

18.00–19.30 UHR
SEMINARRAUM ERDGESCHOSS
APOSTELGASSE 23, 1030 WIEN

MITTWOCH, 2. OKTOBER 2019

Marinos Sariyannis | Rethymno

Studying Ottoman views of the supernatural: the state-of-the-art and a research agenda

DIENSTAG, 15. OKTOBER 2019

ORT: POSTGASSE 7

Anna Karakatsouli | Athen

The Liberal International in the Greek War of Independence

MITTWOCH, 23. OKTOBER 2019

Emir O. Filipović | Sarajevo

Who invited the Turks? Shifting patterns of alliances during the Ottoman conquest of Bosnia (1386–1463)

MITTWOCH, 13. NOVEMBER 2019

Andra Cioltan-Drăghiciu | Graz

Rocker im spätsozialistischen Rumänien: Die Analyse einer hybriden Subkultur

DIENSTAG, 19. NOVEMBER 2019

ORT: POSTGASSE 7

Ioannis Zelepos | München

Der griechische Aufstand von 1821 zwischen Verfassungsrevolte und Religionskrieg

MITTWOCH, 27. NOVEMBER 2019

Nebi Bardhoshi – Olsi Lelaj | Tirana

The state and/of ethnological knowledge in Albania

DONNERSTAG, 5. DEZEMBER 2019

Peter Vermeersch | Leuven

Out of the margins? Exploring the potential and limitations of Roma youth initiatives

DIENSTAG, 10. DEZEMBER 2019

ORT: POSTGASSE 7

Stefanos Katsikas | Chicago

Renouncing Islam to join Greek Orthodoxy and the nation: Muslim converts to Greek Orthodoxy during the Greek War of Independence, 1821–1832

DIENSTAG, 21. JÄNNER 2020

ORT: POSTGASSE 7

Anna Vlachopoulou | München

Wer zog in den griechischen Unabhängigkeitskrieg und warum? Ein Blick auf die Sozialgeschichte der Peloponnes am Vorabend des Aufstandes von 1821

DONNERSTAG, 30. JÄNNER 2020

Olimpia Gargano | Nice

On women, knights, weapons, love, and much more: Albanian narrative and figurative topics in the European culture of the 16th–19th centuries

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OKTOBER 2019 – JÄNNER 2020



BALKANFORSCHUNG AN DER ÖAW VORTRÄGE

INZ

BALKANFORSCHUNG AN DER ÖAW

VORTRAGSPROGRAMM

OKTOBER 2019 – JÄNNER 2020

Österreich und der Balkanraum sind seit Jahrhunderten eng miteinander verflochten. Als wichtiger kultureller, gesellschaftlicher und politischer Bezugsort für die Gesellschaften des Balkans war und ist Wien auch ein Zentrum der wissenschaftlichen Beschäftigung mit dieser Region. Der 2017 eingerichtete Forschungsbereich Balkanforschung am Institut für Neuzeit- und Zeitgeschichtsforschung (INZ) greift diese Forschungstradition auf und versucht in seiner multidisziplinären Ausrichtung neue Akzente zu setzen. Die Vortragsreihe „Balkanforschung an der ÖAW“ versteht sich dabei als Forum, auf dem Wissenschaftler/innen ihre Ergebnisse einer breiteren Öffentlichkeit zugänglich machen und zur Diskussion stellen können.

Anlässlich des sich nähernden 200-jährigen Jubiläums der Griechischen Revolution 1821 widmet sich ab diesem Herbst eine Vortragsreihe verschiedenen Aspekten dieses Ereignisses. Die Vorträge werden in Kooperation mit dem Institut für Byzantinistik und Neogräzistik der Universität Wien sowie der Österreichischen Gesellschaft für Neugriechische Studien durchgeführt und finden in der Postgasse 7, Stiege 1, 3. Stock (Lift), statt.

Austria and the Balkans have been intertwined for centuries. As an important cultural, social and political hub for the Balkan societies, Vienna remains a center of scientific engagement with this region. The Research Unit "Balkanforschung" established in 2017 at the Institute for Modern and Contemporary History Research (INZ) continues this research tradition and aims to set innovative trends through its multidisciplinary orientation. The lecture series "Balkan Research at the ÖAW" is conceptualized as a forum for researchers to make their results accessible to a broader public and to open them up for discussion.

