

Applications

NOTE ON ELIGIBILITY: If you already received \$30,000 or more in GC fellowship funding for 2010-2011, you cannot apply for this fellowship. You MUST be a Level III student.

A completed Graduate Fellow Application comprises four parts:

- Completed application form (attached)
- 150 word abstract of project description
- Project description (maximum 750 words about your dissertation and other related, relevant research interests)
- a current short CV (maximum 5 pages)
- a 250 word letter of reference from your advisor (can be e-mailed to the appropriate committee, but hard copy strongly recommended).

You must submit both paper and electronic applications. Send a PDF of your complete application to the appropriate committee e-mail, listed below. Also send an original PLUS **five HARD copies** of your completed application to:

Padmini Biswas, Assistant Director
c/o the Center for Place Culture and Politics
CUNY Graduate Center Room 6408
365 Fifth Avenue
New York, NY 10016

Inquiries (please write to the appropriate committee):

Committee on Globalization and Social Change:
globalization@gc.cuny.edu

Committee on the Study of Religion
religion@gc.cuny.edu

Committee on Science Studies
sciencestudies@gc.cuny.edu

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BY DECEMBER 1, 2010.**

Graduate Fellowship Application Form: Mellon Interdisciplinary Committees

1. Name
2. Name of Doctoral Program
3. Committee to which you are applying: Globalization Religion Science Studies
4. Date you advanced to Level III standing (month/ year):
5. Home Address
.....

E-mail Address Phone

7. Title of Project
.....

8. Project Abstract (150 words; attach separately)
9. Letter from advisor
10. Please attach project description and brief CV

The Committee on Globalization and Social Change (CGSC) at the Graduate Center is an interdisciplinary working group composed of a core group of CUNY faculty interested in reflecting on globalization as an analytic category for understanding social change as well as on the intersecting social changes commonly associated with the category globalization. Through globalization a new world is taking shape whose effects confront us but whose contours are still difficult to recognize, name, or explain. Have the political, economic, and social terms we use to analyze modernity been made obsolete by present-day global developments? How does globalization compel us to re-conceptualize political and historical connections in order to reveal the problems and potential of our present moment? Does globalization allow us to re-imagine old problems in transformative ways? The CGSC will explore these and related questions through a series of public lectures and a yearly seminar that will include faculty from the Graduate Center and the CUNY campuses, a post-doc, and graduate students. Each year CGSC events will revolve around a specific theme. The inaugural theme this year will be “Emergence: Globalization and Social Change.” The aim is to create a vital intellectual space at the Graduate Center that will include scholars from a variety of disciplines. To this end, the CGSC will seek to establish connections with other working groups and centers at CUNY interested in related issues.

SEMINAR: Emergence: Globalization and Social Change

The Committee on Globalization and Social Change (CGSC) at the Graduate Center invites proposals from tenured CUNY faculty who would like to participate in its inaugural seminar during Spring 2011 which will be titled *Emergence: Globalization and Social Change*. During this first semester, we hope to initiate a discussion among scholars from across the disciplines about globalization as an analytic category for understanding social change or on the underlying relations among the intersecting social changes associated with the category “globalization.” The aim of this opening seminar is to identify a set of common concerns and pressing questions that can be explored more carefully in subsequent years by the Committee. Accordingly, our theme is expansive and open-ended; at this point we are more interested in raising issues, identifying lines of inquiry, and beginning a dialogue than in taking positions or reaching conclusions. We do not want to rehash the familiar debates about globalization that have been circulating for at least twenty years. But neither do we want to take for granted the terms of those debates or the assumptions informing them. We would like, above all, to reflect critically on where we find ourselves presently with respect to

