**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.

**Requirements for the Major**

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

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

**The East Asian Track**

**Major Requirements**

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

The requirements include:

**LANGUAGE**

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

Third-year Chinese, Japanese, Korean, or Tibetan (completion of the CHNS UN3005 Third-Year Chinese I (W) - CHNS UN3006 Third-
Students who do not have a 3.6 average in the major OR who wish to receive Departmental Honors. (Because honors can be awarded to a minor in the spring semester will be necessary but not sufficient for a student to write their senior theses at Barnard will do so under the direction of an East Asia faculty member at Barnard. Such students should enroll in two semesters of independent study (Asian Studies BC 3999) with their faculty adviser.

MINOR REQUIREMENTS

PREREQUISITES:

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

LANGUAGES:

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

INTRODUCTORY COURSES (two courses):

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

ELECTIVES (two courses):

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

The Middle East or South Asian Track

A minimum of 13 courses is required, including:

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

Two of the following courses:

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

The equivalent of six courses (the completion of the 3rd year of advanced language study) of Arabic, Armenian, Bengali, Hebrew, Hindi, Persian, Punjabi, Sanskrit, Tamil, Turkish, or Urdu selected in consultation with the advisor.

A minimum of five courses chosen as a concentration. The concentration may be in the languages and cultures of ancient Semitic, Arabic, Armenian, Hebrew, Indic, Iranian, Persian, or Turkish.

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

The courses listed under Middle East and South Asia below represent a selection among those required in one or another of the concentrations. Students should consult the office of Department of Middle Eastern, South Asian, and African Studies in 401 Knox Hall for a complete list of course offerings. Graduate courses at the 4000-level may be taken with permission of the instructor. See GSAS catalog (http://www.columbia.edu/cu/gsas/sub/bulletin/site/map/) 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

CSER UN3922 Race and Representation in Asian American Cinema. 4 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 2020: CSER UN3922

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EAAS UN3999 Research in East Asian Studies. 1 point.

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

Fall 2020: EAAS UN3999

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CPLS GU4111 World Philology. 4 points.

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

Philoogy, 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

HIST UN2580 THE HISTORY OF UNITED STATES RELATIONS WITH EAST ASIA. 4 points.
CC/GS/SEAS: Partial Fulfillment of Global Core Requirement

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

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

EAAS UN3322 East Asian Cinema. 4 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 sideby-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 Yasujirō Ozu, Akira Kurosawa, Yu Hyŏnmok, 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.

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

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

EAAS UN3990 Approaches to East Asian Studies. 4 points.
Enrollment is limited to EALAC and AMEC majors and concentrators only.

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

EARL GU4510 ASIA GOES TO HELL. 4 points.
Analysis of the practices, discourses, and representations of hell in the East Asian imagination

East Asian, China

ASCE UN1359 Introduction to East Asian Civilizations: China. 4 points.
CC/GS/SEAS: Partial Fulfillment of Global Core Requirement

Prerequisites: NOTE: Students must register for a discussion section, ASCE UN1360

The evolution of Chinese civilization from ancient times to the 20th century, with emphasis on characteristic institutions and traditions.
new conceptual vocabularies that aspire to the genuinely global. We will not only challenge Eurocentric and Sinocentric methodologies, but push toward building, and contemporary international relations. We will attend to the continuities and disjunctures of recent Chinese history 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 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.

**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.

**CHNS GU4019 History of Chinese Language. 3 points.**
Introduces the evolution of Chinese language. It reveals the major changes in Chinese sound, writing and grammar systems, and social and linguistic factors which caused these changes. CC GS EN CE GSAS

**HSEA GU4222 China’s Global Histories: People, Space, and Power. 4 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 and Real Estate in Urbanizing China. 4 points.**
This is a seminar for advanced undergraduates and master’s degree students, which explores the socioeconomic consequences of China’s development of a boom, urban residential real-estate market since the privatization of housing at the end of the 1990s. We will use the intersecting lenses of gender/sexuality, class and race/ethnicity to analyze the dramatic new inequalities created in arguably the largest and fastest accumulation of residential-real estate wealth in history. We will examine topics such as how skyrocketing home prices and state-led urbanization have created winners and losers based on gender, sexuality, class, race/ethnicity and location (hukou), as China strives to transform from a predominantly rural population to one that is 60 percent urban by 2020. We explore the vastly divergent effects of urban real-estate development on Chinese citizens, from the most marginalized communities in remote regions of Tibet and Xinjiang to hyper-wealthy investors in Manhattan. Although this course has no formal prerequisites, it assumes some basic knowledge of Chinese history. If you have never taken a course on China before, please ask me for guidance on whether or not this class is suitable for you. The syllabus is preliminary and subject to change based on breaking news events and the needs of the class.