With the 200th anniversary of the Greek Revolution of 1821 approaching, a lecture series starting this autumn will be devoted to the various aspects of this event. The lectures will be held in cooperation with the Institute of Byzantine and Modern Greek Studies and the Austrian Society for Modern Greek Studies, in Postgasse 7, 3rd floor.

Für weitere Informationen zu Schwerpunkten und laufenden Vorhaben an der Balkanforschung, siehe: / For further information on main research fields and ongoing research projects at the research unit, see:

<https://www.oeaw.ac.at/inz/forschungsbereiche/balkanforschung/>

Siehe auch / See also:

<https://derstandard.at/r2000075356578/Balkan-Blog>

MITTWOCH, 2. OKTOBER 2019
BEGINN: 18 UHR

MARINOS SARIYANNIS
Rethymno

Studying Ottoman views of the supernatural: the state-of-the-art and a research agenda

Notions and belief systems concerning nature and the supernatural constitute a little-explored aspect of Ottoman culture. As far as it concerns other Islamicate cultures and especially in medieval times, the last decades have witnessed several scholarly studies on issues such as magic, occult sciences or marvelous geography. Apart from a few pioneering studies, we still know very little on the concepts and practices connected with magic or the supernatural in an Ottoman context. In this talk, Marinos Sariyannis will seek to set out an agenda for the study of this field, focusing on the possible categorizations of the “supernatural” by different social and intellectual groups. He will propose to see the field described as “supernatural” as an especially constructive vantage point to watch the interplay of different layers of culture representing varying social groups: as a working hypothesis, one may take the existence of a “popular” or folk culture, as well as a Sufi culture, both slanting more towards a “magical” worldview, while ulema circles would seek to interpret (or, alternatively, reject) such traditions within a very rational and strict framework of ontological hierarchy.

Marinos Sariyannis is research director at the Institute for Mediterranean Studies/FORTH (Rethymno, Greece) and primary investigator in the ERC CoGr project “GHOST – Geographies and Histories of the Ottoman Supernatural Tradition: Exploring Magic, the Marvelous, and the Strange in Ottoman Mentalities”. He has published several books and articles on Ottoman social, cultural and intellectual history.

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European Research Council
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DIENSTAG, 15. OKTOBER 2019
BEGINN: 18 UHR
ORT: POSTGASSE 7

ANNA KARAKATSOULI
Athen

The Liberal International in the Greek War of Independence

In the aftermath of the Napoleonic wars a liberal-nationalist revolutionary wave spread out from Spain (1820) to Naples and Sicily (1820), Piedmont and Greece (1821), Brazil (1822) and finally France and Belgium (1830). In a context of world crisis men and ideas passed backward and forward between the Old and the New World pushing into modernity peripheral societies such as the Latin American or the Greek one. In these conflicts we often come across the same ‘freedom fighters’ who follow the circuit of revolutions and move from one trouble spot to another. Most often these men are young ex-army officers of the Napoleonic Wars, on half-pay in time of peace, who seek a glorious military career as well as a living wage. Our analysis focuses on the role of this informal “liberal International” that is generally hinted at in the bibliography but has not yet been studied in its own value as a vehicle for modernity and cultural exchange in an early globalization process. We shall therefore recount the story of military Philhellenism from a transnational point of view and examine British, French, German or American volunteers to the Greek cause regardless of their national origin. Considering them as agents of the “converging revolutions” of the early 1820s we shall argue that these professional revolutionaries helped to create rapidly developing connections between human societies, hybrid politics and mixed ideologies but also heightened the sense of difference and antagonism between societal paradigms.

Anne Karakatsouli is Associate Professor at the Theatre Studies Department of the University of Athens. She studied European History and Culture in Athens, Strasbourg and Paris. Her research interests focus on intellectual history in modern and contemporary Europe, history of colonialism and the study of networks, contacts and transfer of ideas.

