

A COSMOPOLITAN COMMUNITY OF SCHOLARS

F I V E Y E A R R E P O R T
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by
Thomas Bender

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September 10, 2001

THE SPIRIT OF THE PLACE

One of the great but little remembered achievements of the European Enlightenment was the invention of urban academies or learned societies devoted to the pursuit of the arts and science. During the eighteenth century they were scattered across an arc from Edinburgh to Lisbon. They even spanned the Atlantic, where the still extant American Philosophical Society was founded in Philadelphia by Benjamin Franklin. By the end of the nineteenth century these communities of amateur scholars were displaced by powerful new professional disciplines that were incorporated into modern research universities.

Much was gained by this transformation in the institutional foundations of advanced intellect, but something was lost as well. The very rigor and institutional firmness of the professional disciplines that made them so powerful also imposed boundaries and specialization on intellect. Thorstein Veblen, the social theorist who was a member of the economics department at the University of Chicago when this consolidation of the modern disciplines was well underway, recognized the pressure of these developments. With his usual acuity, he commented that every trained capacity is also a trained incapacity.

The International Center for Advanced Studies (ICAS) is a community of scholars based on the eighteenth century model yet established within the modern, discipline-driven university bequeathed to us by the nineteenth century. It is designed to reap the benefits of the organized disciplines, while enriching them by countering the institutionalized blindnesses that worried Veblen.

We would today rightly characterize the eighteenth century learned societies as narrowly exclusive, for they were populated by white males representing the learned professions, merchants, writers, and an occasional artisan, like Franklin. Yet in their own context, particularly in their American context, they were more diverse than one might expect. Members presented papers or what they called their “productions” for comment by their fellow members. It was a community of mutual instruction through conversation, one that crossed generations and fields of inquiry. And all aspired to participate in the informal federation of urban academies that sustained an international republic of letters.

ICAS tries to replicate the spirit of those communities in the very different context of the modern university. It is a physical space—offices and a seminar room. But it is more than that: it is an epistemological space that welcomes a plurality of knowledges as well as people. The community thus formed is marked by trust, moral engagement, and tolerance, all in the interest of prompting self-

reflection about one's own intellectual and professional formation. It is a place for advanced learning and ethical reflection that informs and is informed by focused scholarship. Here highly accomplished scholars can enrich their learning through engagement with scholarly and public issues that matter.

A concern to preserve this openness—not only to different academic disciplines but also to the ideas of urban practitioners, whether in the arts or politics—is one of the reasons ICAS mounts no directed or collective research project and has no formal publishing program, though by predictable happenstance collective publications have been produced. ICAS establishes instead common themes for each year that provide a basic orientation to the community and its conversations. The weekly life of fellows oscillates between the isolation of the office or library, the energizing and enervating vitality of New York, and the ongoing sharing of ideas and experience with a community of scholars unburdened, for the moment, by practical considerations. ICAS is thus a welcome luxury.

Faith in the free play of ideas is crucial, but it is matched with rigorous scholarship. Individual research projects are facilitated; the volume of publications at least partly indebted to the Center is quite substantial—so far, at least a dozen books and many more articles. In addition, there were important collective publications—two books published and another anticipated.

This report covers the first five years of the International Center for Advanced Studies. Its primary work was *The Project on Cities and Urban Knowledges*, and this report will focus mainly on its character and accomplishments. There was a second major activity, *The Project on Internationalizing the Study of American History*. It will be discussed more briefly because its work—conducted over four years—is largely summarized in the *La Pietra Report* (2000) published jointly by ICAS and the Organization of American Historians. Copies of the *Report* may be obtained from ICAS; in addition it is available in electronic form on the ICAS Webpage, where one will also find the annual reports of the project. The annual newsletters of ICAS (1998-) are also posted on the ICAS Webpage.

In this report, my intention is to describe the work of ICAS. By description I mean more than its various activities, though they will be recorded here. I want to evoke something of the intellectual agendas and productions of the Center. To do that, it is inevitable that the report be based upon my own personal experience and perceptions. A full report would be an impossibly large book. Nor is a composite account possible; were it possible, the whole enterprise would have been a failure. The special joy and value of the Center has been the capacity of intellectuals to engage very different disciplinary practices, cultural traditions, and political agendas in an atmosphere of mutual respect, genuinely open to convergence, even concurrence, but comfortable with dissensus.

THE PROJECT ON CITIES AND URBAN KNOWLEDGES

The Project was founded upon the ruins of established urban theory. Coincident with the collapse of the “Chicago School” of urban studies at the University of Chicago, there was both a global proliferation of new urban growth and a pluralization of approaches to the study of the city. Unlike the interwar period, when the Chicago School gave a central and coherent focus to urban studies, there was no established or dominant school of study. Of late, a so-called Los Angeles School seeks to claim the mantle once worn in Hyde Park, but except for a couple of provocative books, there is no school of sufficient coherence, theoretical richness, and empirical rigor to sustain that claim. In fact, studies of Los Angeles reflect the point being made: all manner of approaches, growing out of nearly all of the humanities and social science disciplines, have emerged in the United States and abroad. The aim of the Project was to bring at least some of these into conversation without seeking to unify them into a new school.

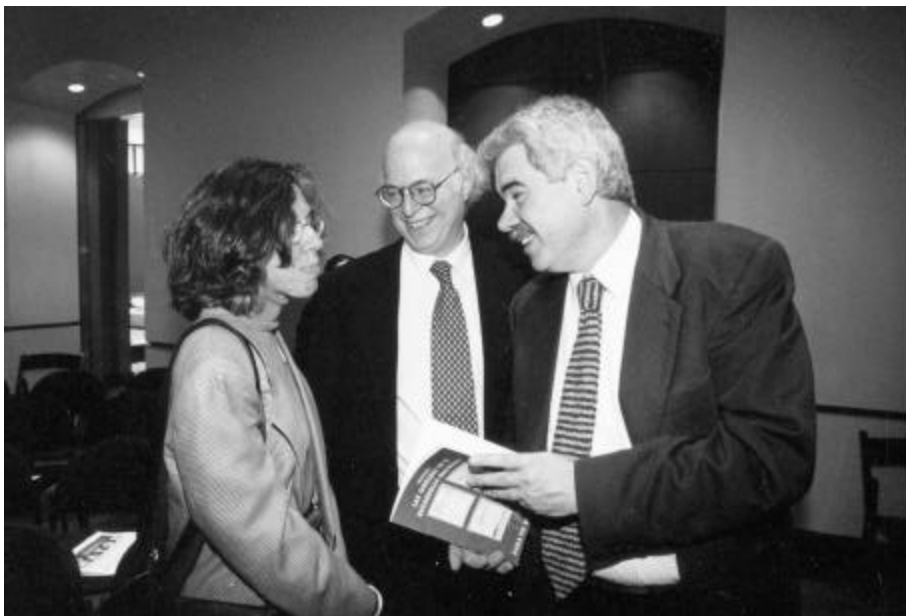
To some, those committed to an epistemology of clarity and consensus, such an approach is unworthy. The blasphemy of the pluralization of knowledge in the title of the project did not go unnoticed by at least one of the analytic philosophers at NYU. Yet there was much to be gained by the tolerance and engagement that characterized the project. Nothing was precluded *a priori*. Instead of exclusivity, the aim was open conversation. This premise made it possible to include artists as well as scholars, accepting that they have their own knowledge of the city to communicate, whether as a poet or photographer, a filmmaker or novelist. And so the same might be said of practitioners of various sorts: our visiting scholars and fellows included a Chief Constable from London, a former Mayor from Barcelona, a World Bank official from Buenos Aires, and a political activist/playwright/filmmaker from Kinshasha. And the various conferences and panel discussions included an even wider range, from a leader of the New York City Central Labor Council, to the director of a foreign language television station, to government officials and foundation officers.

The result was a particular orientation to scholarly work. The world of public affairs was always present and often propelled discussions, even as the focus was scholarly. Scholarship benefitted from the presence of political concerns and positions; through ICAS’s public programs and occasional publications for general audiences we trust that the public gained as well. Disciplines touched, influenced, and enriched each other without merging into one another. Evidence was always demanded of conversants, but there were debates about

what constituted evidence. Often these controversies were the result of different disciplinary protocols, but more often the basis of difference was philosophical. The humanities broadly construed were the base disciplines for the Project.

At ICAS and more generally humanistic disciplines have been taking taking up social issues that in the past had been the province of the social sciences. As the social sciences have turned more formal in their intellectual agendas, they have limited their engagement with these issues, and the humanities have turned toward them, filling a perceived cultural vacuum. The result, often quite explicit in the Friday Seminars, was a pattern of mutual contempt between the humanities and the harder social sciences. As I write, however, the next ICAS project—The Cold War as Global Conflict—has already importantly transcended this divide in its initial Friday seminars.

The annual themes distinguished one year from the other, yet they were not exclusive. Some fellows selected and papers presented in year one, might well have contributed without adjustment to subsequent years, and vice versa. For the first year the theme was “Divided Cities,” the second was “City and Nation,” the third “Urban Citizenship and Political Obligation,” and the final year was “Metropolitan Experience and Contemporary Culture.” In each case, the defining rubric itself was an object of critical inquiry, even as it provided a framework that guided both the process of selection and the conversation.



Conference of Mayors, 1998 (Sharon Zukin, Richard Sennett, Mayor Pasqual Maragall)

THE FELLOWSHIP PROGRAM AND THE FRIDAY SEMINARS

The heart of ICAS is its Fellowship Program and its series of Friday Seminars. Ordinarily, the Center has twelve fellows in residence, plus the project director, a senior NYU faculty member. Annually these included four Center Fellows, two of which in each of three years were Rockefeller Humanities Residential Fellows; two postdoctoral fellows (one of which in one year was a Mellon Foundation Sawyer Seminar Fellow; one of which in one year was a Woodrow Wilson Foundation Humanities Postdoctoral Fellow); two NYU Faculty Fellows, and four NYU Dissertation Fellows (3 of which in one year were Mellon Foundation Sawyer Seminar Fellows). In addition, each year included Visiting Scholars and Visiting Fellows who were in residence for periods ranging from a week to an academic year. Some of these were funded by ICAS; others came with full or partial funding from other institutions. In a few instances, visiting fellows and scholars were brought to ICAS in cooperation with other academic units at NYU.

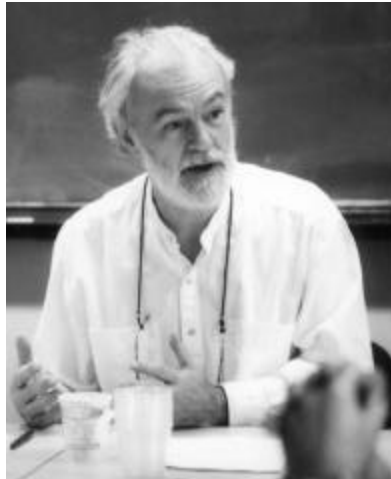
All of the fellowships were competitive: the Center and Postdoctoral Fellows were international competitions, while the Faculty and Dissertation Fellows were competitive within NYU. The number of applicants for the international competitions was impressive from the beginning: each year the numbers were in excess of 150 applications, and never were fewer than 25 countries represented. The community of fellows created each year was international, interdisciplinary, and intergenerational. (Fellows and visiting scholars are listed in Appendix I.)

When the first batch of fellowship applications arrived, it was clear that an outstanding pool of candidates was available to the Project, both senior and junior. Balancing senior and junior applications is inherently difficult. The pool included senior scholars of international reputation and younger scholars who looked very talented and promising but were nonetheless unknown. The Selection Committee worked to achieve a fruitful balance. In retrospect, it is clear that the committee was quite willing to take risks, selecting a disproportionate number of younger scholars. Having such a substantial cohort of younger scholars provided a gratifying level of ambition, energy, and commitment. At early stages in their careers, these scholars had much to gain from the scholarly community, and this sustained the community. The senior scholars were generous with ideas and were quick to share the wisdom that comes of experience. Senior scholars were also invited to the Center as Visiting Scholars for stays of various lengths to further enrich the intergenerational mix.

