

COST Action (CA18140)

People in Motion: Entangled Histories of Displacement across the Mediterranean (PIMo)

2nd TRAINING SCHOOL



EMPIRES AND EMOTIONS

RETHINKING INTELLECTUAL AND CULTURAL TRANSFERS/TRANSLATIONS
IN SOUTHEASTERN EUROPE AND THE MEDITERRANEAN (15th–19th C.)

Belgrade, 25th May – 28th May 2022



The Proclamation of Dušan's Law Codex, Paja Jovanovic, oil on canvas, 1900, National Museum of Serbia

THE CONVENERS

GIOVANNI TARANTINO (PIMo Action Chair)

International research funding (PIMo: A Success History)

Giovanni Tarantino (Ph.D. 2004, F.R.Hist.S.) is a Senior Research Lecturer in Early Modern History at the University of Florence, Chair of the COST Action People in Motion: Entangled Histories of Displacement across the Mediterranean (1492–1923), Co-Editor of the journals *Cromohs: Cyber Review of Modern Historiography* and *Emotions: History, Culture, Society* and Co-Editor of the series ‘Histories in Motions’ (Brepols) and ‘Translating Cultures in the Early Modern World’ (Brill). He was selected as Hans Kohn Member in the School of Historical Studies at the Princeton Institute for Advanced Study, a Resident Fellow of the Käte Hamburger Kolleg ‘Dynamics in the History of Religions’ at Ruhr University Bochum (twice), a Research Fellow of Australian Research Council Centre of Excellence for the History of Emotions, for which he also served as National Research Development Manager.

MARTA BUCHOLC (Train. Sch. Leader)

Marta Bucholc studied Sociology, Philosophy and Law in Warsaw and also received a D.E.S.S. au Droit de Sociétés from the Université de Poitiers. In 2006, she obtained her doctorate degree from the University of Warsaw, where she has since been an Assistant Professor for Sociology and completed her habilitation in 2014. Marta Bucholc has received numerous awards and stipends for her research, including the Florian Znaniecki Awards of the Polish Sociological Association, the START Fellowship at the Foundation for Polish Science as well as the Bronisław Geremek Fellowship from the Institute for Human Sciences in Vienna, where she was Junior Visiting Fellow from 2010 to 2011. Since 2014, she has been a Law and Society Review editorial advisory board member. Martha Bucholc was a Research Professor at the Käte Hamburger Kollerg “Recht als Kultur” from September 2015 to August 2020.

LUISA SIMONUTTI (PIMo WG2 Leader)

Luisa Simonutti is a Research Director in the history of philosophy at the Italian National Council for Scientific Research (CNR) in Milan. Her interests cover numerous aspects of seventeenth- and eighteenth-century philosophy and religion. Her focus lies on thinkers such as Spinoza and Locke, and figures still primarily consigned to the fringe of scholarship despite their importance in the field of the history of emotions in the late

seventeenth and early eighteenth centuries. She focuses on the political-theological debate, translation, philosophy, and the cultural transfer between Europe and the Mediterranean Basin in modern times. She is the editor of numerous books, including *Barbarie in età moderna e contemporanea* (Milan, 2018), *John Locke: les idées et les choses. Avec le manuscrit inédit "Notes upon Mr. John Lock's Essay"*, (Milan, 2019), *Locke and Biblical Hermeneutics. Conscience and Scripture*, (Springer 2019) and *Spinoza en Angleterre. Sciences et réflexions sur les sciences*, (Brepols 2022).

NADEZHDA ALEXANDROVA (WG2 Vice-Leader)

Dr. Nadezhda Alexandrova is an associate professor at the Faculty of Slavic Studies at Sofia University "St. Kliment Ohridski," Bulgaria. Her interests are focused on Ottoman and Balkan literature and culture from the 18th and the 19th c., on the history of emotions, and on women and gender history. She is the head of The Bulgarian Society for Eighteen-Century Studies, a member of the international one (ISECS), and a board member of The Bulgarian Association of University Women. She is also on the editorial board of the BRILL publishing series "Women Writers in History" and an MC member of the PIMo COST project "People in Motion: Entangled Histories of Displacement in Southeastern Europe and the Mediterranean." Besides the significant number of articles, she has published two monographs – on the "woman question" in Bulgarian fiction and periodicals and on transmission and accommodation of Orientalized notions, such as that of the janissaries, in the literature of the communities under the Ottoman rule in the 19th c.

