

# wisomorgenkolloquium wisomorgenkolloquium

WISO-Morgenkolloquium | **Sommersemester 2024**  
Organisation und Moderation: **Kirsten Wandschneider**

**Zoom-Link für alle Veranstaltungen:**

<https://univienna.zoom.us/j/63643107815?pwd=cWRkNHVCeG9lcWVtMG5QUkIoREo4Zz09>

Meeting-ID: 636 4310 7815 | Kenncode: 603862

## **Lienhard Thaler (Wien)**

**„Staat ohne Steuern? Das spätmittelalterliche Tirol als Beispiel für domänenfinanzierte Herrschaft“**

**Moderation:** Kirsten Wandschneider

**Kommentar:** Fabian Wahl (WU)

**Zeit:** Mittwoch, 17. April 2024, 9.00–10.00 Uhr

**Ort:** hybrid – Seminarraum WISO 1 (ZG102.28) Hauptgebäude Universität Wien, Stiege 6, 2. Zwischengeschoß und via Zoom

Staatsfinanzierung durch Besteuerung ist sowohl seit der Antike bekannt, als auch in der Gegenwart dominant. Dennoch war der „Steuerstaat“ historisch keineswegs alternativlos, wie das Beispiel der mittelalterlichen Grafen von Tirol zeigt. Sie setzten bei der Finanzierung ihrer Herrschaft – wie zahlreiche ihrer Zeit- und Standesgenossen – primär auf nicht-steuerliche Einnahmequellen. Der Tiroler „Domänenstaat“ wird mittels des Bonney-Ormrod-Modells beschrieben und mit anderen Territorien verglichen. Im Zentrum steht dabei nicht die bereits vielfach behandelte Frage nach dem Aufstieg des Steuerstaats, bei deren Beantwortung der Domänenstaat gewöhnlich als bloße Vorgeschichte fungiert. Das domänenbasierte System der Herrschaftsfinanzierung mit seinen Auswirkungen auf Politik, Wirtschaft und Gesellschaft wird eigenständig behandelt. Abschließend wird angesichts der Vor- und Nachteile der Domänenfinanzierung die Frage gestellt, was gegen ihre Beibehaltung und für die Umstellung auf Steuerfinanzierung gesprochen haben könnte.

## **Brooke Penalzo-Patzak (Wien)**

**“The World as We Know It”**

**Moderation:** Kirsten Wandschneider

**Kommentar:** Juliane Schiel

**Zeit:** Mittwoch, 15. Mai 2024, 9.00–10.00 Uhr

**Ort:** hybrid – Seminarraum WISO 1 (ZG102.28) Hauptgebäude Universität Wien, Stiege 6, 2. Zwischengeschoß und via Zoom

Most research in biogeography today is based on a 146-year-old model which divides the world into six regions, originally proposed by lawyer and zoologist Philip Lutley Sclater on the basis of the global distribution of birds. These regions became the foundation for research into the geographic distribution of living organisms, which in turn formed a

component in one of the most contested phenomena in nineteenth century science: evolution. Today we tend to take the Sclaterian regions for granted, yet they are an incredibly powerful and little-researched scientific tool of extraordinary endurance. This talk tracks some of the social, economic, and political means by which the Sclaterian regions intertwine different fields of knowledge and continue to have been implicated in the perpetuation of hierarchical stereotypes about plants, humans, and non-human animals.

**Olimpia Capitano (University of Teramo, PhD visiting researcher)**  
**“Domestic workers’ (im)mobility. A case study”**

**Moderation:** Kirsten Wandschneider

**Kommentar:** tba

**Zeit:** Mittwoch, 29. Mai 2024, 9.00–10.00 Uhr

**Ort:** hybrid – Seminarraum WISO 1 (ZG102.28) Hauptgebäude Universität Wien, Stiege 6, 2. Zwischengeschoß und via Zoom

My research project is a case study concerning the experience of Cape Verdean, Eritrean, Ethiopian and Filipino paid domestic workers in Rome between 1970 and 1989. I decided to focus on these immigration groups because they were the protagonists of the first and largest flows to Italy and to Rome. I chose the 1970s and 1980s because they preceded the great wave of migration in the early 1990s – moving the periodization forward would have implied also considering the flows that followed the collapse of the Berlin Wall. I interrogated the domestic environment as a place of paid work and as a frontier space.

