

The Master of Philosophy (MPHIL) or
 Doctor of Philosophy (PhD)
 in Medieval and Early Modern Studies at
 Institute for Religion and Critical Inquiry
 and
 PhD Scholarships for Religious Mobilities



Disputation of St. Giustina and Emperor Maximian. Historiated initial by Girolamo da Cremona from an Antiphonary. Padua, c. 1461. Victoria and Albert Museum, London, 817-1894. Open access.

modern history: theology and literature; theology, politics, and culture; liturgy, devotion, and popular culture; temporalities; popes and personnel of the papal court; the history of conspiracy theories; religious orders, religious conflict, and reform; gender and sexuality; the culture and theology of the priesthood; the history of biblical interpretation; the making of historical theology; theology and the arts; and the history of preaching.

The IRCI's MEMS program is a dynamic, supportive, internationally engaged research community based primarily at ACU's St Patrick's Campus in Melbourne, with activities also on ACU's Rome Campus. As a student, you will be supported by a collaborative research community that offers reading groups, seminars, professional development, and events across the programs of IRCI and ACU's Institute for the Humanities and Social Sciences and the Dianoia Institute of

The Medieval and Early Modern Studies (MEMS) Program of the Institute for Religion and Critical Inquiry (IRCI) at Australian Catholic University in Melbourne welcomes applications from highly self-motivated students to study toward an MPhil or PhD, developing research projects in any of the following areas of medieval and early



Jan Jansz Mostaert, c. 1525 - c. 1530. A Retainer of Charles V. Rijksmuseum, Amsterdam. Rijksstudio image.

Philosophy. MPhil and PhD students in the IRCI's MEMS program have the opportunity to be fully immersed in the intellectual life of the institute, work closely with supervisors, draw extensively on the talents of the MEMS team, participate in the program's seminars, workshops and special lectures, contribute to our international collaborations, and pursue research opportunities with our international partners and in relevant archives.

Six research scholarships are immediately available to support PhD students affiliated with our collaborative project, 'Religious Mobilities: Medieval and Early Modern Europe and the World.' Two scholarships will be offered in each of the project's three strands: Pathways of Power, Mobile Matter, and Crossroads of Communication. Find out more information about the project is available [here](#).

Applicants must meet the eligibility [requirements](#) of ACU's MPhil and PhD programs. Learn more about our research interests, publications and activities online [here](#). For further information, please contact the MEMS Program Director, [Christopher Ocker](#).



Arrival of a Portuguese ship (Nanban screen), one of a pair, approximately 1620-1640. Japan, Edo period (1615-1866). Ink, colors, and gold on paper. Asian Art Museum of San Francisco. The Avery Brundage Collection, B60D77+. Photograph copyright Asian Art

PhD scholarships
 for IRCI students affiliated with the research project
RELIGIOUS MOBILITIES:
EUROPE AND THE MEDIEVAL AND EARLY MODERN WORLD



Fra Angelico, Christ in Limbo, 1441/1442, Museum of San Marco, Cell 31, Web Gallery of Art

The Medieval and Early Modern Studies Program of the Institute for Religion and Critical Inquiry at ACU in Melbourne invites applications for six competitive PhD scholarships in connection with its research project '[Religious Mobilities: Medieval and Early Modern Europe and the World.](#)' Two scholarships will be offered in each of the project's three strands, detailed below.

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A Jesuit church of Edo Japan. Nanban Screen, closeup (see above).

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The Religious Mobilities project examines the multiple and intersecting roles that



Portable altar. Anonymous, c. 1500 - c. 1525. Rijksmuseum, Amsterdam. Rijksstudio image.

religion has played in relation to mobility in this critical period for the formation of a globalised world. It involves close attention to the chronology and character of movement within the traditions, structures, social groups, identities, and practices that comprised Christianity within Europe, their connections and relationships with varieties of Judaism and Islam in and around Europe, and colonial interactions of Europeans with non-European Christianities and religions. The project will produce new, nuanced, and connected histories of mobility and religion, while also exploring religion’s role in violence and stasis. Its ambition is to reframe the study of religion and culture across the medieval and early modern periods around the central and definitive force of mobility.

Successful applicants to these PhD scholarships will possess a prior academic record that demonstrates foundational knowledge of the sources, methods, and languages relevant to the geography and chronology of the proposed project and the aptitude to contribute to the intellectual life of our team. Applicants are asked to propose a well-defined research project that engages the theme of mobility and the links or entanglements between Europe and the wider world, within one of three project strands: Pathways of Power, Mobile Matter, and Crossroads of Communication. Members of the MEMS program are available to consult with prospective students as they formulate project proposals.

Pathways of Power focuses on organisations and structures, and on their capacity to cultivate, manage, and restrict mobility. We are interested in how individuals navigated networks and hierarchies in pursuit of their own mobile goals: social mobility, the acquisition



Anonymous, *The Calvinist Sack of Lyon*, c. 1566. Musée d'histoire de Lyon, public domain

of artefacts, the propagation of the faith, etc. We are also interested in how individuals charged with responsibility within religious institutions bridged distance, especially as they moved between global contexts and places of origin, how they devised strategies for sustaining growth in new areas, and how they retained flexibility to scaling up or down their endeavours as the need arose. We are interested in how individuals used organised religious structures as vehicles for personal advancement, and how the movement of people through structures affected working practices, corporate ideologies, and senses of self. Finally, the strand considers *unwanted* mobility: how some groups and individuals used religious apparatuses to control or limit ability to cross social, racial, gender, or cultural boundaries. This includes the responses of those subjected to such impositions, and their ability to adapt to imposed restraints on mobility.