The principal obligation of fellows beyond pursuing their own scholarly or creative work was participation in the Friday Seminars and the presentation of their work at one of the seminars. Generally 12 seminars were scheduled each semester. They met at 10 a.m. on Fridays, running to 12 noon, followed by a simple lunch at the Center and more informal discussion. In all cases, papers were distributed in advance. Participants, besides the Fellows, included NYU faculty and scholars from the metropolitan area. The normal attendance at the seminars was twenty to twenty-five. There were not enough fellows to present work at every Friday's seminar, so the open spaces were filled with special invitations to scholars whose work seemed to complement and enrich the work of the fellows in residence. Other Fridays were devoted to larger symposia or conferences. (Lists of the presentations at the Friday Seminars appear in Appendix II.)

At the end of each year, the Fellows had a special meeting among themselves to address what they collectively identified as the central themes of the year and to discuss the various ways of addressing them. It would be wrong to refer to the product of these sessions as a "summary" or a "conclusion"; rather they enabled fellows to clarify their relationship to the new perspectives confronted and to the new ideas that emerged in the process. And this, in turn, prompted invaluable self-reflection on their own disciplines and projects.

When the project came to an end in the Spring of 2001, a "reunion" conference was held in Antalya, Turkey. The conference was organized and co-sponsored by ICAS, and by two institutions with which former ICAS fellows Alev Cinar and Camilla Fojas were members of the faculty, the Center for the Study of Transitional Societies at Bilkent University, in Ankara, Turkey, and the Center for Urban Studies at Illinois Institute of Technology in Chicago. A call for papers was sent to all current and former fellows; the response was excellent and the final conference included participants from each annual cohort of fellows. The program brought together the various formal themes and informal preoccupations of the four years of the project. To avoid too much self-referentiality, additional participants from the U.S., Western Europe, and Turkey were invited. Not only was the quality of the scholarship high, but there was a coherence within each of the sessions and in the sequence of the sessions, suggesting that the project did indeed have a continuous thread connecting the different themes and individual research agendas. It is anticipated that a volume representative of the conference will be published.



Sawyer Seminar, 1998-99, David Harvey

THEMES

ANNUAL THEMES

Each of the annual themes had certain premises, including assumptions about the likely direction of the conversation around them. The intention behind the rubric “Divided Cities” was double. First it called attention to the patterns of inequality that would be a recurring theme in the subsequent years. But it was also intended to sharpen analytical insight and ethical reflection about urban division. The idea was to open up the question, to reveal the myriad of forms of urban division in the interest of thinking more clearly about kinds of division that are intolerable and those that may be tolerable, those differences that are mutually enriching for urban dwellers and those that are not. The weekly seminars wonderfully expanded everyone’s perception of urban division. The seminars—as well as a special international symposium on “The Social Geography of Urban Division”—particularly attended to issues of division and otherness as it is inscribed in the cityscape.

It was with the intention of pushing the imagination even farther that ICAS (with the collaboration and support of the Greenwall Foundation) selected three emerging photographers and three emerging writers through the foundation’s annual Oscar Ruebhausen Commission for emerging artists. They were asked to respond to the short phrase, “New York as a Divided City.” No additional instruction was offered as to what was meant by divided, city, or New York. This work, marvelously rich and imaginative in its exploration of the theme, was made public in an exhibition of the photography and in a public reading of the writing. In addition, a pamphlet/catalogue was published and distributed without cost. Later, this publication was included in a national travelling exhibition celebrating contemporary poetry that was organized by Poet’s House in New York.

A special two-week series of seminars that concluded with a well-attended public discussion addressed the question of Jerusalem as a divided city. Though many academics and officials participated in the meetings, it was framed around two Visiting Scholars, Meron Bevenisti, the Israeli journalist, sociologist, and former deputy mayor of Jerusalem, and Salim Tamari, the Palestinian sociologist and director of The Jerusalem Institute. The intention was to recontextualize the Jerusalem question, which has been so tightly wound around itself that it traps the contestants and deadens their imaginations. Perhaps, it was thought, if leading commentators on that city were brought to the richly pluralistic New York City and into conversation with scholars of other divided cities the circular debate in and around Jerusalem might be broken and space for fresh thinking might emerge. It resulted in a fascinating series of discussions, but the intended scenario proved, at least at that time, to be utopian.

The second theme derived from the notion that the importance of states was changing and that cities or city-regions might be regaining some of the power or position that they had lost with the rise of nation-states in the early modern period. The question was, then, what is and what has been the relation of cities and nations. The year's inquiry was greatly advanced by a grant from the Mellon Foundation for the support of a Sawyer Seminar on the theme "Cities, Modernism, and the Problem of National Culture," co-directed by Thomas Bender and Harry Harootunian, Director of the NYU Program in East Asian Studies. It was possible with the resources provided to hold six two-day conferences over the course of the year on this theme, with participants brought to the Center from the U.S. and abroad.

The aim of the Sawyer Seminars (which spilled over to the Friday Seminars) was to bring into a single conversation the experiences of radically different cities and nations (West and non-West, metropole and colony, global cities and neo-colonial cities). It proved to be difficult to bridge the divide between students of the metropole and those of the colonies; the ground was unfamiliar to each group and the discussions were initially tense, but they evolved and were enormously fruitful of new perspectives.

The focal point of the discussion as it developed was a critical examination of the notion of the "modern," which so often divides the world into the modern or "advanced" and the premodern or "backward," the originals and the copies. The Seminar searched for a more nuanced way of approaching this crucial issue, beginning with comparisons of quite diverse cities: Dublin and St. Petersburg, New York and Tokyo, Paris and Shanghai, Berlin and Rio de Janeiro/Sao Paulo. Gradually, though without consensus, a variety of understandings emerged that offered more complex ways of describing degrees (and terms) of local modernist autonomies and incorporations into a global structure of modernity.

The Sawyer Seminar also clarified a pattern that in retrospect ran through the whole project. Although the focus of inquiry was consistently the city in itself, it became manifest that the city was an ideal site for the exploration of a cluster of issues not specifically or exclusively urban. The issues were in fact at the center of much social science and humanities scholarship in the 1990s. Among the most prominent in our discussions were modernity, modernism, and postmodernism; nation and nationalism; globalization and global culture; identity and citizenship; the relation of culture and politics; representation and material existence; public and public space; the dynamics of inclusion and exclusion; race and racism; inequality; and the body, gender, and sexuality. Cities, it seems, are limited and concrete enough as domains of analysis to obtain a reasonably comprehensive grasp upon their cultural dynamics, but they are at the same time substantial enough and extended enough (without firm borders) to warrant sustained study. And they welcome comparison.

The strong convergence of interests among the fellows in the second year around the theme of city and nation prompted Visiting Scholar Michael Peter

Smith to propose that a selection of papers presented to the Friday Seminar be published as a volume in the series he edits on Community Development and Urban Research. It appeared as *City and Nation: Rethinking Place and Identity* (2001), edited by Michael Peter Smith and Thomas Bender.

The theme for the third year seemed to follow from the first two: urban citizenship and political obligation was a question because of urban division, and the question was whether there was a kind of urban citizenship that would obligate the “haves” to the “have-nots” whether defined by class position, racial distinction, or geographical location. Or conversely, by what means might the “have-nots” make claims on the “haves” through the state.

The year’s theme seemed to invite more engagement with New York and practical affairs than had the others, and for that reason ICAS organized a series of symposia focusing on rights to the city and patterns of urban politics. These symposia included both academics and political activists. The seminar was rich in detailed reports “from the front,” so to speak. Most striking was the relative optimism of the urban activists compared to the academic urbanists. At least for me, however, there was a certain disappointment in these seminars. It was very hard to bridge the gap between experience-based description as a form of knowledge and the increasingly “theoretical” preoccupation of the academic humanities and social sciences. Indeed, the practitioners seemed more adept at learning from academic theory than the academics were at finding a way to incorporate the forms of urban knowledge being offered through rich description of places, strategies, and acts.

The final year’s theme explored the relation of the social characteristics of the city (division, cultural difference, concentration of culture industries, and the like) to the forms of culture-making that characterized any given moment in the history or contemporary life of the city. These cultural expressions might be forms of established artistic practices in art worlds, or they might be recognized in a broader, anthropological sense of culture. Put differently, the aim was to recognize the materiality of the city, both its resources and inequalities, as a dimension of cultural production without reducing culture to its material base. Ranging from the sociology of cultural production or markets to forms of representation, from institutions to aesthetics, the idea was to capture the particular dynamics of urban culture.

As it turned out, this theme was the most difficult to focus upon, and at times it seemed that the openness sought by the Project might dissolve into mere diffuseness. Yet by the end of the year, the group as a whole clarified an important cluster of questions around which the year’s work had revolved and left more vital. Partly this was achieved by focusing on definitions of the year’s key words: metropolitan and culture. What is the metropolis? Is the metropolis context or agent? Does it pre-exist interpretation or, following Wallace Stevens, is the city in fact our description of it? Is the city culture—and is culture the city? Or is culture (increasingly?) deterritorialized?

CONTINUING THEMES

It might fairly be said that the intellectual core of the multi-year project found its richest articulation in the Sawyer Seminar. Though it came in the second year, there were premonitions of its issues in the first year, and its work echoed through the third and fourth years.

Because of the global perspective and representation at ICAS Seminars, issues of the West (and globalization, consistently identified with the West) and its relation to the rest of the world was a continuing focal concern. As was modernity. The question of whether modernity was inherently western or whether there were multiple modernities or co-modernities was woven into nearly every discussion over the course of the four years. The question of the power and pervasiveness of the global was likewise unavoidable. All of this was directed to a concern about the relative autonomy of cities. Were they trapped in a hegemonic global economy and culture? Or did cities have local sources of social sustenance, political power, and cultural expression, even resistance?

What was really being addressed here was the question of uneven development. If modernity is one, if globalization is singular, there is only one path. Not only is the system closed, with no exit for those who would be different, but by describing uneven development as underdevelopment or as a temporal matter then relations of power are masked and fairness is reduced to a mere time lag. The issue in this dominant view becomes not one of injustice so much as the structure of time: backwardness has its price. But then so does impatience, and we have seen and will no doubt see again reckless policies of forced development and of violent resistance. Of course, such framing of the question by “advanced” nations is self-serving, and much of the discussion concerned ways of eluding this mystifying logic.

It was generally conceded that the metaphors of the global economy, globalization, and global culture far over-stated the extent of coverage and especially the degree of actual institutionalization of global processes. In fact, most believed that talk of globalization was mostly an ideology justifying a terrifyingly unbounded capitalist greed in our era, not a description of a presently existing “system.” What is called globalization is better described as an ever shifting set of ad hoc arrangements and opportunities, which, it was generally hoped by participants, left enough local autonomy to influence the pattern and local implications of these arrangements.

Western modernity, it was often argued, could be selectively appropriated. It need not overwhelm all domains of historically established social and moral life. The complex attitude was captured in a phrase Dipesh Chakrabarty used in his talk at the final Sawyer Seminar, with reference to the tradition of western liberalism: “We must relate to European thought in an anti-colonial spirit of gratitude.”

If the global was not unified and irresistible, neither could it be ignored. The power of the global imaginary itself is considerable, and cities need to find

a positive self-understanding of their position within it. The conditions of metropolitan life and the making of national identities (or images) are often deeply influenced by what one fellow called the “global gaze,” the sense that someone out there (who might be an investor) was looking. The metropolis must perform its own metropolitanism for that imaginary person. Whether the world was really watching or not, civic leaders often assumed it was. This could lead to either positive or negative policy outcomes.