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MITTWOCH, 23. OKTOBER 2019
BEGINN: 18 UHR

EMIR O. FILIPOVIĆ
Sarajevo

Who invited the Turks? Shifting patterns of alliances during the Ottoman conquest of Bosnia (1386–1463)

Historians of the nineteenth and early twentieth century were fixated with the idea that the Turks were somehow “invited” to Bosnia, usually pointing the finger of blame at the conflicted Bosnian nobility who stood to profit from Ottoman involvement in their internecine struggles. Despite of this, the Ottoman conquest of Bosnia has often been treated in historiography as a straightforward process with clearly defined opposing sides who fought each other for domination over space and resources. In my presentation I propose to question the very notion that the Turks had to be invited at all, and on the basis of several concrete examples I intend to demonstrate that the patterns of alliances in and around Bosnia during the late fourteenth and first half of the fifteenth century were much more complex than has previously been thought. In fact, the available sources testify that the Ottoman Turks dictated the terms of all political partnerships they made with the local Slavic lords in Bosnia, and that they consciously engaged in the policy of “divide and rule” in order to destabilize the Bosnian Kingdom, establishing effective control over it. Contemporaries were well aware of this imperialistic approach, but at the same time they were also powerless to prevent it.

Emir O. Filipović received his PhD in 2014 and is currently professor of medieval history at the University of Sarajevo. His research focuses on the early relations between the Bosnian Kingdom and the Ottoman Empire, as well as on chivalry, heraldry and political elites in medieval Bosnia.

MITTWOCH, 13. NOVEMBER 2019
BEGINN: 18 UHR

ANDRA CIOLTAN-DRĂGHICIU
Graz

Rocker im spätsozialistischen Rumänien: Die Analyse einer hybriden Subkultur

Der Spätsozialismus in Rumänien war durch das „Goldene Zeitalter“ der Regierung Nicolae Ceaușescu gekennzeichnet. Sein Personenkult war allgegenwärtig, die Ideologie des „sozialistischen Patriotismus“ lehnte Einflüsse aus dem Westen und sogar aus anderen europäischen Volksdemokratien ab, es herrschte Mangel an Konsumgütern, an Energie und physischer bzw. geistiger Freiheit. In diesem düsteren Kontext konnte sich jedoch durch eine Reihe von Faktoren wie Zugang zu den Programmen des amerikanischen Radio Senders Radio Free Europe (RFE), durch ausländische Studierende und Professor/inn/en, aber auch dank Beziehungen mit Verwandten und Bekannten im „Westen“ in Bezug auf Rockmusik eine jugendliche Subkultur bilden. Diese Mädchen und Jungen hörten Hard Rock, Heavy Metal und Punk, lehnten Mainstreammusik ab, versuchten sich wie ausländische Stars zu stilisieren, hörten die Musiksendung Metronom im RFE und schrieben Briefe mit Musikwidmungen an die Produzenten der Sendung. Durch diese Faktoren entstand eine imaginierte Gemeinschaft gleichgesinnter Jugendlicher, die auf die Vorliebe für „harte“ Musik und auf die Ablehnung des gesellschaftlichen Status quo basierte.

Wie es zu der Entstehung dieser imagined community kam und wie die rumänische Gesellschaft bzw. der Staat damit umgingen, sind die Leitfragen dieses Vortrags, der sich als Ziel setzt, die Besonderheiten der rumänischen Jugend(sub)kultur im osteuropäischen Kontext zu diskutieren.

Andra Cioltan-Drăghiciu ist Universitätsassistentin am Institut für Geschichte der Karl-Franzens-Universität Graz. Ihre Forschungsinteressen liegen in der Zeitgeschichte Osteuropas, v.a. auf Jugendsubkulturen hinter dem Eisernen Vorhang sowie Oral History und cultural studies. Ihre Monographie „Gut gekämmt ist halb gestutzt.“ Jugendliche im sozialistischen Rumänien ist 2019 in der Reihe Studies on South East Europe (Hg. Prof. Karl Kaser, Univ. Graz) im LIT Verlag erschienen.