**RELJ 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 adornment 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 GU4840 China and the Politics of Desire. 4 points.**
A recent American newspaper headline announced that China has become “the most materialistic country the world.” Globally circulating narratives often interpret Chinese consumers’ demand for commodities as an attempt to fill a void left by the absence of the Maoist state, traditional religious life, and Western-style democracy. But things aren’t as simple as they appear. This course explores the intertwined questions of “Chinese” desire and the desire for China. Avoiding reductionist understandings of desire as either a universal natural human attribute or a particular Chinese cultural trait, we will track the production and management of desire within a complex global field. Drawing on ethnographies, films, short stories, and psychoanalytic and postcolonial theory, this course will explore the shifting figure of desire across the Maoist and post-Maoist eras by examining how academics, government officials, intellectuals, and artists have represented Chinese needs, wants and fantasies. From state leaders’ attempts to improve the “quality” of the country’s population to citizens’ dreams of home ownership, from sexualized desire to hunger for food, drugs and other commodities, we will attend to the continuities and disjunctures of recent Chinese history by tracking how desire in China has been conceptualized and refracted through local and global encounters.
HSEA GU4880 History of Modern China I. 3 points.
CC/GS/SEAS: Partial Fulfillment of Global Core Requirement

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

HSEA UN3871 Modern Japan: Images and Words. 3 points.
This course relies primarily on visual materials to familiarize students with the history of Japan from the beginning of the nineteenth century through the present. It follows a chronological order, introducing students to various realms of Japanese visual culture—from woodblock prints to film, anime, and manga—along with the historical contexts that they were shaped by, and in turn helped shape. Special attention will 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.

East Asian, Japan

ASCE UN1361 Introduction to East Asian Civilizations: Japan. 4 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.

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

EAAS UN3343 Japanese Contemporary Cinema and Media Culture. 4 points.
In this course, we will look at the contemporary history and theory of cinema and media culture in Japan. To be more specific, 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. In other words, this course asks, what is it to study Japanese cinema and media (outside Japan)? What would be a heuristic narrative mode to examine the (trans-)national history of Japanese cinema and media? Such inquiries will be integrated into the ways we analyze and discuss the films and media works selected for our weekly screenings.

The readings will extend the realm of the course topics to include broader cultural criticism in an attempt to surface the interrelation of (audio-)visual media and culture in Japan.

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.

East Asian, Korea

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.

East Asian, Tibet

ASCE UN1365 Introduction to East Asian Civilizations: Tibet. 4 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.

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 GU4815 Faith and Empire: Art and Politics in Tibetan Buddhism. 4 points.

Religious claims to political power are a global phenomenon, and Tibetan Buddhism once offered a divine means to power and legitimacy to rule. This class will explore the intersection of politics, religion, and art in Tibetan Buddhism—the force of religion to claim political power. Images were one of the primary means of political propagation, integral to magical tantric rites, and embodiments of power.

East Asian, Vietnam

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

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.

South Asian

ASCM 2357 Introduction to Indian Civilization. 4 points.

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

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.
MDES UN3445 SOCIETIES/CULTRS: INDIAN OCEAN. 4 points.
The course is designed to introduce the Indian Ocean as a region linking the Middle East, East Africa, South and Southeast Asia. With a focus on both continuities and rupture, we study select cultures and societies brought into contact through interregional migration and travel across the Indian Ocean over a broad arc of history. Different types of people—nobles, merchants, soldiers, statesmen, sailors, laborers, scholars, slaves—experienced mobility in different ways. How did different groups of people represent such mobilities? What kinds of cooperation, accommodation, or conflict did different Indian Ocean encounters engender? Using an array of different primary sources, we look at particular case studies and their broader social and cultural contexts. At the heart of the course is attention to the ways in which primary sources provide access to the historical meanings of their contexts of production. We will 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, old and new, pilgrimage accounts, colonial documents, memoirs, and diplomatic accounts.

Students must register for a Discussion Section, MDES UN3446.

The goal of the course is for students to gain a basic sense of how the Indian Ocean was interconnected from medieval to modern times. We begin in the medieval period in order to get a firm sense of what the Indian Ocean was like before the arrival of Europeans, from the height of the Abbasid Caliphate in the tenth century to the arrival of the Portuguese at the close of the fifteenth century. In the early sixteenth century, the rise of early modern land-based empires across Asia and the growing dominance of European maritime powers globalized and politicized the Indian Ocean in new ways. We consider how these changes impacted the societies and cultures of the Ocean. The dominance of European empire from the end of the 18th century enabled new modes of travel, types of encounters, and textual representations. Rather than a comprehensive overview, this course provides a general set of conceptual and analytic tools for looking at societies and cultures across temporal and spatial bounds, through the lens of particular texts and contexts.

