

Χριστιανοί και μουσουλμάνοι στην Οθωμανική Αυτοκρατορία

ΘΕΣΜΙΚΟ ΠΛΑΙΣΙΟ ΚΑΙ ΚΟΙΝΩΝΙΚΕΣ ΔΥΝΑΜΙΚΕΣ

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Εθνικό Αναπτυξιακό Πρόγραμμα
Επένδυση στην Εκπαίδευση

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ΕΛΛΗΝΙΚΗ ΔΗΜΟΚΡΑΤΙΑ
ΥΠΟΥΡΓΕΙΟ ΠΑΙΔΕΙΑΣ, ΕΡΕΥΝΑΣ ΚΑΙ ΘΡΗΣΚΕΥΜΑΤΩΝ
ΙΝΣΤΙΤΟΥΤΟ ΤΕΧΝΟΛΟΓΙΑΣ ΥΠΟΛΟΓΙΣΤΩΝ ΚΑΙ ΕΚΔΟΣΕΩΝ
ΔΙΔΑΚΤΙΚΗΣ ΕΚΔΟΣΗΣ

METADATA

Title: Christians and muslims in the Ottoman Empire

Other Titles: Institutional Realities and Social Dynamics

Language: Greek

ISBN: 978-960-603-389-6

Subject: HUMANITIES AND ARTS

Keywords: Christians / Muslims / Ottoman Empire / Church / Islamisation

Bibliographic Reference: Gkara, E., & Tzedopoulos, G. (2015). Christians and muslims in the Ottoman Empire [Undergraduate textbook]. Kallipos, Open Academic Editions. <http://dx.doi.org/10.57713/kallipos-740>

Abstract

The subject of the book is the position of Christians and the relations between Christians and Muslims in the Ottoman Empire from its beginnings until its collapse. This is a central issue in modern Greek historiography, as well as in that of the other Balkan states and Turkey, and a key subject in university teaching. The book examines comprehensively the particular aspects of this complex issue, adopting the methodological approaches of social history. The aim is to present in an insightful and comparative way the various gradations of the long-term symbiosis of Christians and Muslims in space and time and to highlight the complexity of the historical experience in an understandable and comprehensible manner. For this reason, the book and the accompanying learning objects make use of characteristic narrative sources, works of art, elements of popular culture, art and folk music, etc. The book is developed thematically,

delving into both the development of the institutional framework and the unfolding of social processes at local and supra-local levels. The focus is on the Orthodox populations of the Balkans and Asia Minor, but the Armenian and Arab Christians, as well as the Catholics in the Ottoman Empire, are also dealt with. The issues examined include: the ways in which Christian Churches and monastic institutions were integrated into the Ottoman context; the institutional aspects of the position of Christian subjects and the changes brought about by later adjustments and wider historical developments; the cooperative and conflictual aspects of living together with Muslims; conversion to Islam and apostasy; the phenomena of syncretism and hybridity; the role of the European factor in shaping relations between Christians and Muslims; and the problems of interpretation posed by the different historiographical approaches.