DIENSTAG, 19. NOVEMBER 2019
BEGINN: 18 UHR
ORT: POSTGASSE 7

IOANNIS ZELEPOS
München

Der griechische Aufstand von 1821 zwischen Verfassungsrevolte und Religionskrieg

Als politischer Emanzipationskampf ging der griechische Aufstand von 1821 mit einem intensiven Konstitutionalisierungsprozess einher, der bereits im ersten Kriegsjahr einsetzte und enge Bezüge zu den demokratischen Verfassungsbewegungen aufwies, welche sich damals im westlichen Mittelmeerraum formierten. Gleichzeitig war er in der Wahrnehmung der beteiligten Akteure aber auch ein Religionskrieg der orthodoxen Christen des Osmanischen Reiches gegen ihre muslimischen Herrscher. Die politische Selbstlegitimierung des Aufstands erfolgte sowohl unter Hinweis auf seinen säkular-konstitutionellen, wie auf seinen religiösen Charakter, so dass beide Aspekte ein Spannungsfeld bildeten, innerhalb dessen im weiteren Verlauf des Krieges Staatsbürgerschafts- und nationale Identitätskonzepte artikuliert wurden. Der Vortrag betrachtet diesen, von zahlreichen Widersprüchen begleiteten, Prozess anhand ausgewählter Quellenbeispiele und gibt einen Ausblick auf seine weiteren Auswirkungen nach der griechischen Staatsgründung.

Ioannis Zelepos ist Historiker und Neogräzist in München. Seine Forschungen beschäftigen sich mit Geschichte und Kultur des modernen Griechenlands sowie mit religiösen Kulturen, Ideengeschichte und Identitätsdiskursen in Südosteuropa. Seine „Kleine Geschichte Griechenlands: Von der Staatsgründung bis heute“ erschien 2014 im C.H.Beck Verlag.

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MITTWOCH, 27. NOVEMBER 2019
BEGINN: 18 UHR

NEBI BARDHOSHI – OLSI LELAJ
Tirana

The state and/of ethnological knowledge in Albania

In 1947, a small unit for ethnographic research (sektori i etnografisë) was established within the newly founded Institute of Science in post-WWII Albania. Over time, ethnography was established as a scientific discipline producing its own discourses on the material and non-material culture of the Albanians. Within the historical context defined by one of the harshest dictatorships installed under the banner of communist ideology of Eastern Europe, Albanian ethnographers continuously created and shaped their own research topics to respond accordingly to the totalitarian understanding of culture, society and history. After the fall of communism, Albanian ethnology articulated “itself” through freedoms and uncertainties. The latter context produces a dual nature. Uncertainty, on one hand, seems to reflected on a “paradigmatic” level as a result of (a) the critical re-evaluations of the ethnological knowledge produced during communism; (b) the widening of both theoretical questions and research issues; (c) the opening of ethnological knowledge to national and international audiences. While this “paradigmatic uncertainty” needs to be considered as a “normal” condition for any form of scientific thought born under freedoms, the second type of uncertainty, on the other hand, emerges from the ideology of reforms flagged by a neo-liberal post-socialist Albanian state. Aiming to reduce knowledge to a functional instrument for the market, the reforms on science have been materialized into strong budget cuts for research. They were accompanied by reduction of both academic and administrative personell. It is in this “liminal situation”, a condition produced from the collision between the ideal of academic freedoms and the disciplinary discourse of a neoliberal state, that ethnology articulates itself as research discipline.

Nebi Bardhoshi (Associated Professor) is Director of the Institute of Cultural Anthropology and Art Studies in Tirana and Honorary Research Associate at the Graduate School in Regensburg. His research interest is in the anthropology of law as well as the statehood and the theory of social anthropology. He is the author of “Gurtë e Kufinit: kanuni, pronësia, strukturimi social” [= Border Stones: Customary Law, Ownership, Social Structuration] (2011), and “Etnografi në Diktaturë: Dija, Shteti dhe ‘Holokausti Ynë’” [=Ethnography under dictatorship: Knowledge, the state and “Our Holocaust”] (co-authored with Olsi Lelaj, 2018). **Olsi Lelaj** is the Head of the Department of Ethnology, Institute of Cultural Anthropology and Art Studies in Tirana. His research interests include anthropology of modernity, anthropology of class formation and visual anthropology. He is the author of “Nën shenjën e modernitetit: antropologji e proceseve proletarizuese gjatë socializmit shtetëror [=Under the sign of modernity: anthropology of proletarianisation processes under state socialism] (2015) and “Etnografi në Diktaturë: Dija, Shteti dhe ‘Holokausti Ynë’” [=Ethnography under dictatorship: Knowledge, the state and “Our Holocaust”] (co-authored with Nebi Bardhoshi, 2018).