Whatever globalization is, the processes associated with it seem to be powerful generators not only of wealth, but of inequality on an unprecedented scale. The phenomenon seems to be global. If New York is at the top of the so-called pyramid of global cities, it shares with Jakarta, Shanghai, Sao Paulo, and other differently situated cities the experience of greater and more visible inequality. Does that make cities more alike? Or is the point to consider the different meaning of inequality depending upon global position? Most important of all, perhaps, is the question of how much inequality—whether at the urban, national, or global scale—is compatible with reasonable ethical norms and the maintenance of social stability.

At a less than global scale, there was a consistent interest in questions of the formal, the informal, and the ephemeral. Fellows were hesitant to take too seriously juridical definitions of the city or urban processes. Major institutions of government, of the economy, and of the cultural realm were studied much less than more informal ones. Close examination of everyday life, enriched by contemporary theory, was typical. The work and institutions of city planners, even in their participatory versions, were, for example, often characterized as “population management,” not sites of democratic practice. But in fact the issue at the center of concern was the *relation* of these two cities—the elite/formal and the ordinary/habitual—with their different structures of knowledge, perceptions, power, and expectations. The most compelling analyses examined the intersection of the formal or “juridical” and the everyday, the ad hoc, the informal. For example, in considering informal activist claims of rights and citizenship, one could see also how the context of a global rhetoric of human rights enabled local activists to achieve political power and convert that power into juridical rights. In some sense the everyday performance of rights sustained claims for them in formal terms.

What might be called an urban performativity was quite central to much of the Project’s work, whether in the analysis of racial segregation in southern U.S. cities or in the construction of urban identity in Bangalore, India, or in exploration of the meaning of the sexualized body in public spaces. Urban performativity blends into formal culture-making. Indeed, by insisting that cultural production be understood as embedded in the metropolis, the question of representation and its relation to politics ran through many presentations and discussions. And this framing directed discussion toward attempts to clarify what is meant by three nearly identical phrases with very different meanings: “culture and politics,” “culture as politics,” and “politics as culture.”

Issues of division, exclusion, and difference were consistent concerns of the Project. Often paradoxes were stressed: democratization may in fact spur a reactivation and withdrawal from the public realm by the powerful (withdrawing public funds as well as personally withdrawing from shared public space). The result, of course, is increasing division and exclusion and a consequent weakening of democratic possibilities.

There was considerable interest in somehow making the civic visible, presumably in an inclusive public terrain. The question of access to public life was central to the worry about inclusion and exclusion, privatization, and the fate of public culture. If the Habermasian public sphere was initiated in the public life of cities, is it clear that the current phase of urban modernity promises a public sphere? What is the meaning of modernist or postmodernist space? What are the principles of inclusion and exclusion? Are they more subtle or complicated than race, class, and gender? What form might the public terrain take? Is it necessarily the agora of ancient Greece or the politics of the street that academics so celebrate? Or does a democratic polity need, also, a different and more structured or institutionalized public space, something like the Greek theater, where there was continuous presence, rules of discourse, and a moderated focus on issues? Or does such structure imply exclusion?

While one can understand and appreciate the concern that animates a focus on urban exclusions and divisions, might there be a blindness to sources of unity and potential mutuality? What kinds of social or psychic glue might have or yet might create solidarities in cities that are interracial, ungendered, cross-class and the like? What of excitement, civic pride and even snobbery as sources of collective spirit? Might not one fairly assume that there is greater theoretical richness and empirical usefulness in an approach that explores the *relation* of unity and differentiation rather than either alone.

Place or location in the city predicts much. Misplaced persons, persons in the wrong place at the wrong time, are vulnerable. The urban "other" is often simply someone who enters urban terrain that is successfully claimed by others. The cityscape inscribes urban differences. Is there a shrinkage of the urban terrain that invites people marked by various signs of difference?

There is another important aspect to place. It can mark cumulative disadvantage or injustice. To the degree that urban inequality is inscribed in the physical fabric of the city, it is often, more often than we realize, the product of seemingly routine but politically-charged urban infrastructure investment. Close study of such investment, we learned, reveals that public funds are used in ways that often create and re-enforce massive and cumulative inequalities.

On evidence not exclusive to ICAS, it was clear that identity was the masterword of the 1990s. Avoiding essentialism, discussions were welcoming to notions of multiple and contingent identities. Yet the concept of identity seemed to be without limits; it invaded every discussion, and it tended even to displace citizenship. While there is surely some important relationship between identity and citizenship, much is lost, too much, in assimilating the one to the other.

Not unrelated was a deep skepticism about citizenship itself and liberalism, with which it is associated. To some extent, but not consistently, the line of division on this bundle of issues was generational, with the young revealing a significant skepticism. Likewise modernism, which usually had a negative sign when addressed by younger scholars, whatever the discipline. There were few plain and simple defenders of liberalism or modernism. Yet older participants, including me, tended to see a more mixed liberal legacy. While acknowledging that the liberal tradition of citizenship is marked by serious limitations, they would propose that these were historical, contingent, rather than essential, thus leaving liberalism still available for revision and thus a vehicle of reform.

For obvious reasons, the preponderance of discussion and research focused on one or another aspect of urban problems: inequality, environmental devastation, violence, and so on. Only in the final year was the promise of urban pleasure seriously advanced in the Friday Seminar. It was a vital intervention in the four-year discussion. Whatever the persistent problems of cities, humans have been moving to them at an accelerating pace for the past two centuries. Some of that migration can be explained, of course, by rural conditions of poverty and despair. But not all of it. Art and literature, if not the social sciences, reveal that surely some part of the great urban migration is driven by a perception, often fantastical but not wholly false, of the pleasures and special freedoms of the city.

The largest challenge to the Project came from one of the articles we read in its last year. To provide at least some shared references for the Friday Seminars, in the third and fourth years of the Seminar (not having thought of this earlier) the year began with a collection of texts that seemed to be essential to the year's theme. One of those was a study of Mexico City by Nestor Garcia Canclini. On the basis of survey data, he suggested that there was no such thing as a metropolis, nor a culture of the city. It was too fragmented, invaded by media, and unaware of itself. No one was wholly persuaded of his argument, but neither was anyone confident that he was wrong.

It is possible, of course, that the substantial transformations in social life, technologies, and the economy in the past half century or so have been moving toward a new form of collective life that might be phrased as "urbanism without cities." It is not a wholly new idea; indeed, it was propounded seventy-five years ago in slightly different form in the classic article of Louis Wirth, "Urbanism as a Way of Life." Whether notions of the dispensibility of territory or place prove valid or not, it is essential that we continue the quest for richer urban knowledge, seeking to understand how we (everyone) might live lives that are likely to be in one way or another urban. And we still must address the challenge first posed a century ago by Georg Simmel in his famous essay, "The Metropolis and Mental Life." The work to be done, he observed, is to "solve the equation which structures like the metropolis set up between the individual and the super-individual contents of life."

PUBLIC PROGRAMS AND COLLABORATIONS

In developing its public programs the Center collaborated with a variety of NYU units and various cultural institutions in the city and even abroad. The most important collaboration, however, was with the College of Arts and Science, where the postdoctoral fellows and a few others taught each year. ICAS supplied teachers for courses in the Freshman Seminar Program, the Anthropology Department, the History Department, the Asian-Pacific-American Studies Program, the Program on Women and Gender, East Asian Studies Program, the Africana Studies Program, The Wagner School of Public Service, and the Metropolitan Studies Program. Fellows also gave guest lectures in a variety of courses, and many presented their research at various departmental seminars at Washington Square.

Within NYU, ICAS regularly co-sponsored film and video presentations and discussions with the Center for Media, Culture and History. Another particularly important collaborator in developing public programs was the King Juan Carlos I of Spain Center for the Study of Spain and the Hispanic World. Additional collaborations were with the Wagner School of Public Service, the Graduate School of Arts and Sciences, the Program in East Asian Studies, Comparative Literature, the Kevorkian Center for Near Eastern Studies, the Department of Middle Eastern Studies, the Anthropology Department, the Department of Cinema Studies, Department of German, Program in American Studies, the Grey Art Gallery, and the Program in Hellenic Studies. Faculty participation in ICAS seminars and other programs was university-wide, including the Faculty of Arts and Science, the Tisch School of the Arts, the Stern School of Business, the Wagner School of Public Service, the Medical School, and the School of Law.

Collaborations beyond NYU were also commonplace, and they included the Greenwall Foundation, Municipal Art Society, The World Financial Center, The Urban Assembly, the Preamble Center, the Asia Society, Asia-Pacific Cities Forum, the United Nations Development Program (UNDP), the Institute for Public Administration, The Council of University Humanities Centers, The Film Society at Lincoln Center, Illinois Institute of Technology, and Harvard University. Abroad ICAS collaborated with Humboldt University in Berlin, the University of Buenos Aires, the University of Florence, and Bilkent University (Turkey)

The full list of public programs is in Appendix II of this report, but it should be noted here that the range of activities was quite considerable. All were

interdisciplinary; often they included conversation between academics and practical professionals. In a symposium on ethnic violence, for example, the panels included not only anthropologists, sociologists, and lawyers who studied violence and its control, but also a human rights activist who had been in Sarajevo and who had investigated violence against women in Bosnia. A discussion of urban division and urban policing began with a presentation by Ian Blair, a chief constable from London, whose work done at ICAS was later cited in the *Economist*. And most ambitious of all, with the King Juan Carlos I of Spain Center, ICAS co-hosted a major meeting of mayors from Spain, Latin America, and the United States, who joined academics in exploring the challenge globalization and trans-national regionalism poses for cities and city governments. The seminars on urban citizenship, which mixed academics and activists, followed a similar format.

If the Project on Cities was admittedly driven by contemporary concerns about cities, it was delighted to co-sponsor a major conference on ancient cities that was organized in conjunction with "Forgotten Cities," an important exhibit exploring the cities of the Indus valley that was mounted at the Asia Society. Closer to the present, ICAS organized a symposium in collaboration with the Grey Gallery to complement its exhibit of Ben Shahn's photographs of New York during the 1930s.

The discussion panels developed with the Center for Media, Culture, and History to follow their screenings of videos and films from the U.S. and abroad touched a number of important themes, ranging from apartheid to immigration to Palestinian housing in Jerusalem. This collaboration was also an opportunity to present and discuss outstanding contemporary urban visual art projects.

The collaboration with the University of Buenos Aires enabled ICAS to participate several major discussions of the history and future of Buenos Aires, both in Buenos Aires and in New York. While the focus was typically on Buenos Aires, the point of the discussion was to use the conversation about the future of Buenos Aires to initiate one about New York that included fiction writers, architects, journalists, activists, and academics.

A showing of contemporary Chinese films, those of the so-called Sixth or Urban Generation, by the Film Society of Lincoln Center provided an opportunity for the Cinema Studies Department of NYU and ICAS to bring film-makers, critics, and scholars of Chinese cinema together for a very important appraisal of the field. Similarly, a collaboration between the Fairbank Center for East Asian Studies at Harvard, NYU's Program in East Asian Studies, and ICAS brought scholars from China, Europe, and the U.S. to NYU for a three-day conference focused on promoting the study of Shanghai and connecting that study to scholarship on western cities. This conference—and the series of conferences to be held in Cambridge, Hong Kong, and Shanghai of which it was the inaugural—was prompted, in fact, by the earlier ICAS Sawyer Seminar. "Cities, Modernism, and the Problem of National Culture" also brought Euro-American and Asian lines of urban scholarship and critical commentary into conversation.

INTERNATIONALIZING THE STUDY OF AMERICAN HISTORY

The Project on Internationalizing the Study of American History, was developed jointly with the Organization of American Historians, the principal professional organization of historians of the United States. It was one of several projects dealing with international and area studies developed by the Ford Foundation under the rubric of "Border Crossings."