VLADIMIR SIMIĆ (WG2 Vice-Leader)

Vladimir Simić is an associated professor at the Faculty of Philosophy – University of Belgrade (Ph.D. 2013, Art History). His field of research is the 18th Century art and culture of Southeastern Europe, about which he published three books and dozens of articles. He participated in several international projects: *Tempus – Understanding the Visual Culture of the Balkans* (2004/2005); *From Riverbed to Seashore. Art on the Move in Eastern Europe and the Mediterranean in the Early Modern Period* (Harvard University, Cambridge, MA.) (2014–2016); *Cost Action 18140: People in Motion: Entangled Histories of Displacement across the Mediterranean* (2019–). He was the author of several exhibitions in the leading museum institutions in Serbia. Since 2006 he has been a member of the German Society for 18th-Century Studies (DGEJ). He is also a member of ICOM Serbia, the Secretary of the Department of Fine Arts of Matica Srpska in Novi Sad, and Editor-in-Chief of the Matica Srpska Journal for Fine Arts.

ABSTRACTS

DRAGANA GRBIĆ

NATURE OF CULTURAL TRANSFER AND TRANSLATION IN SOUTH-EASTERN EUROPE DURING THE 18TH CENTURY AND ITS MEDIATORS

Dragana Grbić is a lecturer at the Slavic Department of the Faculty of Arts and Humanities of the University of Cologne. She worked as a deputy professor at the Slavic Department of the Martin Luther University Halle-Wittenberg (2018/19) and as a scientific researcher at the Institute for Literature and Arts in Belgrade (2006–2017). She graduated from the University of Belgrade Faculty of Philology, obtaining her Master's degree in Literature Science with a thesis concerning the study of stylistic figures in diachronic development, with a particular emphasis on allegory and Baroque literature. Her research area goes from the theoretical to the historical in literature, as well as to cultural history and cultural transfer, regarding the study of the critical ideas of the Enlightenment. Since 2008, she has been a member of the editorial board of *The World of Words*, the journal for literature and language published by the Society for Serbian Language and Literature of the Faculty of Philology in Belgrade, and since 2016, one of the editors-in-chief of *Dositej's Garden*, the specialized journal for the 18th-century literature and culture, published by the Dositej Obradović Endowment.

Abstract

The nature of translation processes throughout the Age of Reason allows the cultural transfer. Analysis of bibliographies of the 18th century south Slavic literature shows that more than half of literary production and publications consisted of translations. Due to this fact, in the first part of this lecture, the theoretical framework of intellectual and cultural transfer and methodological approach adequate to this corpus will be briefly sketched. Further would be discussed the historical and religious context that caused an academic and cultural transfer in Southeastern Europe during the 18th century, i.e., the Great Migration of Serbs (1690), the arrival of Russian teachers to the Metropolitanate of Karlovci (1726, 1733), Schwabenzüge

throughout the 18th century to the Habsburg monarchy and Migrations of Serbs to the Russian Empire (1751–54).

The focus of this lecture is the migrations of people and ideas, transferring and translating the knowledge and objects from one culture to the other, and accepting and adopting foreign influences. The corpus encompasses works of great travelers and migrants from south-eastern Europe who traveled across Europe, Asia Minor, and the Mediterranean during the 18th century. Several case studies will illustrate mechanisms of cultural transfer and cultural translations that occurred in 1) literature, 2) religion, 3) popular science, and 4) science.

Suggested Readings

1. Burke, Peter and Hsia, R. Po-chia (Eds.): *Cultural Translation in Early Modern Europe*, European Scientific Foundation, Cambridge University Press, Cambridge, New York, 2007.
2. Stockhorst, Stefanie (Ed.), *Cultural Transfer through Translation*, Rodopi, Amsterdam – New York, 2010.
3. Schmale, Wolfgang: „Theory and Practices of Cultural Exchange within Europe“, y: Veronika Hyden-Hanscho, Renate Pieper, Werner Stangl (Eds.), *Cultural Exchange and Consumption Patterns in the Age of Enlightenment. Europe and the Atlantic World*, The Eighteenth Century and the Habsburg Monarchy International Series Vol.6, Dr. Dieter Winkler Verlag, Bochum, 2013, 19–24.
4. Dragana Grbić, „The channels of transmissions of Pietistic ideas among Christian Orthodox Serbs in the Balkans in the 18th century“, y: *„Schrift soll leserlich seyn“*. *Der Pietismus und die Medien, Beiträge zum IV. Internationalen Kongress für Pietismusforschung 2013*, Vol. 1–2; Hrsg. Christian Soboth, Pia Schmid, Verlag der Franckeschen Stiftungen, Harrassowitz Verlag in Kommission, Halle, 2016, P. 753–766.
5. Dragana Grbić, “The Great Migration and Individual Travels – Precursors of Serbian Modernity?” in: J. DeLucia, J. Shields (Eds.), *Migrations and Modernities: the state of being stateless, 1700–1850*, Edinburgh University Press, Edinburgh, 2018. P.150–169.