DONNERSTAG, 5. DEZEMBER 2019
BEGINN: 18 UHR

PETER VERMEERSCH
Leuven

Out of the margins? Exploring the potential and limitations of Roma youth initiatives

This lecture explores a number of civil society youth initiatives in and around Romani communities in the Balkans, some of them supported by international governmental and non-governmental support schemes. The lecture starts from the theoretical observation that to address the economic destitution of any community successfully, both the economic and the socio-political interactions that exist around that community need to be addressed. I offer three reasons why youth development initiatives involving young Roma who live in poverty might help to have an impact on these interactions. They may change patterns of social mobility among children and adolescents to facilitate more large-scale change. They may be pivotal in bringing about new experiences and perceptions of Romani identity. And finally, they may inform and help expand international actions on Roma. However, not all of these goals can be reached through the current financial and practical support structures. By studying the opportunities and limitations inherent in current youth development initiatives, we may gain a deeper understanding not only of the potential positive change within and around their communities but also of the dynamics of exclusion and marginalization facing many Roma.

Peter Vermeersch is a professor of politics at the University of Leuven (KU Leuven) in Belgium, where he is research coordinator of the LINES Institute (Leuven International and European Studies). His research covers topics such as minority politics, nationalism, everyday citizenship, and democratization. He is the author of a broad range of articles and a widely cited book on Roma and activism, *The Romani Movement* (Berghahn Books, 2007).

DIENSTAG, 10. DEZEMBER 2019
BEGINN: 18 UHR
ORT: POSTGASSE 7

STEFANOS KATSIKAS
Chicago

Renouncing Islam to join Greek Orthodoxy and the nation: Muslim converts to Greek orthodoxy during the Greek War of Independence, 1821–1832

This lecture will explore the conversion of Muslims to Greek Orthodoxy during the time of the Greek War of Independence (1821–1832) and the first post-independence years as a case study that shows that religious boundaries in the Balkans do not seem to be as insurmountable as one might have thought and the bonds between people of different religious affiliations, including Christians and Muslims, were not too loose in the tumultuous and chaotic period of the nineteenth century. Despite the fact that religious differences have always existed in Southeastern Europe, the inhabitants of that region have not always seen fellow humans with different religious affiliations as estranged others. The Muslim converts were ready to compromise their Islamic faith due to the changed political and social environment that Greek nationalism created in exchange for security and advancing their material interests, social status, and well-being. The Greek case is not unique, and similar phenomena of religious conversions from Islam to Christianity can be observed elsewhere in the region during the nineteenth and early twentieth centuries. Yet, while Balkan historiography has focused on the phenomenon of Islamization of Christian populations in the region during the Ottoman period, it has paid little attention to the inverse process of Christianization of Muslims in the age of nationalism.

Stefanos Katsikas is Instructional Assistant Professor in Modern Greek and Associate Director of the Center for Hellenic Studies at the University of Chicago. His research interests lie in the field of Modern and Contemporary History of Southeastern Europe.

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DIENSTAG, 21. JÄNNER 2020
BEGINN: 18 UHR
ORT: POSTGASSE 7

ANNA VLACHOPOULOU
München

Wer zog in den griechischen Unabhängigkeitskrieg und warum? Ein Blick auf die Sozialgeschichte der Peloponnes am Vorabend des Aufstandes von 1821

Kein Unabhängigkeitskrieg ohne Menschen, die ihn führen. Kein Wunsch nach tiefgreifender Veränderung – wie Unabhängigkeit – ohne Klagen, Unzufriedenheit und Beschwerden über den bisherigen Zustand. Der Vortrag wirft einen Blick auf die Sozialgeschichte der Peloponnes am Vorabend des Aufstandes, der den Unabhängigkeitskrieg einläutete. Er versucht, die verschiedenen Gruppen zu identifizieren, welche die Gesellschaft der vorrevolutionären Peloponnes bildeten und deren Rolle und Motivation im Aufstand und im folgenden Krieg herauszuarbeiten. Dabei sollen Fragen beantwortet werden, wie: Welche Rolle spielten die christlichen (griechischen) Eliten in Aufstand und Krieg und was war ihre Intention? Was bewog die „einfache“ Bevölkerung dazu, Besitz, Leib und Leben in Aufstand und Krieg aufs Spiel zu setzen und was waren ihre Hoffnungen? Wie verhandelten und nutzten diese unterschiedlichen Gruppen ihre Handlungsspielräume und inwieweit korrelierten ihre jeweiligen Ziele überhaupt miteinander?

