

DEPARTMENT OF HUMANITIES & SOCIAL SCIENCES

Course Structure & Syllabi for MINOR Programme in South and Southeast Asian Studies (To be applicable from BTech 2010-batch onwards)

Semester	Course Code	Course Title	L-T-P-C
3 rd	HS 229M	South Asian Civilisations	3 - 0 - 0 - 6
4 th	HS 230M	South Asian Literature and Representations	3 - 0 - 0 - 6
5 th	HS 317M	India's Southeast Asian Neighbours	3 - 0 - 0 - 6
6 th	HS 319M	Religious Philosophies of South Asia	3 - 0 - 0 - 6
7 th	HS 416M	Ethnicity and Politics of South and Southeast Asia	3 - 0 - 0 - 6
Total credits			15 - 0 - 0 - 30

Justifications:

The Minor programme in South and Southeast Asian Studies emphasizes on inter-disciplinary study of South and Southeast Asian cultures and societies. Courses in this programme combine history, religion/philosophy, literature, art, politics, and language skills, to provide students the tools to understand and interpret South and Southeast Asia's past and present. The programme begins with a survey of the major ancient civilizations of the region, followed by discussions on questions of identity and representation of South and Southeast Asia as a cultural space. It also deals with literary representations such as the Ramayana, as well as relationships shaped by the shared history of several centuries, the interface of culture and religion, and trade - both formal and informal. The philosophical perspectives on the development of religious practices in Asia and the interaction of competing religious ideas over time, making South Asia a unique identity, is also dealt upon. The contemporary situation of ethnicity and politics interplaying to give a foundational basis of nationalism in this wide region are also addressed, together with the forces of globalization that have reduced the relevance of ethnicity to a significant degree. In overall terms, the programme aims at enabling the students to develop an interdisciplinary perspective on South and Southeast Asia. In this era of globalization, it is expected that the programme will help the students in developing critical perspectives on the region vis-a vis rest of the world.

HS 229M South Asian Civilisations (3-0-0-6)

Preamble:

The course is a survey of the major civilizations of "monsoon Asia," ranging from the Indian Subcontinent, through Indochina and Indonesia to China. Focus will be on the key political,

social and cultural developments of the major peoples from their beginnings to the present. Of special interest will be how they influenced each other, and how they interacted with Western Civilization in the modern period. At the end of the course, the student will be able to identify the major historical and contemporary outlines of the Asian civilizations.

Course contents:

Geographical introduction of South Asia; South Asia and the monsoons: environmental and economic importance, Indian monsoon theories; Human origins in South Asia: India, China, Southeast Asia ; Indus valley civilization; Chinese civilization; Ancient ceramics of South Asia: neolithic, megalithic, chalcolithic, harappan; history of rice farming in South Asia: origin, growth and dispersal; ancient trade: the silk route, early historic period, medieval period.

Texts:

1. B. Wang, *The Asian Monsoons*, Springer, 2006
2. C. Higham, *Ancient Asian Civilisations*, Facts and File Library of World History, New York, 2004.

References:

1. A. Gupta (ed.), *The physical Geography of Southeast Asia*, Oxford University press, 2001
2. R.R. Rawson, *The Monsoon Lands of Asia*, Aldine Pub.co, Chicago, 2009
3. T. R. Disotel, "Human evolution: The southern route to Asia", in *Current Biology*, Volume 9, Issue 24, Dec'1999.
4. G. P Chapman and K. Baker (Eds.), *The Changing Geography of Asia*, Routledge, 2001.

HS 230M South Asian Literature and Representations (3-0-0-6)

Preamble:

The course explores the representation in three areas of visual culture: performing arts, diagrams and film. It begins with the classical epic Ramayana in the performing arts in south east asia and its diverse interactions of language, character, costume and theme between the local and the external. Then goes on to the interpretation of the history of ideas reflected in diagrams and charts, *in the construction of a Southeast Asian mandalic culture*. It examines lastly the transforming skills of film adaptation as a strong representation of a cultural epoch as the vehicle for expressing its Zeitgeist.

Course contents:

The Text as performance : the many Ramayanas , interactions between the local and the external; its variations according to historical period, political context, regional literary tradition, intended audience, and genre; the text as device , design and **directional** alignments: the many **Mandalas** that constitute the interplay of **mathematical** and **diagrammatic** basis for generating design as a tradition of knowledge in Southeast Asia; used in the religious practice of **Hinduism** and **Buddhism**; in the construction of a Southeast Asian mandalic political culture ; the text as image: explores the development of transformation of literary texts through cinema.

Texts:

1. P. Richman (ed.), *Many Ramayanas: The Diversity of a Narrative Tradition in South Asia*, University of California, 2001
2. G. Tucci, *The Theory and Practice of the Mandala*, London: Rider & Co, 1961.

References:

1. P. Richman, *Questioning Ramayanas: A South Asian Tradition*, University of California Press, 2001
2. O. W. Wolters, *History, culture, and region in Southeast Asian perspectives*, The Southeast Asia Program, Publications (SEAP), Cornell university, 1999.
3. P..S. Buck, *The Good Earth*. Pocket Books 2005.
4. A. W. McDonald (ed.), *Mandala And Landscape*, DK Printworld (P) Ltd., New Delhi, 1997.
5. R. R. Bhattacharya (ed.), *The Man Who Spoke in Pictures -Bimal Roy*, .Penguin India 2009.

Films:

6. *Do Bigha Zameen*, Director Bimal Roy, 1953.
7. *The Good Earth* ,directed by Sidney Franklin, Metro-Goldwyn-Mayer Studios Inc. 1937.