The ICAS-OAH Project on Internationalizing the Study of American History had a twofold purpose: one organizational, the other intellectual or conceptual. First, it sought to enhance communication and personal ties among American historians of the United States and their foreign counterparts in order to encourage the study of U.S. History abroad and to direct greater attention to foreign scholarship on the American past. Second, to rethink the basic narrative of American history in a way that embeds it in histories larger than itself, emphasizing that the territorial nation does not capture the whole of the history of the United States. This project, then, was quite different in conception from the Project on Cities and Urban Knowledges. Unlike the residential fellowship program of the cities project, here the objective was the bringing together of many scholars from around the world for a research project directed toward a collective publication of a scholarly book and a report.

More than 70 historians representing every continent participated in the conferences. To emphasize the intention of obtaining a view from the outside, the conferences were held at NYU's Center in Florence, Italy, Villa La Pietra, which provided an ideal setting for the international gathering of scholars each summer over the July 4 (American) holiday. At each meeting the majority of participants were newcomers to the project, though at least four or five repeaters were at each to preserve continuity. It should also be noted that while about 2/3 of the participants were invited and commissioned to write specific papers, the Organization of American Historians organized an open international competition for the remaining places in each year's meeting.

Each conference was devoted to a particular problem: the initial meeting in 1997 was a planning meeting that established the agenda for the remaining three summers; in 1998 the focus was on argument, even polemics, for a new history, theoretical issues, and considerations of the relation of the profession to its audience and civic life; in 1999 the focus was on exemplary work that showed how the new approach enriched our understanding of established issues in the teaching and writing of American history; in 2000 the work of the conference was the preparation of a series of recommendations to the profession concerning



Historians at Villa La Pietra, 1998

the curriculum (K-12 and college), the training of historians, and the ethos of the profession. The recommendations were contained in the *La Pietra Report* (2000), published by the Organization of American Historians and distributed to its 8,500 members. A portion of the scholarly product of the conferences is being published in Thomas Bender, ed. *Re-Thinking American History in a Global Age* (University of California Press, 2002).

THE COLD WAR AS GLOBAL CONFLICT

Marilyn Young, Director

In September 2001, the principal project of ICAS became “The Cold War as Global Conflict”; it will continue through academic year 2003-2004. The project is directed by Professor Marilyn Young, of NYU’s Department of History, with Allen Hunter, Senior Research Scholar at ICAS, as co-director. As in the past, the Center will have in residence fellows from abroad as well as from the United States. The purpose of the project is to rethink the dominant paradigms of the Cold War as an episode in national and international history. It is particularly concerned to understand the global aspects, thus going beyond the U.S.-Soviet Union axis, complementing East-West frames with North-South ones, and exploring the implications of the Cold War on all continents, with the voices from those places around the table at the Friday Seminars.

The project thus questions the usual chronology and geography of the Cold War in order to link it more effectively with other vital questions of the era, including decolonization, national liberation movements, social revolution, civil wars, underdevelopment, and the ethnic and racial conflicts that preceded and followed the Cold War. The project makes the multiple connections between the Cold War and the globalized present central to the inquiry.

The project divides the topic into three annual themes. For the first year, the theme will be “War and Peace,” followed by “Everyday Life, Knowledge, and Culture,” and, in the last year, “History, Governance, Alternatives.” Thanks again to the support provided by the Andrew W. Mellon Foundation, the Project on the Cold War as Global Conflict has organized a Sawyer Seminar, including support for a postdoctoral fellow and three dissertations fellows, in the first year.



Sawyer Seminar
on Cold War, 2001

THE ESTABLISHMENT OF ICAS

In 1995 the administration of New York University, which had announced an ambition to achieve a global standing, proposed the establishment of a center that would bring foreign scholars in the humanities and social sciences to New York for various periods of residence. On that basis, the International Center for Advanced Studies was developed. It was organized in 1996, and it welcomed its first visitors in the fall of 1997.

The charter of ICAS, the reason New York University proposed it, incorporated two aims. First, it was to support interdisciplinary research on areas of the world underrepresented at that time in the existing research profile of the university. Second, it was to bring scholars of exceptional talent to New York University for a year, to provide them with a stimulating setting to do their work, and to bring them into the New York University academic community and the intellectual life of New York City.

A very high priority was to bring to NYU—as fellows, visitors, and speakers—scholars from Asia, Africa, and Latin America. The aim was thus to create an international community of scholars that was not only international in origin, but intellectually cosmopolitan and global in its outlook and comparative in its approach to the study of society.

Like many American universities, NYU had historically developed its research and teaching strengths in a European-American context, and for that reason there was a charge for ICAS to make a special effort to support research that addressed Africa, Asia, and Latin America as well as Europe and the United States. And it was to locate these studies in their global context. It was important to establish a forum where area studies scholars could reach beyond their own area specializations to interact more globally with scholars focused on other areas, looking for both illuminating links and comparisons.

ICAS recognized the importance of its location in New York City, a distinctly international or global city. Its work was intended in various ways to speak to the cultural and political concerns of the city and to bring the vital intellectual, artistic, and political activities of the city into academic discourse. For that reason a variety of public programs were developed, often bringing together in the same room and conversation academic scholars, writers, artists, political officials, policy analysts, and activists. This aspect of ICAS's activities implied developing collaborative and cooperative programs with other units of the university and with various metropolitan institutions, public and private.

Finally, the Center was expected to enrich the teaching mission of the university. It was thought that the same stimulation international visitors brought

to the scholarly community would contribute to undergraduate education. Toward that end, postdoctoral fellows have been required to teach, usually one course during their year of residency. When possible and mutually agreeable, arrangements have been made with other visiting scholars to teach as well, or to contribute a lecture to existing courses.

ICAS also brought a completely unanticipated benefit. A significant proportion of ICAS fellows were subsequently recruited by various NYU departments. Not only the Faculty of Arts and Science but the School of Education and the Gallatin School recruited ICAS fellows. In four years, six ICAS fellows were hired by NYU into tenured or tenure-track positions. The year spent as ICAS fellows at NYU was of mutual benefit. Relevant NYU colleagues got to know the fellows, and the visiting fellows were able to meet possible colleagues and learn about the city and institution. In at least one case, the ICAS experience was decisive in weighing competing offers.

The NYU Faculty Fellows played a crucial role in bringing the visitors into the NYU and New York academic community. Their familiarity with both the residential fellows and with the relevant colleagues at NYU and in the city provided a bridge. Without the Faculty Fellows the residential experience of the fellows would have been more limited, and NYU would have not have benefitted so much as it did from ICAS.

The Dissertation Fellows also seem to have obtained professional or career as well as intellectual benefits. By any criterion, their professional placement record is impressive. This success may be a simple result of the quality of students identified in the fellowship competition, individuals who would have done exceptionally well at any event. But it may also be that the intellectual breadth that was encouraged and the intergenerational collegial experience they had at ICAS gave them more intellectual poise and confidence as professionals that was of benefit in the highly competitive academic marketplace.

While many university research centers are established without a termination date and are devoted to a single topic, usually the interest of a single faculty member, ICAS was founded on a different principle. Its focus is on timely topics, with relevance both to the academic world and the public at large. These topics are organized as multi-year projects, from three to five years duration. Not only do the topics change over time, but so do the project directors. This approach promised a more prudent use of limited university resources, and it keeps the community of scholars fresh and timely. Moreover, it enables the Center to benefit from a wider pool of the university's senior faculty.

It is fair to say that these goals have been accomplished; ICAS has a record and a tradition to build upon. One ought not exaggerate the role of a small Center in a big world, but it is remarkable how quickly the work and networks developed in such a place can extend and enrich scholarly communication and community. ICAS has become a global network of scholars that continues to grow geometrically.

FINANCIAL SUPPORT

The annual budget of ICAS has averaged about \$650,000 per year. Generally two thirds of that amount has been supplied by the Central Administration of NYU. The remainder has come from foundations and from collaborations. The Center's administration is quite frugal, with the intention of conserving resources for the support of scholarship. The largest expenditure is for the direct support of fellows, about two-thirds of the total budget. Less than ten percent goes to administrative staff, and the remainder goes to the support of Friday Seminars, conferences, and other research and public programs.

We very much appreciate the core financial support that ICAS has received from the Central Administration of New York University. In addition, some modest start-up funds were supplied by Faculty of Arts and Science. Without that vital support, nothing could have been begun. But it became possible to develop the ambitious Projects on Internationalizing the Study of American History and the Project on Cities and Urban Knowledges because of significant support from a number of foundations that I wish to thank.

The Project on Cities and Urban Knowledges. The most substantial and important support came from The Rockefeller Foundation, which designated ICAS a site for the Rockefeller Humanities Residential Fellowships. The Andrew W. Mellon Foundation soon thereafter funded the Sawyer Seminar, which not only provided program money for the Seminar itself, but also supported a postdoctoral fellowship and three dissertation fellowships. The Greenwall Foundation did more than fund a project, they collaborated with us in designing the Ruebhausen Commission for emerging artists, which allowed us to commission three writers and three photographers. That may have been the most daring thing we did as a university research center, and it was one of the most rewarding. The Woodrow Wilson National Fellowship Foundation designated ICAS as a site for its Postdoctoral Fellowships in the Humanities, which so far has supported two postdoctoral fellows. Additional support for the cities project came from the Open Society Institute, which supported the initial meeting of the Asia Pacific Cities Forum and assisted with the Cold War project.

The Project on Internationalizing the Study of American History. Initial funding for a planning meeting was provided by the American Council of Learned Societies and the Faculty of Arts and Science at NYU. Major multi-year support came from The Gladys Kriebel Delmas Foundation, The Rockefeller Foundation, The Ford Foundation, and The Andrew W. Mellon Foundation.

ACKNOWLEDGEMENTS

Many people at NYU and elsewhere contributed to the success of ICAS. It would be impossible to name them all, but some should be singled out. First and most important is Sylvia Baruch, former Deputy Chancellor of NYU, who first proposed such a Center and persuaded me that I should direct it. At the same time Tony Judt, Dean for the Humanities, was envisioning a large investment in international studies, of which something like what became ICAS was a part. Dean of the Faculty Duncan Rice and his successor Philip Furmanski were both encouraging and wise advocates. The current Dean of the Faculty, Richard K. Foley, and Dean of Humanities, Mary Carruthers, have been equally supportive. ICAS is administratively linked to FAS, but it is an all-University activity. When the proposed center was presented to President L. Jay Oliva, he was quick to support it. Within the Central Administration of NYU Vice President Robert Berne and Vice Provost Farhad Kazemi have been consistently supportive. Within FAS, I must thank Shirley Riddell, of the office of the Dean for the Humanities, Associate Dean Jonathan Lipman, and Joseph Juliano, Senior Associate Dean, and his excellent staff.

Within ICAS, the most important collaborator was Barbara Abrash, Associate Director from 1997 to 2000. She helped plan the center, and she personally brought new fellows into the community and served as the adhesive that held it together. A series of short-term administrators and student employees were indispensable, but special thanks go to Jeryl Martin-Hannibal who has brought outstanding management skills and a spirit of helpfulness to the center's office. Allen Hunter, Senior Research Scholar at the Center, has been a special help in developing program ideas and bringing new people into the orbit of ICAS.

Several foundation officers have been not only generous with funds but with helpful advice as well. Lynn Szwaja and Tomás Ybarra Frausto of The Rockefeller Foundation, Alison Bernstein and Toby Volkman of The Ford Foundation, Harriet Zuckerman and Richard Ekman of The Andrew W. Mellon Foundation, Patricia LaBalme of the Gladys Kriebel Delmas Foundation, Fredrica Jarco of the Greenwall Foundation, and Aryeh Neier of the Open Society Institute.