Fall 2020: MDES UN3445

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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.

ASRL UN3974 Hindu Goddesses. 4 points.
Prerequisites: One course in Indian culture or religion or permission of the instructor.
Study of a variety of Hindu goddesses, focusing on representative figures from all parts of India and on their iconography, associated powers, and regional rituals. Materials are drawn from textual, historical, and field studies, and discussion includes several of the methodological controversies involving interpretation of goddess worship in India.

Spring 2020: ASRL UN3974

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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 syncratic Indian model.

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.

Spring 2020: MDES GU4654

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<th>Course Number</th>
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<th>Instructor</th>
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<td>Th 12:10pm - 2:00pm 112 Knox Hall</td>
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Middle Eastern

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

Fall 2020: HIST UN1002

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<th>Course Number</th>
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<th>Times/Location</th>
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<td>Marc Van De Mieroop</td>
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AHUM UN1399 Colloquium on Major Texts: Middle East and South Asia. 4 points.
CC/GS/SEAS: Partial Fulfillment of Global Core Requirement

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

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<th>Course Number</th>
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Spring 2020: AHUM UN1399

Fall 2020: AHUM UN1399

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

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

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

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

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

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<th>Course Number</th>
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Spring 2020: MDES UN2000

ASCM UN2003 Introduction to Islamic Civilization. 4 points.
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.

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<tr>
<th>Course Number</th>
<th>Section/Call Number</th>
<th>Times/Location</th>
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Fall 2020: ASCM UN2003
ASCM UN2008 Contemporary Islamic Civilization. 4 points.
CC/GS/SEAS: Partial Fulfillment of Global Core Requirement

Lecture and recitation. No previous study of Islam is required. The contemporary Islamic world studied through freshly translated texts; recorded interviews with religious, political, and intellectual leaders; and films highlighting the main artistic and cultural currents. Topics include religion and society, religion and politics, issues of development, theories of government, gender issues, East-West confrontation, theatre, arts, films, poetry, music, and the short novel.

Spring 2020: ASCM UN2008
Course Number  Section/Call Number  Times/Location  Instructor  Points  Enrollment
ASCM 2008 001/16363  T Th 1:10pm - 2:25pm  310 Fayerweather  Matthew Keegan 4 43/90

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

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

Fall 2020: HIST UN2719
Course Number  Section/Call Number  Times/Location  Instructor  Points  Enrollment
HIST 2719 001/12185  T Th 8:40am - 9:55am  Rashid Khalidi 4 220/220

MDES UN3003 Babylon-Baghdad: An Urban History. 4 points.
This seminar investigates the metropolitan site of Babylon-Baghdad as the focal center and built environment at the center of 4000 years of social history. Through a consideration of the historical and archaeological sources available, the course proceeds chronologically and surveys the urban history of the site from its ancient origins, c. 2000 BCE, all the way to the present day. The survey explores how the communities residing in the city shaped, and were shaped by, the city.

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

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

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

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

Spring 2020: MDES UN3003
Course Number  Section/Call Number  Times/Location  Instructor  Points  Enrollment
MDES 3003 001/000706  T 2:10pm - 4:00pm  409 Barnard Hall  Nathanael Shelley 4 5/20
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.

MDES UN3920 Contemporary Culture in the Modern Arab World. 3 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.

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

**MDES 3920**

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<th>Course Number</th>
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<td>Wael Hallaq</td>
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HIST UN3930 The Eastern Mediterranean in the Late Bronze Age. 4 points.
This course presents a comparative study of the histories of Egypt, the Near East, Anatolia and the Aegean world in the period from c. 1500-1100 BC, when several of the states provide a rich set of textual and archaeological data. It will focus on the region as a system with numerous participants whose histories will be studied in an international context. The course is a seminar: students are asked to investigate a topic (e.g., diplomacy, kingship, aspects of the economy, etc.) in several of the states involved and present their research in class and as a paper.

MDES UN3960 MESAAS Honors Thesis Seminar. 4 points.
Open to seniors who have declared MESAAS as their major only.