MARKO VEKOVIĆ

RELIGION & POLITICS

Marko Veković is an Assistant Professor of Religion and Politics at the University of Belgrade, Serbia. He has been appointed as a Visiting Scholar at Temple University (2014), Columbia University (2016), and a post-doc scholar at the University of Erfurt (2019). His work has been published in the journal for the Scientific Study of Religion, Journal of Church and State, and Democratization. In 2021 his book was published by Routledge, Democratization in Christian Orthodox Europe: Comparing Greece, Serbia, and Russia.

Abstract

Marcus Terentius Varro, one of the great Roman scholars, once famously said that “the major function of religion is a political function.” And this seems to be quite logical, as religion & politics were deeply interwoven in the world’s great empires. This is of particular interest to the Balkans. Throughout its history, the Balkans has been a playground for (at least) four great Empires: the Roman Empire, Byzantine and later Russian Empire, and finally – the Ottoman Empire. Their massive influence in this part of the world can be found in culture, literature, tradition, language, and religion. This session will tackle two comprehensive issues: 1) the general relationship between religion & politics, and 2) how empires used religion for their political tenets. We will also use examples of religion & politics from Asian empires, namely India, China, and Japan. The main goal of the session is to explain how, why, and to what extent empires politicized religion and what the primary institutional arrangements of this relationship were. In the final part of the session, we shall discuss how these ideas are reflected in contemporary Serbian society.

Suggested Readings

1. Richard A. Horsley, Religion and Other Products of Empire, *Journal of the American Academy of Religion*, Vol. 71, No. 1, 2003, pp. 13–44.
2. Hakan Köni, Politics of Religion and Secularism in the Ottoman Empire: 14th to 20th Century, *International Journal of Research In Social Sciences*, Vol. 2, No. 1, 2013, pp. 11–20.

3. Bryan S. Turner, Religion and Politics: Nationalism, Globalisation and Empire, *Asian Journal of Social Science*, Vol. 34, No. 2, 2006, pp. 209–224.
4. Marko Vekovic, *Democratization in Christian Orthodox Europe: Comparing Greece, Serbia, and Russia* (Routledge Studies in Religion and Politics, London & New York, 2020)

MEHMET YASHIN

WRITING AND TRANSLATING IN THE CONTEXT OF LITERARY DISCOURSES AND CREATIVE EXPERIENCES

Mehmet Yashin (Yaşın – Γιασίν) literature is considered a part of the literature of Cyprus, Turkey, and Greece with his poems, novels, essays, and literary studies. He was born as a member of a cosmopolitan Cypriot family and experienced inter-communal conflicts during his childhood, and left the island after the 1974 war. He studied at the Faculty of Political Sciences at Ankara University. He then completed a master's degree in political history at the Institute of Social Sciences of Istanbul University. He went to Britain in 1986, where he began postgraduate studies at the Centre for Byzantine-Ottoman and Modern Greek Studies at Birmingham University. He worked on Cypriot and Turkish literature and cultures, and he received a postgraduate degree from Middlesex University, London. He also studied Greek Language and Literature at the University of Athens. He has taught comparative literature, translation studies, creative writing, Cypriot studies, and contemporary Turkish literature at various universities in Britain, Turkey, and both parts of Cyprus. He settled between Cambridge, Nicosia, and Istanbul from 2002 to 2016. Since then, he has been living between Athens and Nicosia. See his website for his publications: www.mehmetyashin.com