ICAS is fortunate in the NYU faculty who served on the Advisory Committee for the Project on Cities and Urban Knowledges. They were especially valuable in the planning stage, enabling us to clarify the aims of ICAS and providing the advice that allowed the Center to proceed in a clear and effective way when the time to begin arrived. I thank Jean-Louis Cohen, Manthia Diawara, Ada Ferrer, Michael Gilsean, Faye Ginsburg, Todd Gitlin,

Harry Harootunian, Robin D.G. Kelley, Barbara Kirshenblatt-Gimblett, Timothy Mitchell, Mitchell Moss, and Richard Sennett. Two original members of the committee are no longer at NYU, and I thank them for being here at the beginning when they were needed most: Steven Gregory, now at Columbia University; and Ellen Lagemann, now president of the Spencer Foundation.

Additional thanks for additional work to Michael Gilsean, Barbara Kirshenblatt-Gimblett, and Harry Harootunian, who have also agreed to serve as the ICAS Advisory appointed by Dean of the Faculty Richard K. Foley in consultation with the Provost of the University. Thanks go also to the colleagues at NYU and elsewhere who served on the fellowship selection committee: From NYU Timothy Mitchell, Robin D.G. Kelley, Faye Ginsburg, Harry Harootunian, Barbara Kirshenblatt-Gimblett; from outside David Harvey (Johns Hopkins University, now of CUNY-Graduate Center), Susan Christopherson (Cornell University), John Mollenkopf (CUNY-Graduate Center), Richard Stren (University of Toronto), Anthony King (SUNY-Binghamton), and Robert Beauregard (The New School University).

Charles Traub, the Chair of the Media and Photography Program at the New York School for the Visual Arts, and Robert Polito, Director of the Graduate Writing Program at The New School University, were indispensable collaborators in devising a way to identify emerging photographers and writers. They then served with Frederica Jarco, Barbara Abrash, and me, on the committee to select those who would receive the Oscar Reubhausen Commission of The Greenwall Foundation.



Opening Reception for Center
Thomas Bender, Manthia Diawara, Tomás Ybarra Frausto

APPENDIX I

FELLOWS

Institutional identifications represent affiliations at time of appointment; subsequent positions are indicated within brackets, if current position is known.

1997-98

Arjun Appadurai, Visiting Scholar
University of Chicago (Anthropology)

Meron Benvenisti, Visiting Scholar
Beersheba University (Sociology)
and columnist (Israel)

Ian Blair, Visiting Scholar,
Chief Constable of Surrey (England)

Sophie Body-Gendrot, Visiting Scholar
Sorbonne/CNRS (France)

Meskerem Brhane, Postdoctoral Fellow
University of Chicago (Political Science)

Teresa Caldeira, Visiting Fellow
University of California, Irvine
Federal University of Sao Paulo
(Anthropology)

Christine Choy, Faculty Fellow
New York University
(Film and Television)
[City University of Hong Kong]

John Czaplicka, Center Fellow
Harvard University,
Center for European Affairs (Art History),
[Humboldt University Berlin]

Farha Ghannam, Rockefeller Humanities
Fellow, Global Research Initiative, Jordan
(Anthropology)
[Swarthmore College]

Steven Gregory, Faculty Fellow
New York University (Anthropology)
[Princeton University;
Columbia University]

James Holston, Visiting Fellow
University of California, San Diego
(Anthropology)

Mark Levine, Dissertation Fellow
New York University
(Middle East Studies)
[Cornell University; European Institute
University; University of California,
Irvine]

Pasqual Maragall
Distinguished Visiting Fellow
Mayor of Barcelona, Spain
[Chair, Committee on Regions of the
European Community]

Louise Maxwell, Dissertation Fellow
New York University (History)
[History Channel, New York]

Thierry Nlandu, Center Fellow
University of Kinshasha, Congo

John Rajchman, Center Fellow
College International de Philosophie, Paris
(Philosophy)

Nicole Rustin,
Graduate Research Assistant
New York University (American Studies)
[University of Colorado;
Purdue University]

Nayan B. Shah, Postdoctoral Fellow
State University of New York,
Binghamton (History)
[University of California, San Diego]

Smriti Srinivas,
Rockefeller Humanities Fellow
Institute for Social and Economic Change,
Bangalore, India (Sociology)
[Ohio State University]

Salim Tamari, Visiting Scholar
Birzeit University (West Bank)(Sociology),
The Jerusalem Institute

Tracy Tullis, Dissertation Fellow
New York University (History)
Writer, New York

1998-1999

Tahar Ben Jelloun, Visiting Scholar
Writer, Paris/Tangiers, Morocco

Peter Carroll, Center Fellow
Yale University (History)
[University of California, Berkeley;
Northwestern University]

Alev Cinar, Mellon Sawyer Seminar
Postdoctoral Fellow
University of Pennsylvania
(Political Science)
[Bilkent University, Turkey]

Jordana Dym, Mellon Sawyer Seminar
Dissertation Fellow, New York University
(History) [Skidmore College]

Camilla Fojas, Mellon Sawyer Seminar
Dissertation Fellow, New York University
(Spanish/Comparative Literature)
[Illinois Institute of Technology;
DePaul University]

Saverio Giovacchini, Visiting Scholar
CUNY, Bronx Campus (History)

Beng Lan Goh, Postdoctoral Fellow
Science University of Malaysia
(Social Sciences)
[Singapore National University]

Claire Hancock, Visiting Scholar
L'Ecole Normale Superieure (Geography)

Ulf Hannerz, Visiting Scholar
University of Stockholm (Anthropology)

Najib B. Hourani, Mellon Sawyer Seminar
Dissertation Fellow
New York University (Politics)

Abidin Kusno, Center Fellow
SUNY Binghamton (Art History)
[New York University; SUNY
Binghamton]

Karl Hagstrom Miller, Dissertation Fellow
New York University (History)
[University of Texas, Austin]

Timothy Mitchell, Faculty Fellow
New York University (Politics)

Leo Rubinfien, Center Fellow
Photographer, New York

Michael Peter Smith, Visiting Scholar
University of California, Davis
(Social Theory)

Maha Yahya,
Rockefeller Humanities Fellow
American University Beirut (Architecture)

Marilyn Young, Faculty Fellow
New York University (History)

Xudong Zhang,
Rockefeller Humanities Fellow
Rutgers University
(East Asian Language and Literature)
[New York University]

1999-2000

Ethel Brooks, Dissertation Fellow
New York University (Politics)
[Rutgers University]

Margaret Cohen, Faculty Fellow
New York University
(Comparative Literature)

Michael Cohen, Visiting Fellow
World Bank, Buenos Aires
(Political Science)
[New School University]

Katherine Fleming, Faculty Fellow
New York University
(History and Hellenic Studies)

Marco Aurelio A. de Filgueiras Gomes,
Visiting Scholar
University of Bahia, Brazil (Architecture)

Margarita Gutman, Visiting Fellow
University of Buenos Aires (Architect)
[New School University]

Manu Goswami, Postdoctoral Fellow
University of California, Santa Cruz
(Political Science)
[New York University]

Thomas Jackson, Center Fellow
University of North Carolina, Charlotte
(History)

Mary Dewhurst Lewis,
Dissertation Fellow
New York University
(French Studies/History)
[Smith College; Harvard University]

Andrew Light, Center Fellow
SUNY Binghamton (Philosophy)
[New York University]

Joseph Mungoli, Dissertation Fellow
New York University (Anthropology)

Srirupa Roy,
Rockefeller Humanities Fellow
University of Pennsylvania
[University of Massachusetts, Amherst]

Abdou Maliq Simone,
Rockefeller Humanities Fellow
University of Witwatersrand
[Columbia University; Yale University,
New School University]

Cynthia A. Young, Postdoctoral Fellow
SUNY Binghamton (Africana Studies)
[University of Southern California]

2000-2001

Julie Abraham, Visiting Scholar
Emory University (Literature)

Ammiel Alcalay, Center Fellow
Queens College, New York (Comparative
Literature)

Michael Cohen, Visiting Fellow
World Bank, Buenos Aires
(Political Science)
[New School University]

Khaled M. Fahmy, Faculty Fellow
New York University
(Middle East Studies)

Beatriz Jaguaribe, Center Fellow
Federal University of Rio de Janeiro
(Communications)

Margarita Gutman, Visiting Fellow
University of Buenos Aires (Architecture)
[New School University]

Mark Healey, Woodrow Wilson
Foundation Postdoctoral Fellow
Duke University (History)
[University of Mississippi]

Joan Kee, Center Fellow
Harvard University (Law)
[Hong Kong University]

Ioanna Laliotou, Center Fellow
University of Thessaly, Greece
(History)

Annette Michelson, Faculty Fellow
New York University (Cinema Studies)

Sukhdev Sandhu, Postdoctoral Fellow
Oxford University (Literature)
[New York University]

Thuy Ling Nguyen Tu,
Dissertation Fellow
New York University (American Studies)

Daniel Widener, Dissertation Fellow
New York University (History)

Jessica Winegar, Dissertation Fellow
New York University (Anthropology)

Peter Zabielskis, Dissertation Fellow
New York University (Anthropology)

Zhang Zhen, Faculty Fellow
New York University (Cinema Studies)

APPENDIX II

FRIDAY SEMINARS
AND PUBLIC PROGRAMS

1997-1998: DIVIDED CITIES

FRIDAY SEMINARS:

Presentations are by ICAS Fellows or Visiting Scholars unless otherwise noted.

Steven Gregory

“Moving People: ‘Placing’ the Politics of Black Class Formation”

Thomas Bender

“Intellectuals, Cities, and Citizenship in the United States: 1890s and 1990s”

Meskerem Bhrane

“When a Camel Talks: Reclaiming the Past Through Narratives of Family History in Mauritania”

Nayan Shah

“Public Health and the Mapping of San Francisco’s Chinatown”

John Rajchman

“Some Notes on Violence”

James Holston and Teresa Caldeira

“Democracy, Law, and Violence: Disjunctions of Brazilian Citizenship”

Christine Choy

“The Rape of Nanking” (film)

Louise Maxwell

“Waging War Against Jim Crow: WWII and Segregation in Birmingham, Alabama”

Smriti Srinivas

“Theatres of the Civic: Contesting Sexuality, Space, and the Sacred in Bangalore, India”

Christopher Ratté, New York University (Classics/Art History)

“The Corpse in the City: Intramural Burial and Civic Space in Ancient Greece”

Tracy Tullis

“A Vietnam at Home: Policing the Ghettos in the Counterinsurgency Era”

Farha Ghannam

“The Making and Remaking of Global Cairo”

Thierry Nlandu

“Kinshasha: Beyond Dichotomies”

Mark Levine

“The Role of Geography in Developing ‘New’ Historiographies of Palestine/Israel”

John Czaplicka

“Divided Histories, Divided Heritage: Reconfiguring the Heritage of European Cities in the Eastern Borderlands”

Ian Blair

“Private Policing and Divided Cities”

Nicole Rustin

“I Can’t Get Started’: Black Masculinity, the Language of Music, the the World of Charles Mingus in Postwar New York’s Interracial Bohemia”

PUBLIC PROGRAMS

New York: A Divided City

Photographic Exhibit and Literary Readings

Photographs by Vera Lutter, Wei-Li Yeh, and Tomi. C. Yum

Readings by Keila Cordova, Hillary A. Joyce, and Brenda Shaughnessy

Workshop on Urban Violence

Ethnic Violence in the Era of Globalization

Arjun Appadurai, ICAS

John Rajchman, ICAS

Jeri Laber, Helsinki Watch

Ethnicity and Violence in Cities

Michael Gilson, New York University (Middle East Studies)

Mercer Sullivan, VERA Institute

Paul Chevigny, New York University (Law)

