindsey	1.00	0/25
MPP 1551	003/11886		Adam Robinson	1.00	0/25
MPP 1551	004/11887		Yumi Kurosawa	1.00	0/25
MPP 1551	005/11888		Jeff Warschauer	1.00	0/25
MPP 1551	006/11889		Vince Chericco, Leo Traversa	1.00	0/25
MPP 1551	007/12893	Th 5:00pm - 7:00pm 814 Dodge Building	Taoufik Ben-Amor	1.00	0/18

**MUSI UN2030 JEWISH MUSIC IN NEW YORK. 3.00 points.**

Prerequisites: Music Humanities (Columbia University) or An Introduction to Music (Barnard). With the arrival of the first Jewish immigrants in New York in the mid-1600s until today, Jewish music in the City has oscillated between preserving traditions and introducing innovative ideas. This course explores the variety of ways people have used music to describe, inscribe, symbolize, and editorialize their Jewish experience. Along these lines, it draws upon genres of art music, popular music, and non-Western traditions, as well as practices that synthesize various styles and genres, from hazzanut to hiphop. Diverse musical experiences will serve as a window to address wider questions of identity, memory, and dislocation. We will also experience the Jewish soundscape of New York's dynamic and eclectic music culture by visiting various venues and meeting key players in today's music scene, and thus engage in the ongoing dialogues that define Jewishness in New York. A basic familiarity with Judaism and Jewish culture is helpful for this course, but it is by no means required. You do not need to know Jewish history to take this class, nor do you need to be able to read music. Translations from Hebrew and Yiddish will be provided, and musical analysis will be well explained

Fall 2025: MUSI UN2030

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
MUSI 2030	001/10772	M W 11:40am - 12:55pm 716 Hamilton Hall	Tina Fruehauf	3.00	0/25

**JWST UN2155 Music, Sound, and Antisemitism. 3.00 points.**

From the Middle Ages to the present, individuals involved in making and writing about music, have engaged in behaviors, creations, and discourses steeped in hatred of Jews. This course examines the various ways in which these individuals have used music to perform and inscribe, symbolize, describe, and editorialize antisemitism. In so doing, it focuses on musicking—a term that encompasses all musical activity from composing to performing to listening—in the realms of art music, popular music, and non-Western traditions, as well as of genres that synthesize different styles. It also draws on sound, including language and speech as well as writings such as Wagner's *Judenthum in der Musik* (1848–50/69) and Carl Engel's *The Music of the Most Ancient Nations* (1864). All of these will serve as a window through which to address the types of Jew-hatred that have become known since the mid-nineteenth century as antisemitism—religious, national and ethnic, political, populist, economic, and institutional—as well as hate speech or “hate talk” and the Jewish responses to it. A basic familiarity with music is helpful for this course, but it is not required as long as there is an openness to listening to music and a commitment to basic aural analysis. You do not need to know Jewish history to take this class, nor do you need to be able to read music. Translations will be provided, and musical analysis will be well explained. Suggested prerequisites: Music Humanities (Columbia University) or An Introduction to Music (Barnard)

**AHMM UN3320 MUSIC IN EAST ASIA. 3.00 points.**

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

Spring 2025: AHMM UN3320

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
AHMM 3320	001/10799	M W 10:10am - 11:25am 622 Dodge Building	Thomas Wetmore	3.00	27/25
AHMM 3320	002/10803	M W 5:40pm - 6:55pm 622 Dodge Building	George Murer	3.00	27/25
AHMM 3320	003/10804	T Th 10:10am - 11:25am 622 Dodge Building	Thomas Wetmore	3.00	29/25
AHMM 3320	004/10805	T Th 5:40pm - 6:55pm 622 Dodge Building	Kathryn Cooke	3.00	27/25

**AHMM UN3321 MUSICS OF INDIA # WEST ASIA. 3.00 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 2025: AHMM UN3321

Course Number	Section/Call Number	Times/Location	Instructor	Points	Enrollment
AHMM 3321	001/10756	M W 10:10am - 11:25am 622 Dodge Building	Thomas Wetmore	3.00	0/25
AHMM 3321	002/10757	M W 8:40am - 9:55am 622 Dodge Building	Thomas Wetmore	3.00	0/25
AHMM 3321	003/10758	T Th 10:10am - 11:25am 622 Dodge Building	Nandini Banerjee-Datta	3.00	0/25
AHMM 3321	004/10759	T Th 5:40pm - 6:55pm 622 Dodge Building		3.00	0/25

**MUSI GU4113 Medieval Mediterranean Love Songs. 4.00 points.**

This seminar will focus on love poetry in the medieval western Mediterranean. Readings will consist primarily of medieval lyric in Old Occitan, Galician Portuguese, Old French, Italian, and Castilian in conversation with concurrent kindred forms of the lyric in classical Arabic and medieval Hebrew from medieval Iberia and Italy. Most weeks will include listening examples but a background in music is not a prerequisite. All texts will be available in translation; originals will also be made available. We will emphasize close reading and analysis, often addressing the relationship between text and music