Abstract

Writing and translating in the context of national literary discourses and spaces between Cyprus, Greece and Turkey offer a rich history of the formation of modern literary canons in nation-states and contact languages. The Foundation of national academic principles went parallel with the idea of mother tongue and motherlands. In reality, this vast Greek-Turkish geography was the “motherland” for both nations for many centuries, and the people living in it were polyglot in Greek and Turkish. Normalization of monolingualism and centralization of only one dialect from each national language needs to be questioned within the concepts of “Step-Mothertongue” and “Ideology of Language.” However, in the post-national globalization era, “Multiple Literary Belonging,” which is a combination of various belongings such as languages, cultures, citizenships, residencies,

and other elements, became more visible. Yet, there is still not enough recognition in the canonization process to such hybrid literary texts, particularly in Southeastern Europe. These polyglot, cosmopolitan, multiple, or in-between texts affect the Translation Studies too. “Domestication” and “Foreignization” translation strategies need to be revised accordingly. The translation is not only a linguistic matter but cultural. Therefore the new global era demands national literary canons to re-consider themselves within the line of multilingual and multicultural approaches.

Suggested Readings

1. Charriere, Etienne E., “Translation, Transcription, and the Making of World Literature: On Late Ottoman and Modern Turkish Script-worlds”, *Turkish Literature As World Literature*, ed. Alkan, Burcu and others, Bloomsbury Academic, New York-Sidney-New Delhi, 2021.
2. D’Amora, Rosita, “Writing Through Osmotic Borders: Boundaries, Liminality and Language in Mehmet Yashin’s Poetics”, *Thinking on Thresholds: The Poetics of Transitive Spaces*, ed. Mukherji, Subha, Anthem Press, London-New York, 2011
3. Deleuze, Gilles and Guattari, Felix, *Kafka: Toward a Minor Literature – The Component of Expression*, University of Minnesota Press, Minneapolis, 1986.
4. Jusdanis, Gregory, *Belated Modernity and Aesthetic Culture: Inventing National Literature*, University of Minnesota Press, Minneapolis, 1991.
5. Thompson, Spurgeon, “ Homelessness and the Poetic of Cypriot Postnationalism”, *Pretext Literary and Cultural Studies*, vol. 11, 2002 (Published online 2012)

VLADIMIR SIMIĆ

THE CULTURAL TRANSFER,
PRINTED BOOKS AND ART FORMS
IN SOUTHEASTERN EUROPE
(16th – 18th C.)

Vladimir Simić is an associated professor at the Faculty of Philosophy – University of Belgrade (Ph.D. 2013, Art History). His field of research is the 18th Century art and culture of Southeastern Europe, about which he published three books and dozens of articles. He participated in several international projects: *Tempus – Understanding the Visual Culture of the Balkans* (2004/2005); *From Riverbed to Seashore. Art on the Move in Eastern Europe and the Mediterranean in the Early Modern Period* (Harvard University, Cambridge, MA.) (2014–2016); *Cost Action 18140: People in Motion: Entangled Histories of Displacement across the Mediterranean* (2019–). He was the author of several exhibitions in the leading museum institutions in Serbia. Since 2006 he has been a member of the German Society for 18th-Century Studies (DGEJ). He is also a member of ICOM Serbia, the Secretary of the Department of Fine Arts of Matica Srpska in Novi Sad, and Editor-in-Chief of the Matica Srpska Journal for Fine Arts.

Abstract

The concept of cultural transfer in art history was used to interpret the changes that occurred in the process of communication and cultural exchange between two separate and different cultural systems (two or more states, nations, or entities) and within one. There were three interrelated components: a) a self-transferring culture, b) institutions that mediate the process, and c) a target cultural group. This meant the reception of the culture of the output system in the target group and the transformation and incorporation of these elements into it. The agents in this process were individuals who created networks in which ideas and objects circulated, transmitting different layers of influence and meaning. One type of cultural transfer between the Mediterranean and the Danube region in the early modern period developed through the migrations and printers and their books. Both moved across Southeastern Europe, disseminating ideas, art patterns, and decorative motifs. The focus of this lecture is the analysis

of one such process, that is, the migration of artistic ideas and technologies from Venice to the Danube area.

Suggested Readings

1. Stephan Sander-Faes, “Kultureller Austausch zwischen Italien und dem Donauraum: Perspektiven der Frühneuzeitforschung,” in *Barocke Kunst und Kultur im Donauraum*, eds. Karl Möseneder et al. (Petersberg: Imhof, 2014), 1:186–89.
2. Wolfgang Schmale, “Kulturtransfer im thesesianischen Zeitalter?” in *Strukturwandel kultureller Praxis. Beiträge zu einer kulturwissenschaftlichen Sicht des thesesianischen Zeitalters*, ed. Franz M. Eybl, 95–109 (Wien: WUV, 2002).
3. Vladimir Simić, “Early Cyrillic Printed Books and the Migration of Decorative Forms between the Adriatic and the Danube around 1500”, in *Zograf* 2020 (44):189–204.