Teresa Caldeira, ICAS

Arjun Appadurai, ICAS

Seminar Series

JERUSALEM AS A DIVIDED CITY

Seminar I

The Geography of Historical Memory

Galit Hazan-Rokem, Hebrew University, Jerusalem (Anthropology)

Nadia Abu-El-Haj, University of Chicago (Anthropology)

Seminar II

Jerusalem and the Nation

Ian Lustick, University of Pennsylvania (Political Science)

Rashid Khalidi, University of Chicago (Middle East Studies)

Seminar III

The Economy of a Divided City

Michael Dumper, University of Exeter (Middle East Studies)

Seminar IV

Urban Visions and Urban Politics

Daniel Seidemann, Lawyer (Jerusalem)

Maen Areikat, Orient House

Public Lectures and Discussion

Jerusalem: Urban Space, Division, and Citizenship

Meron Benvenisti, ICAS, Beersheba University;
sociologist, journalist, former Deputy Mayor of Jerusalem
Salim Tamari, ICAS, Jerusalem Institute, Birzeit University
(co-sponsored with the Hagop Kevorkian Center for Near East Studies)

Discussion

"Configuring a City within the Political Geography of Europe: A View to the New Berlin"

Dieter Hoffman-Axthelm (city planner, Berlin)
(co-sponsored with Deutsches Haus, New York University)

Film and Discussion

Urban Geographies and Vexed BodyScapes

Nayan Shan, ICAS
(co-sponsored with the Center for Media, Culture, and History)

Conference

Asia Pacific Cities Forum

(co-sponsored with the Asia Society, the UN Development Program,
and the Institute for Public Administration)

Conference

The Social Geography of Divided Cities

Keith Beavon, University of Witwatersrand
Michael Dear, University of Southern California
Susan Fainstein, Rutgers University
Nathan Glazer, Harvard University
Janos Ladanyi, University of Economic Science (Budapest)
Alan Mabin, University of Witwatersrand
Ceri Peach, Oxford University
Blair Ruble, Kennan Institute,
Woodrow Wilson Center for International Scholars
Martha Schteingart, El Colegio de Mexico

Conference

Forgotten Cities

Rita Wright, NYU, Anthropology, Director
(co-sponsored with the Asia Society and Department of Anthropology, NYU)

Conference

The Opportunities and Challenges of Globalization for Cities in Spain, Latin America, and the United States

John Brademas, New York University, President Emeritus
Pasqual Maragall, ICAS, Mayor of Barcelona, 1982-97
Cuauténic Cardenas, Mayor of Mexico City
Giuliano Amato, European University Institute
Mariano Arana, Mayor of Montevideo
Soledad Becerril, Mayor of Seville
Thomas Bender, ICAS
Mayra Buvinic, Inter-American Development Bank

Sila Calderon, Mayor of San Juan, Puerto Rico
Joan Clos, Mayor of Barcelona
J. Thomas Cochran, U.S. Conference of Mayors
Michael Cohen, World Bank, Buenos Aires
Luiz Paulo Conde, Prefect of Rio de Janeiro
Xerardo Estévez, Mayor of Santiago de Compostela, Spain
Stephen Goldsmith, Mayor of Indianapolis
James Holston, ICAS
Mitchell Moss, New York University
Jaime Ravinet, Mayor of Santiago, Chile
Saskia Sassen, Columbia University
Bret Schunder, Mayor of Jersey City
Richard Sennett, New York University
Sharon Zukin, Brooklyn College/CUNY Graduate Center

(Co-sponsored by the King Juan Carlos I of Spain Center at NYU
and the Spanish Institute in New York)

Conference

Divided Cities: Nicosia
Vangelis Calotychos
Susan Drucker
Gary Gumpert
Peter Hocknell
Radha Kumar
Margreth Larber
Yiannis Papadakis
Sevina Zessimou

(Co-sponsored by the Center for Hellenic Studies at NYU)

Video/Film Presentation and Discussion

Kryztof Wodisczko (Poland)
"Politics of Art, Politics of Cities"
(co-sponsored by the Center for Media, Culture and History)

Johan ver der Keuken (The Netherlands)
"Body and City: Exhibitions, Installations, and Films"
(co-sponsored by the Center for Media, Culture and History)

1998-1999: CITIES AND NATIONS

FRIDAY SEMINARS

Thomas Bender

“Space, Time, and History”

Gila Menahem, Tel Aviv University

“The Arab Citizens of Tel Aviv: Between Local Neighborhood, National Minority, and Global Citizenship”

Michael Smith

“Transnationalism and Urban Theory: Locality and Globalization”

Abindin Kusno

“Modern Cities, Middle Class Identities, and the Making of a National Culture of Fear in the Indonesian Metropolis, 1975-1998”

Alev Cinar

“Performing the Nation on the Global Stage: Islamic Visibilities in Secular Spaces in Istanbul”

Beng Lan Goh

“Malaysian Modernity and the Contest for Urban Space: Power, Cultural Production, and City Transformations in Contemporary Georgetown, Penang”

Ulf Hannerz

“As Peripheries See Centers”

Xudong Zhang

“Nostalgic Utopia: (Bourgeois) Modernity, (Post-Revolutionary) Melancholy, and the City of Shanghai”

Leo Rubinfien

Excerpts from Map of the East and In the World City

Janet Abu-Lughod, New School University

“American Exceptionalism: The Global and Local in the World Cities of New York, Chicago, and Los Angeles”

Karl Hagstrom Miller

“Race for Profit: The Talking Machine, Commercial Expansion, and the International Roots of Blues and Country Music, 1900-1920”

Peter Carroll

“Preserving the National Essence in Republican Suzhou”

Camilla Fojas

“Cosmopolitan Topographies of Paris: Citing Balzac”

Jordana Dym

“The State, the City, and the Priest: Conflict Resolution in Independence-Era Guatemala”

Najib Hourani

“Class, Economy, Nation: The Construction and the Re-construction of the Beirut Souks”

Timothy Mitchell

“Imagined Economies: Metropolis and Money in Early Twentieth Century Cairo”

Maha Yahya

“Performing History: Colonial Politics, National Identity,
and Urban Architecture in Beirut’s ‘Modern’ Landscape”

Marilyn Young

“New York Intellectuals and the Invisible War”

SAWYER SEMINAR

Cities, Modernism, and the Problem of National Culture

Framing the Issues

Seminar I

David Harvey, Johns Hopkins University (Geography)

“Modern and Postmodern”

Commentator: Ackbar Abbas, University of Hong Kong (Comparative Literature)

“From All That is Solid Melts into Air to the Problem of National Culture”

Ackbar Abbas, University of Hong Kong (Comparative Literature)

Robert Beauregard, The New School University (City Planning)

Timothy Mitchell, ICAS (Politics)

Sophie deSchaepdrijver, New York University (History)

Seminar II

Jean-Louis Cohen, University of Paris/New York University (Architectural History)

“Mapping the Modern City”

Commentator: Kristin Ross, New York University (Comparative Literature)

Modernist Space

James Holston, University of California, San Diego (Anthropology)

Maha Yahya, ICAS (Architecture)

John Rajchman, College Internationale de Philosophie (Philosophy)

Beng Lan Goh, ICAS (Social Science)

Tahar Ben Jelloun, ICAS (writer)

“Colonial Space and Modernity”

Commentator: Gwendolyn Wright, Columbia University (Architecture)

Seminar III

Craig Calhoun, New York University (Sociology)

“Modernism and National Culture”

Commentator: Marilyn Young, ICAS (History)

Moderism and National Culture

Peter Osborne, London (Philosophy)

Rebecca Karl, New York University (History/East Asian Studies)

Jenine Dallal, New York University (Middle East Studies/Comparative Literature)

Xudong Zhang, ICAS (Comparative Literature)

Sharon Marcus, University of California, Berkeley (English)
Abidin Kusno, ICAS (Art History)

Seminar IV

Rey Chow, University of California, Irvine (Comparative Literature)
“*Cities and National Culture*”
Commentator: Barbara Kirschenblatt-Gimblett, New York University
(Performance Studies)

Cities and National Culture

Geoff Eley, University of Michigan (History)
Gabriella Bastera, New York University (Spanish)
Alev Cinar, ICAS (Political Science)

Comparisons

Seminar V

St. Petersburg and Dublin

Blair Ruble, Kennan Institute, Woodrow Wilson Center
for International Scholars (History)
Svetlana Boym, Harvard University (Comparative Literature)
Katerina Clark, Yale University (Comparative Literature)
Denis Donoghue, New York University (English)
Joe Lee, University of Cork (History)
Kevin Whelan, Dublin (History)

Paris and Shanghai

Adrian Rifkin, University of Leeds (Fine Art)
Kristin Ross, New York University (Comparative Literature)
Philip Nord, Princeton University (History)
Zhang Zhen, Stanford University (East Asian Studies/Cinema Studies)
Peter Carroll, ICAS (History)
Elizabeth Perry, Harvard University (Political Science)

Seminar VI

New York and Tokyo

Wanda Corn, Stanford University (Art History)
Robert Fitch, New York (writer)
Neil Harris, University of Chicago (History)
George Hutchinson, University of Tennessee (English)
Yutaka Nagahara, Hosei University (Economics)
James Fujii, University of California, Irvine (East Asian Studies)
Marilyn Ivy, Columbia University (Anthropology)
Louise Young, New York University (History)

Berlin and Rio de Janeiro/Sao Paulo

Molly Nolan, New York University (History)
Peter Fritzsche, University of Illinois (History)
Peter Jelavich, University of Texas (History)
Beatriz Jaguaribe, Federal University of Rio de Janeiro (Communications)
Teresa Caldeira, University of California, Irvine (Anthropology)

Findings and Perspectives

Thomas Bender, ICAS (History)

Harry Harootunian, New York University (History/East Asian Studies)

Dipesh Chakrabarty, University of Chicago (South Asian Languages and Civilizations)

PUBLIC PROGRAMS

Film and Discussion

Amos Gitai, filmmaker (Israel)

A House in Jerusalem (film)

Stuart Klawans, *The Nation*

Ammiel Alcalay, Queens College

Irma Klein

(co-sponsored by the Center for Media, Culture and History and the Hagop

Kevorkian Center for Near East Studies, NYU)

Film and Discussion

Music of Chance: Five Unscripted Films on City Life

Leo Rubinfien, Introduction

"*A Man With a Movie Camera*," by Dziga Vertov, 1928

Comments: Annette Michelson, ICAS (Cinema Studies)

"*In the Street*," by Helen Levitt, James Agee, and Janice Loeb, 1952

Comments: Kenneth Silver, New York University (Fine Arts)

"*On the Road*," by Noriaki Tsuchimoto, 1964

Comments: Henry Smith, Columbia University (East Asian Studies)

"*Production*," by Wang Jinwei, 1996

Comments by Xudong Zhang, ICAS (Comparative Literature)

"*Lost Book Found*," by Jem Cohen, 1996

Comments by Jem Cohen

(co-sponsored by the Center for Media, Culture and History)

Workshop

City and Nation: Rethinking Place and Identity

Editorial Board, *Comparative Urban and Community Research*

Michael Peter Smith

Thomas Bender

Richard Sennett

Janet Abu-Lughod

Sharon Zukin

Rosalyn Deutsch

ICAS Fellows

Xudong Zhang

Alev Cinar

Abindin Kusno

Beng Lan Goh
Peter Carroll
Jordana Dym
Camilla Fojas
Kark Hagstrom Miller

Lecture

Walid Ra'ad, Queens College
*"On the Possibilities and Limits of Writing a History
of the Civil Wars in Lebanon"*

Discussion on Urban Policy in New York

Dr. Bernhard Gorg, Deputy Mayor of the City of Vienna,
with
Steven Gregory, New York University (Anthropology)
Dennis Smith, Wagner School of Public Service, New York University
Michael Peter Smith, ICAS
Thomas Bender, ICAS
(In cooperation with the Austrian Cultural Institute)

Workshop

*"Representations of Islam in the Public Sphere:
Gender and Urban Strategies in Turkey and Lebanon"*
Maha Yahya, ICAS (Architecture)
Alev Cinar, ICAS (Political Science)

**1999-2000:
URBAN CITIZENSHIP AND POLITICAL OBLIGATION**

FRIDAY SEMINARS

Guido Martinotti, University of Milan
"A City for Whom?"