“globalization” – on where the public discourses of globalization, the scholarship on globalization, and the sociohistorical processes and practices associated with globalization may have led us or left us. We begin with the modest observation that globalization, whether as a way of describing the world or a set of worldly events, is an uneven, contradictory, and non-identical phenomenon. This means that globalization is both cause and consequence of a dynamic relation between alignments and fissures, powerful regulatory formations and undisciplined irregularities, traumatic upheavals and utopian imaginings, occluded pathways and emergent possibilities. The very term globalization obscures and illuminates contemporary social transformations. Through globalization a new world is taking shape [at once terrifying and thrilling, oppressive and liberating] whose effects confront us but whose contours are still difficult to recognize, name, explain. Perhaps these profound social changes require us to rethink social change itself. Have the political, economic, and social terms we use to analyze modernity been made obsolete by present-day global developments? Can we continue to employ categories inherited from what may be a superseded epoch (e.g. nation-state, social formation, sovereignty, citizenship, civilization, culture, diaspora, minority, progress etc.) as if their meanings and referents remained stable? How does globalization compel us to reconceptualize political and historical connections in order to reveal the problems and potential of our present moment? Does globalization, with its new modes of producing and disseminating knowledge, allow us to re-imagine old problems in transformative ways? Among our specific concerns are the relationship between globalization and: forms of subjectivity, cultural practices, and lifeways; related paradigms such as transnationalism and postcolonialism; existing forms of power associated with states, regions, and organizations; novel conceptions of ethics and law that are not reliant on traditional forms of sharing and sovereign authority and which may underwrite the linkages commonly associated with globalization; the synchronies of world history; knowledge production and aesthetics on a world scale; the idea of a global public sphere; the internet as possibly transforming the means of production; intellectual property rights and the global commons; non-national political forms and the emergence of planetary politics (for better or for worse); the changing configurations of secularism and religiosity. ELIGIBILITY AND REQUIREMENTS

Applications are invited from students of the humanities and humanistic social sciences such as anthropology, religion, sociology, philosophy, political science, history, English, art history, and comparative literature who engage and transect our seminar topic. With generous support from the Mellon Foundation and the Office of the Executive Vice

Chancellor, successful candidates will be granted \$10,000 for the Spring 2011 semester in return for a commitment to fully participate in the work of the Committee and in the weekly seminar. The basis for selection of participants will rest primarily on the relevance to the overall project of the work proposal submitted by applicants. In accord with the interdisciplinary aim of the program, selections will also be made with an eye to maintaining disciplinary diversity.

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The Committee on Religion exists to promote interdisciplinary research on religion and religions. It will develop various historical and comparative research projects that will address religion and the sacred, and their complex and diverse manifestations in modern societies. In addition to the 'world religions', our concerns will extend to modern spirituality and new religions. The Committee will encourage research into the globalization of religion and global religions. Questions surrounding secularism, secularization and post-secular society will also be considered by the Committee. **SEMINAR: Violence, Religion and Sacred Space**

The Committee on the Study of Religion at the Graduate Center invites proposals from tenured CUNY faculty who would like to participate in its inaugural seminar during Spring 2011 which will focus on violence, religion and sacred space. In some respects this topic is obviously related to Huntington's clash of civilization theme, although there is obviously and currently much or more religious conflict globally between Sunni and Shia, Muslims and Hindus, and Christians and Jews. The theme also attempts to pick up on pressing themes in contemporary American politics and public life, but it will also have a broader and deeper framework. These conflicts between religious communities often revolve around space – Jerusalem, the streets of Northern Ireland, the pilgrimage towns of southern Iraq, Amritsar, Ground Zero – and the sacred obviously gets caught up in ethnic and national conflicts over borders in Kashmir, the southern provinces of Thailand, Tibet and so forth. In theoretical terms, the topic of violence, religion and sacred space raises a traditional anthropological issue of the formation and protection of borders and boundaries that are often connected with the human body. One thinks of the contributions of Mary Douglas on purity and danger, but the theme of violence and space would also be to put in a modern context of the sacred in the urban and the religious in the polis. Another sub-theme here is the subtle differences between the idea of religion (an organised system of belief and practice that typically has claims on a community's ownership of a space) and the sacred (as the dynamic forces behind the formal structures of religion). This theme could be organised around two axes: the religious and the political and the religious and the sacred. The axes point to interesting debates around the political theology of violence, on the one hand, and the geographic anthropology of sacred space, on the other. It allows us to look at contemporary political issues (Muslims in America; Christians in Jerusalem; Hindu nationalism in India; the growth of Shinto nationalism; Ground Zero and fundamentalism) but in a credible academic framework. The committee's approach to the topic would be suitably multidisciplinary (political science, sociology, anthropology, geography, philosophy and so forth). Finally, these seminars and lectures would lend themselves to a good publication by the end of the program that would in turn advertise CUNY's development of the religion committee. 2

