

The Department of Theory of Literature and Translation in the Institute of Slavic Studies at the University of Silesia in Katowice would like to invite you to the international scientific and artistic conference entitled

**“FROM MOBILITY TO INTERACTION.  
(Re)visions of Drama and Theatre in Yugoslavia and New Playwright  
-theatrical Productions in Bosnia and Herzegovina, Croatia, Kosovo,  
Macedonia, Montenegro, Serbia and Slovenia”,**

which will be held on 7–9 November 2018 in Katowice.

In the second decade of the 21st century, the phenomenon of cultural mobility connected with the production, promotion, (re)formation, and support of the development of drama and theatre is becoming more and more noticeable. Particularly noteworthy is its variant implemented in Yugoslavia, and after its collapse – in the newly developed countries. The perception of this mechanism forces change and the introduction of more flexibility of the current research perspective, but also affects creative processes and the development of the cooperation network. In both cases, the perception of selected artistic projects through the prism of encounter and interaction is the most desirable one. Within these considerations, it is worth taking into account the movable and unstable status of cultural components, the flickering and variability of their functions depending on the context and time, as postulated by Stephen Greenblatt in his *Manifesto (Cultural Mobility: A Manifesto*, ed. S. Greenblatt, 2009, here in attachment). Cultural mobility – the transfer of people, tangible objects, concepts and signs – leads thus to interaction. It does not only mean a symmetrical process of cultural exchange between representatives of neighbouring communities, but also contributes to the creation of new qualities.

The idea of a scientific and artistic conference arose from the need to find a new key to interpret the dynamics of individual cultural practices in a joint discussion of researchers and critics, artists and employees of cultural institutions. An appropriate solution seems to be going beyond the formula of a strictly scientific conference and traditional comparative studies, and submitting the issues of the conference to a transdisciplinary reflection in a theoretical and practical aspect. Both the historical approach and the view of its presence will play a significant role.

In the discussion on manifestations of cultural mobility in drama and theatre, we propose to focus on the following issues:

- physical and metaphorical movement
- the flow of cultural capital, the mutual permeation of inspirations, co-creations and transformations of works as a result of contact between artists and cultures
- cultural diplomacy
- locality, globalization processes, glo(c)ality
- boundaries and crossing borders (geographical, aesthetic, social)
- migrations, inclusive / exclusive defining of identity, transnational identity (hybridical identity) / national identity, local and regional identity
- cultural institutions
- artistic mobility and mobility of artists
- the transferring of resources from source to target cultures, translation and tradaptation
- changes of reception, changes of space, cultural tourism
- innovative strategies of promotion and transborder outreach
- transmedia

The organizers of the conference are open to all research perspectives, and the proposed issues are only a starting point for joint reflection and (re)vision of new phenomena and trends prevailing in the contemporary drama and theatre of the cultural circle that is of interest to us.

If you would like to participate in the conference, please send us the completed application form (attachment) to the address [abrasowicz.gabriela@gmail.com](mailto:abrasowicz.gabriela@gmail.com) by 15 June 2018.

The confirmation message will be sent by 15 July 2018.

Languages of the conference: languages in Bosnia and Herzegovina, Croatian, Montenegrin, Serbian

Fees, payment options:

- PLN 250 (EUR 60) conference fee (includes participation in all conference sessions, printing publications, conference materials and coffee breaks)
- PLN 500 (EUR 120) conference fee (includes participation in all conference sessions, printing publications, conference materials and coffee breaks), 2 nights in a hotel in a double room with breakfast (7–9.11.2018)



- PLN 620 (EUR 150) conference fee (includes participation in all conference sessions, printing publications, conference materials and coffee breaks), 3 nights in a hotel in a double room with breakfast (6–9.11.2018)
- PLN 600 (EUR 145) conference fee (includes participation in all conference sessions, printing publications, conference materials and coffee breaks), 2 nights in a hotel in a private room with breakfast (7–9.11.2018)
- PLN 800 (EUR 190) conference fee (includes participation in all conference sessions, printing publications, conference materials and coffee breaks), 2 nights in a hotel in a private room with breakfast (6–9.11.2018)

Payments should be made by 30 July 2018 to the bank account number:

74 1050 1214 1000 0007 0000 7909.

In the transfer title, please provide “conference mobility”.