Katherine Fleming
"Urban Paradigms and Modern Greek National Identity"

Thomas Bender
"Describing the World at the End of the Millenium: A Critique of Manuel Castells"

Margaret Cohen
"Sentimentality and the City"

Thomas Jackson
"Power to Poor People: Civil, Political, and Economic Rights
in the Poor Peoples' March, 1967-1968"

Cynthia Young
"Insurgent Citizenship: Documentary Film and New York City Activists"

T. Abdou Maliq Simone

“Navigating the Precarious in Africa: On Sex, Spirits, Maps, and Ephemeral Social Formations”

Andrew Light

“The Urban Blind Spot in Environmental Ethics”

Mary Lewis

“The Politics of Protection: Separate and Unequal Welfare for North Africans in Lyon and Marseille Between the Wars”

Margarita Gutman

“Buenos Aires 1910: Anticipations of the Future”

Michael Cohen

“The Five Cities of Buenos Aires: An Essay on Poverty and Inequality in Argentina”

Rebecca Welch

“Cold War Culture and Community: The Black Left and the Blacklist in the City of New York”

Manu Goswami

“Rethinking Modularity: Beyond Objectivist and Subjectivist Approaches to Nationalism”

Robert Beauregard and Anna Bounds, New School University

“Making Neo-Conservative Citizens: Public Life in Mayor Guiliani’s New York”

Joe Mungoli

“Citizenship Under Construction: Popular Culture and Collective Action in a Mexican City”

Ethel Brooks

“Consumers and Citizens: The Stock Market, The Mall, and Pushes for Labor Rights in the Garment Industry”

Srirupa Roy

“Representing ‘Humble Peasants’ and ‘Hungry Masses’: The Postcolonial Indian State and the Distinctions of Modern Citizenship”

URBAN CITIZENSHIP SEMINAR SERIES

Social Ecology of Citizenship

James Parrott, Fiscal Policy Institute

Glenn S. Pasanen, City Project

Lynne Weikart, City Project and Baruch College

Aleya Hammad, New York University

Kyra Woudstra, Citizens’ Committee for the Children of New York

Martin Kohli, U.S. Bureau of Labor Statistics, New York Office

Jill Chopyak, Loka Institute

Experiments in Local Democracy

Jeffrey Rubin, New School University and Mt. Holyoke College
Ed Ott, AFL-CIO Central Labor Council, New York City
Angelo Falcon, Institute for Puerto Rican Policy
Walter Stafford, New York University
John Mollenkopf, CUNY-Graduate Center

Local News: What's in it for Whom?

Lee Ann Brady, Princeton Survey Research Associates
Jon Funabiki, The Ford Foundation
Eugene Secunda, New York University
Annette Fuentes, free lance journalist
Michael Powell, *Washington Post*
Herb Boyd, *The Black World Today*
Nora Choi-Lee, KNN Productions
Mark Crispin Miller, New York University

Glocal Politics: Globalization and the Prospects for Local Democracy

Michael Cohen, ICAS
Michael Shuman, Institute for Policy Studies
Elaine Gross, Sustainable America
George Yudice, New York University
Julie Graham, University of Massachusetts, Amherst
Toby Miller, New York University
Tim Costello, Massachusetts Campaign for Contingent Work
Ethel Brooks, ICAS

The Role of Foundations in Setting Urban Agendas

Peter Marris, Yale University
Alice O'Connor, University of California, Santa Barbara
John Calmore, Law School, University of North Carolina
Madeline Lee, New York Foundation

Urban Planning: Critiques and New Approaches

Susan Fainstein, Rutgers University
John Forrester, Cornell University
Richard Kahn, The Urban Assembly
Edward Bautista, New York Lawyers for the Public Interest

PUBLIC PROGRAMS

Video and Discussion

Global Village or Global Pillage, film by Jeremy Brecher
Discussion with Jeremy Brecher
(co-sponsored with the Preamble Center)

Symposia

MEMORIES OF THE WORLD TO COME:
NEW YORK AND BUENOS AIRES, 1910-2010:
CONVERSATIONS WITH THE PAST ABOUT THE FUTURE
(in collaboration with the World Financial Center)

The University in the City: New York and Buenos Aires
Jorge Balan, The Ford Foundation

Thomas Bender, ICAS
Berardo Dujovne, University of Buenos Aires
Catharine Stimpson, New York University
(co-sponsored with The Urban Assembly and New York University)

Bringing Memory to the Streets: Designing the Buenos Aires 1910 Exhibition
Sylvia Hirsch, architect, Buenos Aires
Margarita Gutman, ICAS
Thomas Bender, ICAS

City Stories and Representations: Art, Literature, and Cinema
Saul Sosnowski, University of Maryland
E.L. Doctorow, Novelist/New York University
America Castilla, Fundacion Antorcha, Buenos Aires
Helen Shannon, Sarah Lawrence College
Eduardo Subirats, New York University
(co-sponsored with the King Juan Carlos I of Spain Center)

Living in the City: Neighborhoods, Plans, and Projects
Margarita Gutman, ICAS
Somini Sengupta, *New York Times*
John Kuo-Wei Tchen, New York University
(co-sponsored with the Municipal Art Society of New York)

Acting on the Future: Politics and Policies
Michael Cohen, ICAS
John Mollenkopf, CUNY-Graduate Center
Phil Thompson, Columbia University
(co-sponsored with the Wagner School of Public Service)

Film and Discussion

"Well-Founded Fear" by Shari Robertson and Michael Camerini
Discussion:
Arthur Helton, Senior Fellow for Refugee Studies and Preventive Action,
Council on Foreign Relations
Shepard Forman, Director, Center on International Cooperation,
New York University
(co-sponsored by the Center for Media, Culture and History)

Film and Discussion

"Facing the Truth, with Bill Moyers"

by Gail Pellett, Producer/Director

Panel:

Gail Pellett, Public Affairs Producer and Journalist

Many Jacobson, Independent Filmmaker

Paul Van Zyl, Executive Secretary, Truth and Reconciliation Commission

Danny Schecter, Founder, Global Vision, Inc.

Allen Hunter, ICAS

Lecture

Martha Kohen, Universidad de la Republica, Montevideo, Uruguay

"Montevideo, a New Concept of Open Spaces: Development of the Memorial in Remembrance of the Disappeared under Detention"

(co-sponsored with the King Juan Carlos I of Spain Center)

Multimedia exhibit and discussion: Making History with New Media

"Au Coeur de Bahia"

Panel:

Marco Gomes, ICAS and Federal University of Bahia

Lucia Guanaes, author and photographer "Au Coeur de Bahia" (France)

Marc Dumas, artistic director, "Au Coeur de Bahia" (France)

Gwendolyn Wright, Columbia University

Tamara Cohen, Federal University of Rio de Janeiro

(co-sponsored with the Institute of French Studies
and Center for Media, Culture and History)

Symposia

BERLIN-NEW YORK

Part I

Globalization and the New Urbanism: New York and Berlin

Meeting in New York

Keynote: Richard Sennett, NYU/London School of Economics

Public Cultures and the Changing Space of Citizenship

Thomas Bender, ICAS

James Holston, University of California, San Diego

Rolf Lindner, Humboldt University

Bernd Hüppauf, New York University

Hartmut Häubermann, Humboldt University

Reconstituting Public Space

Hartmut Häubermann, Humboldt University

Brian Ladd, State University of New York at Albany

Wolfgang Kaschuba, Humboldt University

Sharon Zukin, Brooklyn College/CUNY-Graduate Center

Citizenship and/beyond the Nation-State

Daniel Walkowitz, New York University

Rainer Münz, Humboldt University

John Mollenkopf, CUNY-Graduate Center

Peter Neidermüller, Humboldt University

Cities and Citizenship: Global Perspectives

James Holston, University of California, San Diego

Barbara Kirschenblatt-Gimblett, New York University

Rainer Münz, Humboldt University

Andrew Ross, New York University

Martin Schain, New York University

John Kuo-Wei Tchen, New York University

Daniel Walkowitz, New York University

Aristide Zolbert, New School University

Performing Cultural Diversity

Gisela Welz, Johann Wolfgang Goethe-University, Frankfurt-Main

Janice Brockmeyer, John Jay College, CUNY

Levent Soysal, New York University

Günter Lenz, Humboldt University

Antje Dallmann, Humboldt University

Politics of Memory

Günter Lenz, Humboldt University

Molly Nolan, New York University

Gisela Welz, Johann Wolfgang Goethe-University, Frankfurt-Main

Friedrich Ulfers, New York University

Andreas Huyssen, Columbia University

Part II

*Towards a New Urbanism: Re-imagining the Cultural Metropolis
and Reconstructing Urban Knowledges*

Meeting in Berlin

Keynote: Thomas Bender, New York University

Parameters of Urbanism

Roger Keil, York University (Canada)

Ulf Hannerz, University of Stockholm

Hartmut Häbermann, Humboldt University

Regine Leibinger, Berlin

John Mollenkopf, CUNY-Graduate Center

Bernhard Schneider, Berlin

Cultures of Difference and Social Integration

Gisela Welz, J.W. Goethe-University, Frankfurt-Main

Barbara Kirshenblatt-Gimblett, New York University

Steven Vertovec, Oxford University

Margit Mayer, Free University, Berlin

Social Practices and Utopian Visions of a New Urbanism

Günter Lenz, Humboldt University

Beate Binder and Peter Niedermüller, Humboldt University

Mario Maffi, University of Milan

Consequences of the Changing Mediascapes in/Globalizing Cities

Bernd Hüppauf, New York University

Manfred Fabler, Vienna

Ayse Caglar, Free University, Berlin

Gary Gumpert, Queens College, and Susan Drucker, Hofstra University

Fictions of Urban Diversity and Cultural Difference

John Carlos Rowe, University of California, Irvine

Donald E. Pease, Dartmouth College

Heinz Ickstadt, Free University, Berlin

New York and Berlin as Sites for Generating Urban Theory

Friedrich Ulfers, New York University

Brian Ladd, State University of New York at Albany

John Mollenkopf, CUNY-Graduate Center, and Elizabeth Strom,

Rutgers University, Newark

The Social Reorganization of Urban Knowledges

Rolf Lindner, Humboldt University

Helmut Berking, Berlin

Ulf Hannerz, University of Stockholm

(co-sponsored with Humboldt University, American Academy in Berlin,

Department of German at New York University, and American Studies Program

at New York University)

**2000-2001: METROPOLITAN LIFE
AND CONTEMPORARY CULTURE**

FRIDAY SEMINARS

Thomas Bender

“The New Metropolitanism and a Pluralized Public”

Tariq Ali, writer and filmmaker (London)

“The Market and Cultural Space in New Labour’s London”

Beatriz Jaguaribe

“Nostalgic of the Future: Monuments, Ruins, and the New in the City”

Mark Healey

“La de la ciudad quimerica: Reimagining and Rebuilding San Juan

after the 1944 Earthquake”

Ana Dopico, New York University (Department of Spanish/Comparative Literature)

“Disappearing City: Havana, History, and Vision”

Andreas Huyssen, Columbia University (Department of Comparative Literature)

“Reconsidering the High/Low Debate in a Global Context:

Aesthetics and Politics in an Age of Globalization”

Khaled Fahmy

“An Olfactory Tale of Two Cities: Cairo in the 19th Century”