LISA BEAVEN

**TRANSMITTING KNOWLEDGE
ACROSS CULTURES AND OCEANS:
THE COPYING OF VISUAL IMAGES
FROM MEXICO TO MADRID
IN THE SEVENTEENTH CENTURY**

Lisa Beaven joined the School of Visual Arts and Design in Bendigo in 2003 as a lecturer in Art and Visual Culture. In 2007 she transferred to the Bundoora campus of La Trobe University and joined the history program. From 2015– 2018, she was a Post-doctoral Research fellow in the ARC Centre of Excellence in the History of Emotions at the University of Melbourne, researching the visual cultures of Rome in the late sixteenth and seventeenth centuries. She is now Adjunct Senior Research Fellow at La Trobe University. Her research focuses on art patronage, collecting, and material culture in the seventeenth-century Rome, with a particular interest in landscape painting and the ecology of the Roman Campagna. She also researches aspects of antiquarianism and early modern travel. With Professor Angela Ndaliansis from the University of Swinburne, she held an ARC Discovery Grant 2014–2017 ‘Spatial Encounters: The Baroque, the Neo-Baroque and the Senses’, one outcome of which was the edited collection published in 2018 with Ndaliansis, ‘Baroque to Neo-baroque: Emotion and the seduction of the senses, with Medieval Institute Press.

Abstract

Recent studies in cultural diplomacy have positioned the ambassador at the heart of early modern cultural exchange. But while there has been recognition recently of the ways in which literary texts function as sites where intercultural contact is performed, there has been less recognition of the role images played in such transactions. This paper seeks to redress the balance by focusing on one case study of cultural brokerage and diplomacy, that of Camillo Massimo, a papal ambassador to Spain from 1654–1658. At the end of Massimo’s life, listed in his death inventory of 1677 was a remarkable manuscript, described in his inventory as ‘a book with various figures of Japan and Mexico and other countries, with illustrations’. In reality, this manuscript, now in the Angelica library in Rome, contains three sets of images. The first part consists of drawings of foreign

‘idols’, the second section includes drawings of different races and their burial practices worldwide, and the third is a series of watercolor drawings of Inca Kings. The illustrations of the Incas, and their inscriptions, which are in Spanish, are closely related to those found in Guaman Poma’s manuscript *El Primer Nueva Coronica y Buen Gobierno*. The inscriptions include information only found in Poma’s chronicle and suggest either that Massimo commissioned copies of the drawings directly from Poma’s chronicle or derive from a common source. Although some aspects of this particular cultural exchange are still unknown, it reveals that the compilation of the drawings was driven by the desire to see and read about different races and reveals how copying practices contributed to the dissemination of knowledge about the new world.

Suggested Readings

1. Daniel Bleichmar, ‘The Imperial Visual Archive: Images, Evidence and the Early Modern Hispanic World’, *Colonial Latin American Review*, 24:2, 2015, 236–266.
2. Matthijs Jonker, ‘Producing Knowledge in Early Modern Rome: Concepts and Practices of *Disegno* in the Accademia di San Luca and the Accademia dei Lincei’, *Journal for the History of Knowledge*, 2:1, 2021, 1–15.
3. Short English translation by David Frye, University of Michigan, of excerpt from *The First New Chronicle and Good Government (El primer nueva coronica y buen gobierno)*, by Felipe Guaman Poma de Ayala.
4. Sonia Maffei, ‘Cartari e gli dèi del Nuovo Mondo: il trattatello sulle “immagini de gli dei Indiani” di Lorenzo Pignoria, in *Vincenzo Cartari e le direzioni del mito nel Cinquecento*, (ed.) Sonia Maffei, 2013, 61–119.