Anna Vlachopoulou ist Historikerin an der LMU München. Sie hat ihre Dissertation zum Thema „Revolution auf der Morea. Die Peloponnes während der 2. Turkokratie, 1715–1821“ verfasst. Zu ihren Forschungsinteressen gehören revolutionäre Bewegungen im osmanischen Südosteuropa, Transformationsprozesse im Osmanischen Reich und Globalgeschichte transimperialer Netzwerke.

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DONNERSTAG, 30. JÄNNER 2020
BEGINN: 18 UHR

OLIMPIA GARGANO
Nice

On women, knights, weapons, love, and much more: Albanian narrative and figurative topics in the European culture of the 16th–19th centuries

Despite being situated on the Adriatic coast, only a few hours away from Venice, Albania remained for a long time one of the least known European countries. In Childe Harold's Pilgrimage, Lord Byron described it as "a fierce nurse of wild men". In the collective imaginary, this tiny Balkan area which had been under Ottoman rule for almost five hundred years was a mysterious outpost of Islam in the heart of Europe. Yet, before having virtually disappeared from the rest of the world as a result of Enver Hoxha's isolationist policy, it had been travelled in all directions by a number of writers, painters, researchers, and described in hundreds of articles, travel journals and fictional stories. Nevertheless, the level of common knowledge about Albania has long remained about the same as it was a century ago, when the Londoner Mary Edith Durham called it "the Land of the Living Past". This lecture focuses on the analysis of typologies of representation by which European travelers, writers and artists "saw" Albania, its customs and people, creating what would become the most prevalent ideological clichés. Particular attention will be paid to the rich iconography, which, together with peculiar literary topics, entered the European cultural heritage. In this regard, it is worth remembering that the first epic poem written by a woman in European literature is due to an Italian female writer of the 16th century, and has as its protagonist the Albanian national hero Gjergj Kastrioti Scanderbeg.

Olimpia Gargano is Associated Researcher in Comparative Literature at the University of Nice Sophia Antipolis (France). She teaches Italian and Ancient Latin Literature at the Classical Scientific Lyceum Angelico Aprosio of Ventimiglia (Italy), and literary translator from English, French, German. Her academic research concerns Albania in the European imaginary, with a specific focus on French, English, German, Italian literature and art from the 16th to the 19th century. She is the author of the forthcoming book *Au Pays des Skipetares. L'Albanie dans l'imaginaire européen des XVIIe-XIXe siècles* (Paris, November 2019).

VERANSTALTER:

Institut für Neuzeit und Zeitgeschichtsforschung

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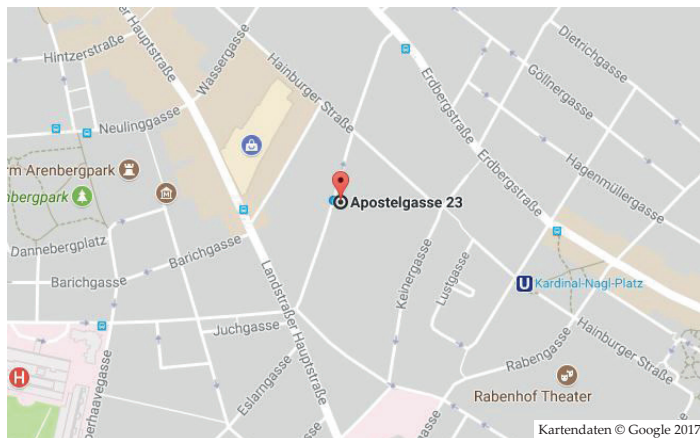
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Seminarraum, Erdgeschoß

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Titelfoto: Werkstatt des Jean Baptiste Vanmour (Werksatt 1700–1737), Een Arbanees Soldaat,
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