Ammiel Alcalay
“Notes for After Words & Places: Local Poetics”

Steve Zeitlin, City Lore (New York)
“Places that Matter to New Yorkers”

Stephen Van Dam, Designer of City Maps (New York)
“Mapping Culture”

Daniel Widener
Festivals and Funerals: Community Arts and Popular Mobilization in Los Angeles”

Michael Cohen
“Metropolitan Ambitions and Urban Realities: Urban Assistance and the Material World”

Kevin Heatherington, University of Lancaster, UK (Sociology)
“Phantasmagoria/Phantasm Agora: Some Elements in a Theory of Disclosure”

Thomas Bender
“New York City, 1910-1935: The Politics and Aesthetics of Two Modernities”

Jessica Winegar
“Taste of the Nation: Problem of Public Art in Cairo”

Ionna Laliotou
“The City and Its Edges: Migrant and Native Itineraries in a Mediterranean Context”

Annette Michelson
“French Projects”

Joan Kee
“The Visual Fictions of the Global and the National in Contemporary Seoul”

Thuy Ling Tu
“The Year of Protest: Culture, Work, and Asian American Racial Ambivalence”

Margarita Gutman
“Buenos Aires-New York, 1880-1925: Itinerant Images of Metropolitan Futures”

Peter Zabielskis
“The Moral Ecology of the City: Development, Governance, and New Forms of Place-based Action in Penang, Malaysia”

Julie Abraham, Emory University (Department of English)
“Wyoming is a Long Way from Christopher Street: Homosexual Urbanity and Place in Global America”

PUBLIC PROGRAMS

Workshop

JOSE MARTI AND THE NEW YORK PUBLIC CULTURE
OF THE GILDED AGE

Internationalizing Jose Marti and the New York Public Culture

Ana Dopico, New York University

(Department of Spanish and Comparative Literature)

Francisca Lopez Civeira, Facultad de Historia e Filosofia,

Univeridad de la Habana (History)

Casey Blake, Columbia University (American Studies Program)

Rituals of Cultural and Political Identities

in the New York Cuban Community

Ada Ferrer, New York University (History)

Enrique Lopez, Centro de Estudio Martianos, Habana

Alessandra Lorini, Facolta di Lettere e Filosofia, Univerita di Firenze

Marti's New York (A Walking Tour)

Lisandro Perez, Florida International University (Cuban Research Institute)

Thomas Bender, ICAS

(co-sponsored with Department of History and Center
for Latin American and Caribbean Studies)

Panel Discussion

Art, Politics, and the Culture of the Thirties in New York

Thomas Bender, ICAS

Michael Denning, Yale University (American Studies Program)

Helen Shannon, Independent Scholar and Curator

Michael Kammen, Cornell University (Department of History)

(In conjunction with "Ben Shahn's New York: The Photography of Modern
Times," an exhibit at the Grey Art Gallery, New York University)

Conference

THE URBAN GENERATION:

CHINESE CINEMA AND SOCIETY IN TRANSFORMATION

Screening and Discussion with filmmaker Ning Ying, *On the Beat* (1995)

Situating the Urban Genration: Ideology and the Market

Robert Sklar, New York University

Yingjin Zhang, Indiana University

Jae-Hyun Kwan, New York University

Augusta Palmer, New York University

Xudong Zhang, New York University

Destruction and Reconstruction of the City

Richard Peña, Film Society of Lincoln Center

Yomi Braester, University of Washington

Sheldon Lu, University of Pittsburgh

Linda Lai, City University of Kong Kong

Jenny Lau, Ohio State University

The Production of Desire and Urban Identities

Rebecca Karl, New York University

Shuqin Cui, Southern Methodist University

Shi Yaohua, University of Massachusetts, Amherst

Zueping Zhong, Tufts University

Round Table with Directors

Moderators: Zhang Zhen, ICAS, New York University
and Zhijie Jia, Harvard University

Directors: Ning Ying, Wang Quan'an, Lu Xuechang, Ah Nian

(In conjunction with an exhibition at the Film Society of Lincoln Center and in cooperation with the Department of Cinema Studies, New York University, East Asian Studies Program, New York University, The Dean's Office of the Tisch School of the Arts, New York University, the Graduate School of Arts and Sciences, New York University, The Humanities Council, New York University, the China Institute, and the Asian Cultural Council.)

Conference

SHANGHAI URBAN CULTURE: COMPARATIVE PERSPECTIVES

"The Shanghai Project"

Elizabeth Perry, Harvard University (Political Science/East Asian Studies)

Xudong Zhang, New York University

(Comparative Literature/East Asian Studies)

Elizabeth Sinn, Hong Kong University (Center of Asian Studies)

Material Culture, Consumption, and Public Space

Wang Xiaoming, Harvard-Yenching (Literature)

Boa Yaming, Shanghai Academy of Social Sciences (Literature)

Meng Yue, University of California, Irvine (Literature)

Xudong Zhang, New York University

(Comparative Literature/East Asian Studies)

Thomas Bender, ICAS

Staging Shanghai

Claire Conceison, University of Michigan (Drama)

Zhang Zhen, ICAS (Cinema Studies)

Madeleine Dong, University of Washington (History)

Ted Hutters, University of California, Los Angeles (Literature)

Chen Jianhua, Harvard University (Literature)

Sabina Knight, Smith College (Literature)

Louise Young, New York University (History/East Asian Studies)

Elizabeth Perry, Harvard University (Political Science/East Asian Studies)

The Representation of the Urban

Mao Jian, Hong Kong University of Science and Technology (Literature)

Rebecca Karl, New York University (History/East Asian Studies)

Yomi Braester, University of Washington (Literature)

Nicole Huang, University of Wisconsin (Literature)

David Wang, Columbia University (Literature)

Ban Wang, Rutgers University (Literature)

Margaret Cohen, New York University (Comparative Literature)

Print Culture and Chinese Modernity

Catherine Yeh, University of Heidelberg (Chinese Studies)
Rudolf Wagner, University of Heidelberg (Chinese Studies)
Felicity Lufkin, Harvard University (History)
Joanna Waley-Cohen, New York University (History/East Asian Studies)
Elizabeth Sinn, Hong Kong University (Asian Studies)

Visual Culture and Urban Imaginations

Jonathan Hay, New York University (Art History)
Xiaobing Tang, University of Chicago (Literature)
Eileen Chow, Harvard University (Literature)
Ted Hutters, University of California, Los Angeles (Literature)
Richard Sieburth, New York University (Comparative Literature)

Shanghai in the Nation; Shanghai in the World

Jeffrey Wasserstrom, Indiana University (History)
Abidin Kusno, New York University (Metropolitan Studies)
Elizabeth Perry, Harvard University (Political Science/East Asian Studies)
Michael Gilson, New York University (Anthropology/Middle East Studies)

Reflections

Elizabeth Perry, Harvard University (Political Science/East Asian Studies)
Michael Gilson, New York University (Anthropology/Middle East Studies)
Thomas Bender, New York University, (History)
(co-sponsored with the Fairbank Center for East Asian Studies, Harvard University,
Program in East Asian Studies, New York University, Department of Comparative
Literature Program, Dean of the Faculty of Arts and Sciences, New York University)

Conference

BUENOS AIRES-NEW YORK:
METROPOLITAN DIALOGUES BETWEEN NORTH AND SOUTH
In Buenos Aires at the University of Buenos Aires and New York University,
Buenos Aires Center

Comparison

Chair, Roberto Doberti, University of Buenos Aires
Tulio Halperin Donghi, University of California, Berkeley (History)
Thomas Bender, ICAS (History)

Metropolis

Chair, Michael Cohen, ICAS
Michael Wallace, CUNY-Graduate Center (History)
Robert Fernandez, University of Buenos Aires (Architecture)

Representations

Chair, David Kullock, University of Buenos Aires (Architecture)
Margarita Gutman, ICAS, University of Buenos Aires (Architecture)
Juan Samaja, University of Buenos Aires (Architecture)

Representations

Chair, Mariano Plotkin, New York University, Buenos Aires
Sylvia Molloy, New York University (Spanish and Comparative Literature)
Jorge Panesi, University of Buenos Aires (Philosophy and Letters)

Immigration

Chair, Rafael Iglesia, University of Buenos Aires
Samuel Baily, Rutgers University (History)
Fernand Devoto, University of Buenos Aires (Philosophy and Letters)

Neighborhoods

Chair, Eduardo Bekinschtein, University of Buenos Aires
Jack Tchen, New York University (Asia-Pacific-American Studies Program)
Monica Lacarrieu, University of Buenos Aires (Philosophy and Letters)
Miguel Guerin, University of Buenos Aires (Architecture)

Comparing New York and Buenos Aires

Chair, Berardo Dujovne, University of Buenos Aires
Michael Cohen, ICAS
Juan Miguel Kanai, New School University
Andres Borthagaray, Buenos Aires

Cine City Festival (Screening and Discussion)

Selection of Films on New York and Buenos Aires
Annette Michelson, ICAS, New York University (Cinema Studies)
Silvio Fishbein, University of Buenos Aires (Architecture)
(co-sponsored with New York University, Buenos Aires Center;
University of Buenos Aires, Faculty of Architecture, Urbanism, and Design)

Conference

LOCATING THE CITY: THE IDEA, PLACE, POLITICS,
AND EVERYDAY PRACTICE OF THE URBAN
In Antalya, Turkey,

* indicates ICAS Fellow during 1997-2001

Exhibition of Photographs by Leo Rubinfen*

"Inventing a Poetry of the Global City"

The City and Its Boundaries

Moderator, Thomas Bender*
Margaret Cohen*, New York University (Comparative Literature)
Camilla Fojas*, Illinois Institute of Technology (Literature)
Anthony King, SUNY-Binghamton (Art History)
Ethel Brooks*, Rutgers University (Gender Studies)

The Search for Particular Modernities

Moderator, Alev Cinar*
Seteney Shami, Social Science Research Council, New York
(Middle East Studies)
Beng Lan Goh*, National University of Singapore (Asian Studies)
Beatriz Jaguaribe*, Federal University of Rio de Janeiro (Communications)
Jan Nederveen Pieterse, Institute of Social Studies, The Hague

Ideational Representations of the City

Moderator, Camilla Fojas*

Anne Norton, University of Pennsylvania (Political Science)

Margarita Gutman*, University of Buenos Aires (Architecture)

Abidin Kusno*, SUNY Binghamton (Art History)

Gulsum Baydar Nalbantoglu, Bilkent University (Interior Design)

Film Screening

“Ha Ha Shanghai,” by Christine Choy*, City University of Hong Kong

The City and Nation

Moderator, Fuat Keyman, Bilkent University

Maha Yahya*, Center for Behavioral Science, Beirut (Architecture)

Srirupa Roy*, University of Massachusetts, Amherst (Political Science)

Alev Cinar*, Bilkent University (Political Science)

Jordana Dym*, Skidmore College (History)

The Urban as a Partial Experience

Moderator, Ayse Oncu, Bogazici University

Sukhdev Sandhu*, New York University (Literature)

Benton Jay Komins and Ozlem Sandikci, Bilkent University (Humanities)

Zhang Zhen*, New York University (Cinema Studies)

Nayan Shah*, University of California, San Diego (History)

Negotiating Integration

Moderator, Deniz Yukseker, Bilkent University

Abdou Maliq Simone*, Columbia University (African Studies)

Smriti Srinivas*, Ohio State University (Comparative Studies)

Peter Carroll*, Northwestern University (History)

Mark Levine*, European Institute University (Middle East Studies)

Concluding Remarks and Discussion

Michael Cohen*, New School University

Thomas Bender*, ICAS

(co-sponsored by Center for Research on Transitional Societies, Bilkent University,

Center for Urban Studies, Illinois Institute of Technology)



September 12, 2001