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MUSIC	2321	Music, Gender, and Sexuality: Gender and Sexuality in Black Popular Music	Yoko Suzuki	C
PIA	2210	Race, Gender, Law and Policy	Lisa Nelson	C
PIA	2307	Human Security	Lisa Alfredson	C
PIA	2506	Sex and Human Security	Lisa Alfredson	C
SPAN	2695	Metaphors of Eating in the Lusosphere	Serena Rivera	C
ADMPS ANTH EDUC	2330 2763 2205	Field Methods: Core Skills for Qualitative Researchers	Maureen Porter	D
COMMRC	2220	Readings in Critical Theory: The Politics of Health	Olga Kuchinskaya	D
ENGFLM	2459	Documentary Theory and Practice	Robert Clift	D
ENGLIT	2862	Book History and its Uses	Steve Carr	D
GSWS	2252	Theories of Gender and Sexuality	Nancy Glazener	D
HAA HIST	2040 2020	Digital/Critical Interdisciplinary Methods	Alison Langmead	D
LAW	2089	Public Health Law	Elizabeth Van Nostrand	D
LING	2270	Advanced Sociolinguistics: Social Meaning in Linguistic Form	Scott Kiesling	D
MUSIC	2099	Music and Queer Identity	Jim Cassaro	D
MUSIC	2494	Music and Communication: Writing About Music	Michael Heller	D
PS	2370	Research Topics in the Political Economy of Development	Laura Paler	D
PUBHLT	2020	Advanced Topics in Lesbian, Gay, and Transgender Research	James Egan	D
THEA	2205	World Theatre: 500 B.C.E. to 1640 A.D.	Jason Fitzgerald	D
		SEE NEXT PAGE FOR A DESCRIPTION		
		OF THE SPRING 2020 CLST COMMON		
		SEMINAR		

2020 CLST Common Seminar (Weds. 6:00-8:30 PM 302 Cathedral of Learning):
WHAT IS THE WORLD'S QUESTION?
LONG HISTORIES, CONCURRENT POLITICS
Instructor: Terry Smith

Professor Smith describes his seminar:

If there is one question that haunts every other question being asked today, it might be this: How do we move from the current state of affairs in which the contemporaneity of divisive difference prevails to a world in which we work together to construct the kinds of coeval communality that are necessary—and, hopefully, will become sufficient—for our survival?

Let us—hypothetically, of course (although, in fact, this is serious)—call this “the World’s question.” And regard it as the question that everything that makes the world possible as a world, everything that is actual within it, is asking of itself, of every other thing, and about their relationships to each other, right now. There are, of course, many other questions that seem as large, or as opening onto questions this big. Among them: Is there a viable alternative to capitalism as an economic driver, within nations, between them, and outside them? Will the United States and China hold back from plunging global geopolitics into a new Cold War? Does the persistence of authoritarian rule and the rise of reactionary populism within many nation states signal the permanent decline of democracy as a model of social organization? Which of the following most presciently imagines our future: *Crash*, *Children of Men*, *Babel*, *Tree of Life*, *Melancholia*, *Cloud Atlas*, *Avatar*, *In Time*, *Tomorrowland*, *A Touch of Sin*, *Ten Years*, *Blade Runner 2049*, or *Black Panther*? How do we create or recreate a free public sphere in our town, our city, our country, between nations, and on the Internet? Can global warming be mitigated sufficiently to save our species? Answers to questions like these, I suggest, depend on answering a question of this kind: How do “we” become “our,” how does “mine” and “yours” become “ours,” for each of us and on a planetary scale?

Of course, every element in such a question—each word, concept, relation and every connotation—calls itself and every other term into question, and requires explanation and qualification. Soon, however, it will become necessary to reassert a question of this kind as pointing to what needs to be said, and what needs to be done, right now. After taking our orientation from and against some important earlier responses to similar predicaments—from Indigenous thinkers and Emmanuel Kant during the early years of colonization through Heidegger and postcolonial critique in the mid-twentieth century, the seminar will explore a range of contested interrogations being undertaken today: by neoliberal apologists and their critics; by decolonial thinking and border thought; by the battle of the names: Anthropocene, Capitalocene, or Novacene; through the representative internationalism of the United Nations versus skepticism about hyperobjects; and by cause-specific and intersectional activism. Our topic will be, in other words, the present state of the world historical politics of planetary concurrence.