The organizers envisage the publication of post-conference materials in the form of a thematic issue of the journal “Przekłady Literatur Słowiańskich” / “Translations of Slavic Literatures”.

Organizing committee:

Dr. Hab. Leszek Mańczak

Dr. Gabriela Abrasowicz

From *Cultural Mobility: A Manifesto*, ed. Stephen Greenblatt

(Cambridge: Cambridge University Press, 2009), pp. 250-253.

First, *mobility must be taken in a highly literal sense*. Boarding a plane, venturing on a ship, climbing onto the back of a wagon, crowding into a coach, mounting on horseback, or simply setting one foot in front of the other and walking: these are indispensable keys to understanding the fate of cultures. The physical, infrastructural, and institutional conditions of movement - the available routes; the maps; the vehicles; the relative speed; the controls and costs; the limits on what can be transported; the authorizations required; the inns, relay stations and transfer points; the travel facilitators - are all serious objects of analysis. Only when conditions directly related to literal movement are firmly grasped will it be possible fully to understand the metaphorical movements: between center and periphery; faith and skepticism; order and chaos; exteriority and interiority. Almost everyone of these metaphorical movements will be understood, on analysis, to involve some kinds of physical movement as well.

Second, *mobility studies should shed light on hidden as well as conspicuous movements* of peoples, objects, images, texts, and ideas. Here again it would be well to begin with the literal sense: moments in which cultural goods are transferred out of sight, concealed inside cunningly designed shells of the familiar or disguised by subtle adjustments of color and form. From here it is possible to move to more metaphorical notions of hiddenness: unconscious, unrecognized, or deliberately distorted mobility, often in response to regimes of censorship or repression. We can also investigate the cultural mechanisms through which certain forms of movement migration, labor-market border-crossing, smuggling, and the like - are marked as "serious," while others, such as tourism, theater festivals, and (until recently) study abroad, are rendered virtually invisible.

Third, *mobility studies should identify and analyze the "contact zones" where cultural goods are exchanged*. Different societies constitute these zones differently, and their varied structures call forth a range of responses from wonder and delight to avidity and fear. Certain places are characteristically set apart from inter-cultural contact; others are deliberately made open, with the rules suspended that inhibit exchange elsewhere. A specialized group of "mobilizers" - agents, gobetweens, translators, or intermediaries - often emerges to facilitate contact, and this group, along with the institutions that they serve, should form a key part of the analysis.

Fourth, *mobility studies should account in new ways for the tension between individual agency and structural constraint*. This tension cannot be resolved in any abstract theoretical way, for in given historical circumstances structures of power seek to mobilize some individuals and immobilize others. And it is important to note that moments in which individuals feel most completely in control may, under careful scrutiny, prove to be moments of the most intense structural determination, while moments in which the social structure applies the fiercest pressure on the individual may in fact be precisely those moments in which individuals are exercising the most stubborn will to autonomous movement. Mobility studies should be interested, among other things, in the way in which seemingly fixed migration paths are disrupted by the strategic acts of individual agents and by unexpected, unplanned, entirely contingent encounters between different cultures.

Fifth, *mobility studies should analyze the sensation of rootedness*. The paradox here is only apparent: it is impossible to understand mobility without also understanding the glacial weight of what appears bounded and static. Mobility often is perceived as a threat - a force by which traditions, rituals, expressions, beliefs are decentered, thinned out, decontextualized, lost. In response to this perceived threat, many groups and individuals have attempted to wall themselves off from the world or, alternatively, they have resorted to violence.

Cultures are almost always apprehended not as mobile or global or even mixed, but as local. Even self-conscious experiments in cultural mobility, such as the ones we have described in these essays, turn out to produce results that are strikingly enmeshed in particular times and places and local cultures. And the fact that those local cultures may in fact be recent formations, constructed out of elements that an earlier generation would not have recognized, makes very little difference. Indeed one of the characteristic powers of a culture is its ability to hide the mobility that is its enabling condition.

Certainly the pleasure, as well as the opacity, of culture has to do with its localness: *this* way of doing something (cooking, speaking, praying, making love, dancing, wearing a headscarf or a necklace, etc.) and not *that*. A study of cultural mobility that ignores the allure (and, on occasion, the entrapment) of the firmly rooted simply misses the point. Theory and descriptive practice have to apprehend how quickly such a sense of the local is often established and also how much resistance to change the local, even when it is of relatively recent and mixed origin, can mount.