Prerequisites: minimum GPA of 3.5 in MESAAS courses. The MESAAS honors seminar offers students the opportunity to undertake a sustained research project under close faculty supervision. The DUS advises on general issues of project design, format, approach, general research methodologies, and timetable. In addition, students work with an individual advisor who has expertise in the area of the thesis and can advise on the specifics of method and content. The thesis will be jointly evaluated by the adviser, the DUS, and the honors thesis TA. The DUS will lead students through a variety of exercises that are directly geared to facilitating the thesis. Students build their research, interpretive, and writing skills; discuss methodological approaches; write an annotated bibliography; learn to give constructive feedback to peers and respond to feedback effectively. The final product is a polished research paper in the range of 40-60 pages. Please note: This is a one-year course that begins in the fall semester (1 point) and continues through the spring semester (3 points). Only students who have completed both semesters will receive the full 4 points of credit.
CLME GU4241 Sufism: Primary Texts and Contexts. 4 points.
CC/GS/SEAS: Partial Fulfillment of Global Core Requirement

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

MDES UN2399 ANCIENT NEAR EASTERN LITERATURE. 4 points.

This colloquium is a course on many influential texts of literature from Ancient Near Eastern cultures, including Sumerian, Egyptian, Babylonian, Assyrian, Hitite, 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.

Asian Civilizations

ASCE UN1359 Introduction to East Asian Civilizations: China. 4 points.
CC/GS/SEAS: Partial Fulfillment of Global Core Requirement

Prerequisites: NOTE: Students must register for a discussion section, ASCE UN1360
The evolution of Chinese civilization from ancient times to the 20th century, with emphasis on characteristic institutions and traditions.

ASCE UN1361 Introduction to East Asian Civilizations: Japan. 4 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.

ASCE UN1363 Introduction to East Asian Civilizations: Korea. 4 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.

ASCE UN1365 Introduction to East Asian Civilizations: Tibet. 4 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 Introduction to East Asian Civilizations: Vietnam. 4 points.
CC/GS/SEAS: Partial Fulfillment of Global Core Requirement

Corequisites: ASCE UN1377
This course provides a survey of Vietnamese civilization from prehistoric origins to the French colonization in the 19th century, with special emphasis on the rise and development of independent kingdoms from 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 2020: ASCE UN1367
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ASCM UN2003 Introduction to Islamic Civilization. 4 points.
Lecture and recitation. Islamic civilization and its characteristic intellectual, political, social, and cultural traditions up through 1800. Note: Students must register for a discussion section, ASCM UN2113.

Fall 2020: ASCM UN2003
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ASCM UN2008 Contemporary Islamic Civilization. 4 points.
CC/GS/SEAS: Partial Fulfillment of Global Core Requirement

Lecture and recitation. No previous study of Islam is required. The contemporary Islamic world studied through freshly translated texts; recorded interviews with religious, political, and intellectual leaders; and films highlighting the main artistic and cultural currents. Topics include religion and society, religion and politics, issues of development, theories of government, gender issues, East-West confrontation, theatre, arts, films, poetry, music, and the short novel.

Spring 2020: ASCM UN2008
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ASCM UN2357 Introduction to Indian Civilization. 4 points.
CC/GS/SEAS: Partial Fulfillment of Global Core Requirement

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

Fall 2020: ASCM UN2357
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Asian Art Humanities

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

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

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

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

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

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.
Asian Humanities

**AHUM UN1399 Colloquium on Major Texts: Middle East and South Asia. 4 points.**
CC/GS/SEAS: Partial Fulfillment of Global Core Requirement

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

### Spring 2020: AHUM UN1399

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<td>Wael Hallaq</td>
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<td>002/00442</td>
<td>W 2:10pm - 4:00pm 501 Diana Center</td>
<td>Matthew Keegan</td>
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### Fall 2020: AHUM UN1399

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**AHUM UN1400 Colloquium on Major Texts: East Asia. 4 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 2020: AHUM UN1400

<table>
<thead>
<tr>
<th>Course Number</th>
<th>Section/Call Number</th>
<th>Times/Location</th>
<th>Instructor</th>
<th>Points</th>
<th>Enrollment</th>
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<tbody>
<tr>
<td>AHUM 1400</td>
<td>001/12574</td>
<td>Th 10:10am - 12:00pm 301m Fayweather 301m Fayweather</td>
<td>Harrison Huang</td>
<td>4</td>
<td>12/18</td>
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<tr>
<td>AHUM 1400</td>
<td>002/14059</td>
<td>W 4:10pm - 6:00pm 201a Philosophy Hall</td>
<td>John Chen</td>
<td>4</td>
<td>20/22</td>
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<tr>
<td>AHUM 1400</td>
<td>003/16329</td>
<td>T 2:10pm - 4:00pm 413 Hamilton Hall</td>
<td>Lei Lei</td>
<td>4</td>
<td>23/22</td>
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<tr>
<td>AHUM 1400</td>
<td>004/00601</td>
<td>M 10:10am - 12:00pm 119 Minton Center</td>
<td>Jue Guo</td>
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### Fall 2020: AHUM UN1400