My reference sources are mainly oral sources (about ninety interviews). However, I also used many types of other sources from archives. My research is situated within a broad literature of historical and gender studies and aims to deconstruct the rigid division between the separate spheres of public and private. To do so, I took the perspective of paid domestic work, which is particularly effective in showing how the intimate spaces of the home, the local, the national and the global interact and construct each other. I started from studies on the formation and development of a global market for domestic and care work and sought to re-discuss them through the theoretical and methodological propositions of labor history and global labor history, especially the WORCK network and the groups “Intersecting marginalities” and “Sites and fields of coercion”.

This initial research setting was conceived both in relation to a reasoning about new ways of thinking and doing (domestic) labor history and as a response to the persistent non-recognition of domestic work as “real” work.

A dense net of labor and social power relations that unite the domestic space and what lies outside of it emerged. These relationships are often ambiguous and traversed by a wide and nuanced spectrum of coercive dynamics (and strategies for responding to them).

So, the central (and concatenated) questions are: how do the public and private concretely interact and how can we observe their continuous exchange and deconstruct the separate spheres? If we take the perspective of paid domestic work and consider the separate spheres as historical products and expressions of hierarchical and power relations, how is coercion articulated in these social and labor relations? Are spaces of autonomy buildable by subjects in positions of subalternity? And does this dialectic between coercion and autonomy take shape inside, outside, at the boundary or in the

relationship between these spaces? What role does (im)mobility play within this geography? And what role do gender, class, and race play in shaping and transforming these same power relations? How is power itself reproduced? Here I will focus on one such issue, namely the relationship between mobility and immobilization in domestic labor relations. I will try to show how female migrant workers have found themselves immobilized in extremely coercive relational dynamics, concealed in the private spaces of the home, partly due to public action. Several laws and circulars have helped exacerbate the abusive conditions experienced by female workers, anchoring them by law to their employers perpetuation of hierarchical stereotypes about plants, humans, and non-human animals.

### **Christian de Vito (Wien)**

#### **“The colonial *obraje* (textile manufacture) and the conversation between social and economic historians”**

**Moderation:** Kirsten Wandschneider

**Kommentar:** Erich Landsteiner

**Zeit:** Mittwoch, 12. Juni 2024, 9.00–10.00 Uhr

**Ort:** hybrid – Seminarraum WISO 1 (ZG102.28) Hauptgebäude Universität Wien, Stiege 6, 2. Zwischengeschoß und via Zoom

In the seventeenth and eighteenth centuries, the *obrajes*, or textile manufactures, played a key role in the Andean region of the Viceroyalty of Peru and in Central New Spain (i.e. Mexico). They provided cheap woollen clothes for the subaltern classes; they lay at the centre of productive chains connecting farming, agriculture and manufacture; they formed the basis of local, regional and inter-regional trade; and they shaped the elites' and subalterns' imaginaries of work, domination and inter-ethnic relations. Individual manufactures employed from a few dozens to up to five or six hundred *operarios*. Taken as a whole, the *obrajes* and smaller textile mills employed tens of thousands of workers in their heyday in the seventeenth century and remained a significant presence even in the eighteenth century, when demographic factors, the liberalization of trade and increasing competition from within and beyond the Spanish empire led to a significant shrinking of their activities. The presentation highlights broad aspects in the history of the colonial *obrajes*, with a view to trigger the conversation among social and economic historians at the WISO. In particular, it focuses on: 1. The conceptualisation of the *obraje*; 2. Labour coercion; and 3. Fiction in accountancy.