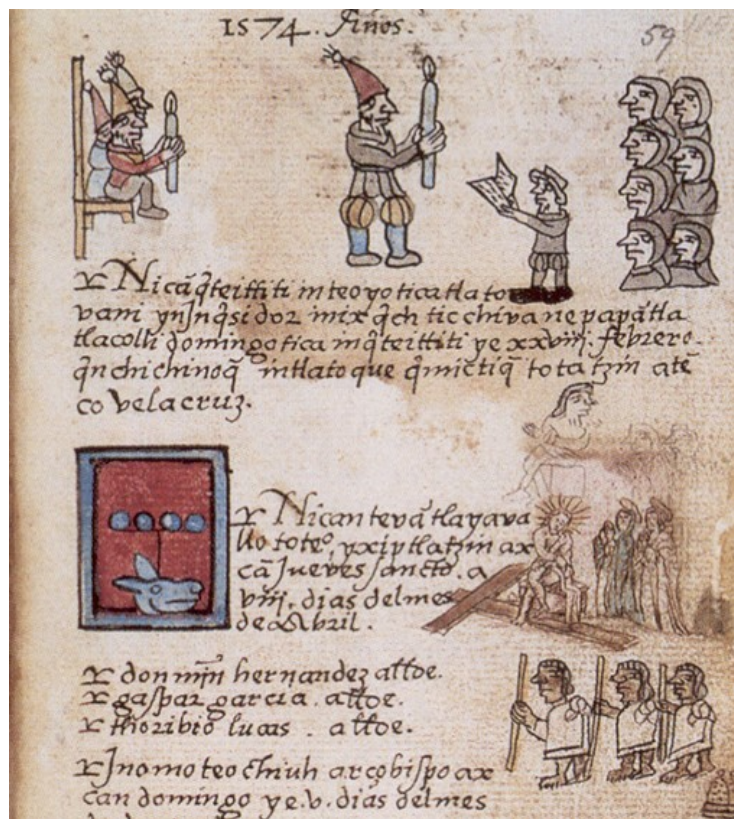
Mobile Matter focuses on materials and objects of religion as they moved across the medieval and early modern world. We are interested in how unrefined substances traversed the globe, from germs to raw materials, as well as the movement of objects, information, and technologies through networks strongly inflected by religious exchange and movement (relics and other exotic objects; Latin, Hebrew, Greek, and Arabic books; paper making and printing; mission and pilgrimage; etc.). Expanding the project's wider emphasis on motion across scales, this strand will examine movements at multiple levels – global, regional, and local – as well as competing, complementary, and superimposed beliefs, concepts, symbols, values, conventions, social practices, and patterns that conditioned movement. Of special concern is the motility and plasticity of objects themselves, the physicality of things and processes, and technologies for harnessing and constraining motion itself, as well as how physical properties, manipulation, and change were known and conceptualized. Included in this are the social and cultural settings of objects and conceptualisations of objects, the gendering of material

culture, and transitions of physical states between the living and the dead, the moving and the static, and between environment, soul, and body in affective and aesthetic experience.

Crossroads of Communication focuses on the nature of pre-modern communication in religious contexts. Pre-modern communications depended on people. Information had to travel with a person or in objects carried by a person across boundaries. But ideas and information also obeyed certain logics in their capacity to transcend their points of origin, their localities and their messengers. In this strand, we are interested in how ideas and information, like material objects, took on new meanings when they entered new environments, how these environments transformed ideas and information, and how individuals and

communities understood such change. We are also interested in the infrastructure that enabled ideas and information to go mobile, in terms of both media and networks. Networks will be examined at multiple scales, from the large and schematic (such as monastic administrative networks) to the specific and the specialised (such as urban confraternities or secret societies). We are also interested in the incentives that encouraged historical actors to authorise, control, or promote the circulation of existing ideas and information, for example through religious orders, epistolary networks, the book trade, and censorship, and how such incentives often

represented potent admixtures of motives – theological and mercenary, literary and political, or otherwise utopian and expedient. We are interested in how literary genres and canons and special traits and purposes, such as the mediation of transcendence, encouraged or constrained communication as normative or aberrant. Finally, the strand addresses the crucial question of the relationships of sensory and affective styles of communication to the circulation of ideas and information. How, for example, was the transfer of news altered by



Historia de la nación mexicana. Codex Aubin, f. 59v. British Museum, Am2006, Drg.31219. Image: Creative Commons.

its communication through sonnet exchange, sung liturgy, preaching, broadside ballad, or relic procession across this period of radical religious change?

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Scenes from the life of Christ. Carved Ivory, c. 850. Victoria and Albert Museum, London. Used with permission