MICHAŁ WASIUCIONEK

LOST IN SPACE? THEORY, PRACTICE AND GOOD PRACTICES IN PROJECT PLANNING

Michał Wasiucionek is a Research Assistant at the Nicolae Iorga Institute of History of the Romanian Academy in Bucharest. He holds an MA in History from the University of Warsaw (2011) and received his Ph.D. in History and Civilization from European University Institute, Florence (2016). From 2016 until 2020, he was Researcher with the ERC grant “Luxury, Fashion and Social Status in Early Modern South-Eastern Europe (*LuxFaSS*),” at New Europe College, Bucharest, interrogating the role of luxury consumption on the Ottomanization of early modern Moldavian and Wallachian elites. In his research, he focuses on the regional and imperial entanglements of early modern Southeastern Europe, with particular attention to the position of the Danubian principalities within the Ottoman Empire and Eastern Europe. His publications include a monograph study, *Ottomans and Eastern Europe: Borders and Political Patronage in the Early Modern World* (I.B. Tauris, 2019), as well as several contributions and articles focusing on early modern Moldavia and Wallachia and their place within a broader political, social and cultural world of the Ottoman ecumene.

Abstract

Any venture into the field of history inevitably has to grapple with two basic elements: space and time. Responding to the questions of ‘where?’ and ‘when?’ constitutes a necessary first step towards defining the object of study, making further motions possible; in this sense, it constitutes the core of project design for any research project, providing a backbone that can subsequently be fleshed out with information collected from the sources and one’s interpretation of the sources. At the same time, however, temporal and spatial dimensions play a crucial, albeit less obviously prominent, role in project design and planning: as inherent features and constraints of the historical research process itself, ones that shape and frequently limit the scope of initial research goals and force researcher to scale down overly ambitious goals. These two seemingly incompatible yet interconnected plains of conceptual apparatus applied to the subject itself,

and spatial-temporal realities of the historical research, constitute intersect as crucial and mutually reinforcing elements of good practices in research planning.

The seminar seeks to provide an insight into this nexus between conceptual apparatus and real-life feasibility by discussing conceptualizations of space and their relationship with actual practices on the ground. While the decline of the nation-state as a hegemonic point of reference in historical research has been overwhelmingly beneficial for a plethora of topics and sparked the rise of alternative – global, regional, microhistorical, trans-imperial – perspectives, the latter also carry the problem of overextending the geographical scope of the research or, alternatively, underutilizing the sources available, which the researcher finds too numerous to meaningfully process. Drawing both on the experience with project planning as well as conceptual discussions on space beyond the nation-state, the seminar's goal is to discuss ways in which the reflection on historical spatiality and practical research design may reinforce rather than hamper each other.

Suggested Readings

1. Mishkova, Diana, What is in Balkan History? Spaces and Scales in the Tradition of Southeast-European Studies, *Southeastern Europe* 34 (2010), 55–86.
2. Yun Casalilla, Bartolomé, "Localism", Global History and Transnational History. A reflection from the historian of early modern Europe, *Historisk Tidskrift* 127 (2007), no. 4, 659–678.
3. Müller, Michael G. / TORB, Cornelius, Conceptualising transnational spaces in history, *European Review of History* 16 (2009), no. 5, 609–617.

NICHOLAS LACKENBY

**RELIGION, NATIONALISM AND
BELONGING AFTER SOCIALISM:
ANTHROPOLOGICAL APPROACHES**

Nicholas Lackenby received his Ph.D. in Social Anthropology from the University of Cambridge. He is broadly interested in the anthropology of religion, morality, and nationalism, especially in postsocialist contexts. He has conducted long-term ethnographic fieldwork in central Serbia, exploring Orthodox Christian liturgical life, historical consciousness, and perceptions of belonging. He is currently a Research Fellow in the Department of Anthropology at University College London, where, amongst other things, he is working on a book manuscript that explores the concept of 'peoplehood' in post-Yugoslav Serbia.

Abstract

As state socialist regimes collapsed in the 1990s, religious and ethno-national ideologies were able to emerge into the public sphere, offering people new possibilities for self-identification. Questions of ethnic and religious belonging tend to evoke strong, conflicting emotions – both amongst local populations themselves and academic observers and journalists. This session invites us to take a social anthropological approach to such issues, exploring how the ethnographic method can help us to suspend normative judgment and see the world from a different point of view. Is this possible? Is it even desirable to 'translate' the world in this way? The first part of the session will consider social anthropological methodology more generally, and the second part will draw on ethnographic examples from contemporary Serbia. Participants will be encouraged to share their own experiences, examples, and perspectives to broaden the debate.

Suggested Readings

1. Hann, C. & H. Goltz. 2010. Introduction: the other Christianity? In *Eastern Christians in anthropological perspective* (eds.) C. Hann & H. Goltz, 1–29. Berkeley, Los Angeles & London: University of California Press.
2. Pasiaka, A. 2019. Anthropology of the far right: What if we like the unlikeable others? *Anthropology Today* 35:1, 3–6.