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<tr>
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<td>001/10612</td>
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<td>003/10614</td>
<td>T 10:10am - 12:00pm Room TBA</td>
<td>Michael Como</td>
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**AHUM UN2604 Art In China, Japan, and Korea. 3 points.**
CC/GS/SEAS: Partial Fulfillment of Global Core Requirement

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

### Spring 2020: AHUM UN2604

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<th>Times/Location</th>
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<th>Enrollment</th>
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<tr>
<td>AHUM 2604</td>
<td>002/12940</td>
<td>M W 2:40pm - 3:55pm 934 Schermerhorn Hall</td>
<td>Hae Yeun Kim</td>
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**AHUM UN2901 Masterpieces of Indian Art and Architecture. 4 points.**
CC/GS/SEAS: Partial Fulfillment of Global Core Requirement

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

### Spring 2020: AHUM UN2901

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<th>Course Number</th>
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<tbody>
<tr>
<td>AHUM 2901</td>
<td>002/16351</td>
<td>T Th 10:10am - 11:25am 934 Schermerhorn Hall</td>
<td>Charlotte Gorant</td>
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### Fall 2020: AHUM UN2901

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<tr>
<td>AHUM 2901</td>
<td>001/10839</td>
<td>T Th 2:40pm - 3:55pm 612 Schermerhorn Hall</td>
<td>Vidya Dehejia</td>
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**Asian Music Humanities**

**MUSI UN3343 Shades of Brown: Music in the South Asian Diaspora. 3 points.**

This course explores the musical world of the South Asian diaspora in Europe and North America. We will read ethnographic accounts of diasporic musics and experiences and develop methods for analysis and interpretation of such accounts, situating the songs of the South Asian diaspora within its broader social history. We will address the concepts of belonging and identity, nostalgia and affect, and the dismantling or upholding of dominant discourses such as gender, race, and caste. Our focus will be on the last half century, although deeper histories will need to be considered. Students will learn to analyze instrumentation and lyrics in various genres and traditions of South Asian music, including both art, folkloric, and popular idioms, and to correlate these with aspects of the social context of diaspora. While the specific focus of the course is on a particular diasporic history, the class will help students understand and think critically about the broader phenomenon of “diaspora” and its cultural dimensions, and through this to engage critically with important aspects of cultural globalization and migration.

Students from all departments are welcome. Reading music not required.

### Spring 2020: MUSI UN3343

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<tr>
<td>MUSI 3343</td>
<td>001/12586</td>
<td>M W 11:40am - 12:55pm 814 Dodge Building</td>
<td>Nandini Banerjee</td>
<td>3</td>
<td>4/15</td>
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African History

MDES UN2030 Major Debates in the Study of Africa. 4 points.
CC/GS/SEAS: Partial Fulfillment of Global Core Requirement

This course will focus on key debates that have shaped the study of Africa in the post-colonial African academy. We will cover seven key debates: (1) Historiography; (2) Slavery and slave trades; (3) State Formation; (4) Colonialism; (5) Underdevelopment; (6) Nationalism and the anti-colonial struggle; (7) Political Identity and political violence in the post-colony. Partial Fulfillment of Global Core Requirement.

HSME UN2915 Africa Before Colonialism: From Prehistory to the Birth of the Atlantic World. 4 points.

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

Fall 2020: HSME UN2915
Course Number Section/Call Number Times/Location Instructor Points Enrollment
HSME 2915 001/12654 M W 11:40am - 12:55pm Room TBA Mamadou Diouf 4 30/30

HIST BC3776 Mapping the Ekopolitan Project: A Spatial Approach to Pan-African Circulations. 4 points.

*In this course, we will be studying African migrations to Africa, and within the continent, in the 19th and 20th centuries. We will be reading scholarly works on spatial history, African migrations, and 'Back-to-Africa' movements.

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

Cross Listed Courses

ASCM UN2003 Introduction to Islamic Civilization. 4 points.
Lecture and recitation. Islamic civilization and its characteristic intellectual, political, social, and cultural traditions up through 1800. Note: Students must register for a discussion section, ASCM UN2113.

Fall 2020: ASCM UN2003
Course Number Section/Call Number Times/Location Instructor Points Enrollment
ASCM 2003 001/12229 T Th 11:40am - 12:55pm Room TBA Matthew Keegan 4 53/90