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Science Studies is an interdisciplinary field that fosters dialog among humanists and scientists. Traditional questions in the humanities are being reinvented by emerging scientific research. For example, new findings from neuroscience are reanimating age-old philosophical debates about whether minds are mere matter, and the nature of morality. Discoveries in microbiology—findings that our bodies contain multitudes of bacteria, fungi, and other creatures—are leading historians of science, like Donna Haraway, to argue: “We have never been human.”

The relationship between science and justice is also central to our intellectual project: How does science get done? Who is included? Who is excluded? These questions have been conventionally asked with respect to race, class, sexuality, and gender. An emerging cohort of scholars are pushing these questions beyond strictly human realms to explore the entanglements connecting us to multiple species. The Interdisciplinary Committee on Science Studies at the Graduate Center seeks to cultivate critical friendships across conventional disciplinary divides. We are bringing together scholars from a wide range of disciplines—including philosophers, literary critics, artists, historians, ethnographers, as well as natural scientists—to interrogate issues of common interest and concern.

SEMINAR: Mind and Nature

The Committee on Science Studies at the Graduate Center invites proposals from tenured CUNY faculty who would like to participate in its inaugural seminar during Spring 2011 which will focus on mind and nature. “We are parts of a living world,” writes Gregory Bateson in *Mind and Nature: A Necessary Unity* (1979). That book helped to fuel interest in the issues that frame this year’s Science Studies theme:

- Nature of the mind: what kinds of things are minds and what are mental capacities?
- Nature of minds: do different species, or individuals, have different kinds of minds?
- Nature in mind: how do we conceive of nature and our place in it?
- Mind in nature: how do ecological, social, and technological environments transform minds?
- Mind beyond nature: does the mind transcend the natural?
- Mind as nature: how do mental and cultural processes recapitulate biological processes, such as evolution and homeostasis?
- Mind is nature: how, and to what extent, can mental processes be explained biologically?

Such issues have been approached within a variety of different disciplines. Philosophers debate about whether minds are mere matter, and whether they are located within the brain or formed through ongoing interactions with the external world. Psychologists measure and model mental processes, and their their development over time. Neuroscientists are uncovering the microcircuits of perception and memory, as well as biological bases of our loftier aesthetic and moral values. Multispecies ethnographers are tracing how the minds and bodies of animals are being torqued by human political and economic systems. Anthropologists working in the Amazon are developing new ways of understanding cosmological systems that posit a spiritual unity and corporeal diversity in natural-cultural worlds. Social historians have investigated ideological upheavals that result from advances in technology. Biomedical ethicists track prosthetic and pharmacological "enhancements" that alter natural processes and create new subjectivities in the pursuit of ideals. Political scientists investigate ways in which institutions construct human identities and regulate the body. Art historians investigate the interplay between ideas of natural beauty and aesthetic aspirations. Bioartists make works out of living materials or inspired by natural processes. Literary scholars track changing concepts of human nature, gender differences, and the alleged natural dichotomies, such as reason and emotion.

All these different intellectual pursuits are fundamentally interdisciplinary because they explore relationships between things that can be investigated using a wide range of methodologies. The goal of this project is to foster conversations across fields about the relationship between mind and nature.

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