3. Pelkmans, M. 2009. Introduction: post-Soviet space and the unexpected turns of religious life. In *Conversion after socialism: disruptions, modernisms and technologies of faith in the former Soviet Union* (ed.) M. Pelkmans, 1–16. New York & Oxford: Berghahn Books.
4. Pop, S. 2018. Orthodox revivals: prayer, charisma, and liturgical religion. In *Praying with the senses: contemporary Orthodox Christian spirituality in practice* (ed.) S. Luehrmann, 216–241. Bloomington: Indiana University Press.
5. Verdery, K. 1999. *The political lives of dead bodies: reburial and post-socialist change*. New York: Columbia University Press.
6. Van de Port, M. 1999. 'It takes a Serb to know a Serb': uncovering the roots of obstinate otherness in Serbia. *Critique of Anthropology* 19: 1, 7–30.

BENEDIKT PERAK

FORMALIZATION, ANALYSIS AND REPRESENTATION OF HISTORICAL DATA

Benedikt Perak – Ph.D. philologist, corpus linguist, and data scientist, is employed as an assistant professor at the Faculty of Philosophy, the University of Rijeka, where he has been teaching courses in the field of linguistics, digital humanities, and data science at the undergraduate and graduate level.

The central area of research interest is the implementation and development of digital humanities methods, natural language processing, and data science in the field of social interaction and platforms for the development of digital assistants and advanced communication based on machine learning technologies and artificial intelligence.

He is the head of the Center for language research (<https://cji.uniri.hr/>) and the Laboratory for Research of Cultural Complexity at the Department of Cultural Studies (<https://cultstud.ffri.hr/?p=541>) as well as the Laboratory within a University Center for Artificial Intelligence and Cyber Security (<https://airi.uniri.hr>), founded to establish an infrastructure for conducting interdisciplinary scientific research of complex cultural phenomena in the multidisciplinary field of social sciences and humanities and support for the realization of scientific research projects in the real sector.

Abstract

This workshop addresses the rising need for the digital transformation of historical primary and secondary resources into formalized informational structures that can be used for storing, analyzing, and representing complex domain knowledge.

The creation of such digital knowledge databases, apart from being eventually used as repositories of information, serves several additional purposes. In the theoretical sense, they oblige the researchers to conceptualize a common formalized ontology that schematically provides an explicit inferential logic of meronymic relations between the components of the research domain. Secondly, they provide the digital representation and computational analysis to enhance scholarly insights and further refine the informational ontology. The historical domain of the entangled movement

of people has several layers of complex informational structures due to its geographical, experiential, political, and historical specificities. In the workshop, we will explore the possibilities of digital humanities tools to accommodate the formalization, analysis, and representation of these information structures.

In the practical part of the workshop, we will deal with aspects of information extraction from text using coding and Natural Language Processing (NLP) tools, as well as the geo-representation using mapping tools and, lastly, network analysis tools. On a set of example historical data, we will show a workflow using the text semantic annotation tools (Recogito, <https://recogito.pelagios.org/>), Python-integrated libraries for data analysis (Pandas, <https://pandas.pydata.org/>), NLP (Spacy, <https://spacy.io/>), geo-mapping (Folium, <https://python-visualization.github.io/folium/index.html>), data enrichment (Wikidata, <https://doc.wikimedia.org/pywikibot/master/>) and network analysis (Igraph, <https://igraph.org/python/>).

Suggested Readings

1. Walsh, Melanie. 2021 “Introduction to Cultural Analytics & Python.”, <https://github.com/melaniewalsh/Intro-Cultural-Analytics>
2. Brennan, C. (2018). Digital humanities, digital methods, digital history, and digital outputs: History writing and the digital revolution. *History Compass*, 16(10), e12492.
3. Neilson, T., & Rheams, D. (Eds.). (2018). *Research methods for the digital humanities*. Springer.
4. Benedikt Perak, Recogito conversions in Google Colab Jupyter notebook, 2022 <https://colab.research.google.com/drive/1BMRkzfloZLxNulsh2OvPWE0GO5BXGxXQ?usp=sharing>

RASTKO JOVIĆ

TRANSLATING CULTURE INTO ORTHODOX THEOLOGY

Dr. Rastko Jovic holds a Ph.D. in Theology (Aristotle University, Thessaloniki, 2012). After graduating from the Theological Faculty in Belgrade, he went on to earn a ThM degree at Holy Cross Greek Orthodox School of Theology, Boston, MA, in 2005.