HS 317M India's Southeast Asian Neighbours (3-0-0-6)**Preamble:**

India's eastern neighbours are in Southeast Asia. Out of 11 countries in this region, India has special relationship with five countries. These are Myanmar, Thailand, Malaysia, Singapore and Indonesia. This is a relationship shaped by the shared history of several centuries, interface of culture and religion, and trade - both formal and informal. It is important to know the basics of these countries in view of the "Look East Policy" of the Government of India which has been formulated to open up new vistas of cooperation between India and its Southeast Asian neighbours in various fields including strategic cooperation and sharing knowledge in science and technology. This paper will offer our students an opportunity to have an introduction to these important countries in the regions.

Course contents:

India's neighbours, introduction to Southeast Asia with special emphasis on maritime countries – Myanmar, Thailand, Malaysia, Singapore and Indonesia; demography, major communities and religions, economic conditions and political systems; India's relations with these countries from historical, economic, cultural and diplomatic perspectives; India's "Look East Policy"; India's role in ASEAN and BIMSTEC; looking ahead - surface connectivity and Asian Highway.

Texts:

1. N. Tarling, *The Cambridge History of Southeast Asia*, Cambridge University Press, London,1999.
2. M. Osborne, *Southeast Asia: An Introductory History*, Allen and Unwin, Australia, 2004.

References:

1. D. P. Chandler *et.al.*, *In Search of Southeast Asia: A Modern History*, University of Hawaii Press, Honolulu, 1987.
2. Y.M. Bammi, *India and Southeast Asia: The Security Cooperation*, Manohar, New Delhi, 2006.
3. M. Ayoob, *India and Southeast Asia: Indian Perceptions and Policies*, Routledge, London, 1999.

HS 319M Religious Philosophies of South Asia (3-0-0-6)**Preamble:**

South Asia has been the home of a fascinating array of religions and religious movements. Focusing on Hinduism, Buddhism and Islam, this course will examine the development of religious practice in Asia and the interaction of competing religious ideas over time. The course will include discussions of Indus Valley religion, Vedic Brahmanism, Jainism and Buddhism, the Upanishads, classical Hinduism, Bhakti, The Ramayana in comparative perspective, A Historical overview of Islam and Buddhism in Asia.

Course contents:

Hinduism: Vedic religion ,karma and reincarnation, care for the dead in Hinduism ; Hindu devotionalism: the tradition of the many Ramayanas, Ramayana in south east Asia: philosophical perspective; Jainism: the life of Mahavira and the origin of Jainism, Jain worship, tirthankaras; Buddhism: the life of the Buddha, what the Buddha taught, Buddhist care for the dead, a historical survey of Buddhism in south Asia; Islam: Prophet Muhammad and Islamic doctrine in South Asia, rituals and practices; other minor religious philosophies; commonalities: sense of the sacred across religions, intra religious dialogue for peace and brotherhood.

Texts:

1. W K. Morgan, and D. S. Sarma, *The Religion of the Hindus*, Ronald Press, 1953.
2. S K R. Rao, *Encyclopaedia of Indian Iconography: Hinduism-Buddhism-Jainism*, Satguru, 2003.

References:

1. P. Richman (ed.), *Many Ramayanas: The Diversity of a Narrative Tradition in South Asia*, University of California Press, 1999.
2. J. Malik and H. Reifeld (eds.), *Religious pluralism in South Asia and Europe*, Oxford University Press, 2005.
3. J. Malik, *Islam in South Asia: a short history*, Martinus Nijhoff, 2008.
4. S. Batchelor (ed.), *The Jewel in the Lotus: A Guide to the Buddhist Traditions of Tibet*, Wisdom, London, 1986.
5. M. Eliade, *The Sacred and the Profane: The Nature of Religion*, (trans. Willard R. Trask), Harper Torchbooks, New York, 1961.
6. R. Panikkar, *The Intra-Religious Dialogue*, Paulist, New York, 1999.
7. Sir C. Eliot, *Hinduism and Buddhism: An Historical Sketch*, I (Reprinted.), Munshiram Manoharlal, 2003.
8. J. Espesito (ed.), *The Oxford Encyclopedia of the Modern Islamic world, Vol 4*, OUP, New York, 1995.

HS 416M Ethnicity and Politics in Southeast Asia (3-0-0-6)

Preamble:

In the post-colonial era most of the countries in Southeast Asia have been struggling to adjust between the dynamics of ethnicity and politics. In this process ethnicity has proved to be a source of strength and sometime a matter of weakness in the process of national reconstruction. This paper will enable the students to understand how ethnicity and politics have been interplaying to give a foundational basis of nationalism in this wide region and at the same time how forces of globalization, understood in terms of massive economic interface among nations, have reduced the relevance of ethnicity to a significant degree.

Course contents:

The concept of ethnic nationalism; its relation with political movements; ethnic nationalism and freedom movements; post-colonial construction of nationalism on ethnic lines; inter-ethnic conflict in Myanmar, Indonesia and Malaysia; ethnic based party systems and their impact on the political processes; globalization and relevance of ethnic assertion

Texts:

1. B. Anderson, *Imagined Communities: Reflections on the Origin and Spread of Nationalism*, Verso, London, 1994.
2. G. Jha, *Society and Politics in South East Asia*, Manohar, New Delhi, 2009.

References:

1. T. Chong (ed.), *Globalization and its Counter Forces in Southeast Asia*, ISEAS, Singapore, 2008.
2. H.P.B. Desker, *Islam and Society in Southeast Asia after September 11*, Institute of Defence and Strategic Studies, Singapore, 2002.
3. D. I. Steinberg, *Burma: The State of Myanmar*, Georgetown University Press, Washington DC, 2001.
4. W. J. Topich, and K. A. Leitich, *The History of Myanmar* Routledge, London, 2010.
5. W. Gungwu (ed.), *Nation-Building: Five Southeast Asian Histories*, ISEAS, Singapore, 2005.