From 2010 onwards, he is a member of Gender Movers in the World Council of Churches (WCC) and later on the Gender Advisory Group of WCC. Since 2015 he's been the coordinator of the CEEPUS (ceepus.info) project for the Faculty of Orthodox Theology in Belgrade. In 2017 he was appointed as a secretary in the journal of the Faculty of Orthodox Theology – Theology.

Participated in many conferences and international exchanges and authored many articles published in different theological magazines in Europe and Serbia. In 2017 he was a participant in the GETI project (Global Ecumenical Theological Institute) with the support of the Conference of European Churches. Since 2014 he has worked at the Faculty of Orthodox Theology, and in 2019 he was elected as an associate professor at the same faculty for the area of Practical Theology.

Abstract

The workshop deals with the question of the identity of the Christian community in which Mediterranean culture played a substantial role. Aspects of Mediterranean culture dealing with the women's position have been translated into theology and self-understanding in today's Serbian church environment. Primitive Christianity tried to use certain cultural aspects of their social surrounding to express the need for more freedom, pushing the boundaries of honor, shame, and pride. Today's very same aspects, transferred and translated into today's Church environment, represent different symbolism. The workshop will present an interplay of culture and theology concerning the issue of women's position in Orthodox theology.

Suggested Readings

1. Becher Jeanne ed., *Women, Religion and Sexuality: Studies on the Impact of Religious Teachings on Women*, Geneva: WCC Publications, (1990)
2. Elisabeth Schüssler Fiorenza, *In Memory of Her: A Feminist Theological Reconstruction of Christian Origins*, Philadelphia: Fortress Press, (1983)
3. Kathleen E. Corley, *Private Women Public Meals*, Peabody: Hendrickson Publishers, (1993)
4. Rastko Jovic, "Doing Gender Justice as a Mission Imperative: God's Justice and Ours," *International Review of Mission*, 104/1, 26–36, 2015. DOI: 10.1111/irom.12073

PROGRAM

	DAY 1 (MAY 25)	DAY 2 (MAY 26)	DAY 3 (MAY 27)	DAY 4 (MAY 28)
9:30–13:00	9:30:00–11:00 Registration and Welcome coffee 11:00–12.00 General Skills 1 International research funding (PIMo: A Success History) GIOVANNI TARANTINO (PIMo Action Chair)	9:30–11:30 WORKSHOP 2 (Religion & Politics) Chair Rastko Jović	9:00–10:00 WORKSHOP 5 (Arts & Culture) Chair Luisa Simonutti	9:30–11:30 WORKSHOP 7 (Digital Humanities) Chair Rastko Jović
	Coffee break (30 min.)			
13:00–15:00	12.00–13.00 Training School Introduction: Marta Bucholc (Train. Sch. Leader) Luisa Simonutti (PIMo WG2 Leader) Nadezhda Alexandrova (WG2 Vice-Leader) Vladimir Simić (WG2 Vice-Leader)	12:00–13:00 WORKSHOP 3 (Literature) Chair: Nadezhda Alexandrova Mehmet Yashin (Lecture and discussion)	10:30–13:00 GENERAL SKILLS 2 A success story – best practices in project planning MICHAŁ WASIUCIONEK	12:00–13:00 GENERAL SKILLS 4 Practical experiences/web sources BENEDIKT PERAK
	Lunch break			
15:00–16:30	WORKSHOP 1 (History and Society) Chair Vladimir Simić DRAGANA GRBIĆ (Lecture and discussion)	WORKSHOP 4 (Arts & Culture) Chair Luisa Simonutti VLADIMIR SIMIĆ (Lecture and discussion)	WORKSHOP 6 (Social Anthropology) Chair Rastko Jović NICHOLAS LACKENBY (Lecture and discussion)	WORKSHOP 8 (Religion & Society) Chair Marko Veković RASTKO JOVIĆ (Lecture and discussion)
16:30–16:45	Coffee break (15 min.)			
16:45–17:30	Roundtable Student Presentations	Roundtable Student Presentations	Roundtable Student Presentations	Roundtable Student Presentations
17:30–20:00	Visit to city center and to the Belgrade Fortress	Visit to the National Museum of Serbia	Free afternoon	18.30–19.00 Closing remarks