



Zavod za teoriju književnosti i translacije u Institutu za slovensku filologiju Šleskog univerziteta u Katovicama ima čast da Vas pozove na međunarodnu naučno-umetničku konferenciju

**„OD MOBILNOSTI DO INTERAKCIJE.
(Re)vizije dramskog pisma i pozorišta u Jugoslaviji
i nove dramsko-pozorišne produkcije u Bosni i Hercegovini, Crnoj Gori,
Hrvatskoj, na Kosovu, u Makedoniji, Sloveniji i Srbiji”**

koja će se održati 7-9. novembra 2018 g. u Katovicama.

U drugoj deceniji 21. veka sve приметnija je pojava kulturne mobilnosti koja se povezuje s proizvodnjom, promovisanjem, (re)formisanjem i podržavanjem razvoja dramskog pisma i pozorišta. Posebnu pažnju zaslužuje njena varijanta koja se ostvarila za vreme, ali takođe i posle raspada Jugoslavije – u novonastalim državama. Primećivanje postojanja ovog mehanizma zahteva promenu i veću fleksibilnost dosadašnje istraživačke perspektive i utiče takođe na stvaralačke procese i razvijanje kooperacijske mreže. U oba slučaja najpoželjnije postaje posmatranje izabranih umetničkih poduhvata kroz prizmu susreta i uzajamnog delovanja. U ovim razmatranjima vredelo bi uzeti u obzir postulate koje je u svom *Manifestu* postavio Stiven Grinblat (*Cultural Mobility: A Manifesto*, ed. S. Greenblatt, 2009, u prilogu): mobilan i nestabilan status kulturnih komponenti, lepršavost i promenljivost njihovih funkcija u zavisnosti od konteksta i vremena. Kulturna mobilnost – transfer ljudi, materijalnih predmeta, koncepcija i znakova – vodi dakle ka interakciji. Ovo se ne svodi isključivo na simetričnu razmenu između predstavnika susednih zajednica već i predstavlja proces koji doprinosi stvaranju novih kvaliteta.

Ideja naučno-umetničke konferencije je nastala iz potrebe da se u zajedničkoj diskusiji istraživača, kritičara, umetnika i predstavnika kulturnih institucija nađe ključ za interpretaciju dinamike pojedinih kulturnih praksi. Čini se da je odgovarajuće rešenje pokušaj prekoračenja formule tipične naučne konferencije i tradicionalne komparatistike da bi se određena problematika uzela u transdisciplinarno razmatranje u teorijskom i praktičnom aspektu. Prikazivanje kako istorijskih tako i savremenih praksi ovde će biti od velikog značaja.

Predlažemo da se u diskusiji o kulturnoj mobilnosti u dramskom pismu i pozorištu istaknu sledeća pitanja:

- fizičko i metaforičko kretanje
- protok kulturnog kapitala, prožimanje inspiracija, kooperacija i transformacije stvaralaštva kao posledica kontakta umetnika i kultura
- kulturna diplomatija
- lokalnost, globalizacijski procesi, glo(k)alnost
- granice i prekoračivanje granica (geografskih, estetskih, društvenih)
- migracije, inkluzivno / ekskluzivno definisanje identiteta, transnacionalni (hibridni) identitet i nacionalni, lokalni, regionalni identitet
- kulturne institucije
- umetnička mobilnost i mobilnost umetnika
- transpozicija iz izvorne u ciljnu kulturu, prevođenje, tradaptacija
- promene recepcije, promene prostora, kulturni turizam
- inovativne strategije promovisanja i transgranični domet
- transmedijalnost

Organizatori konferencije su otvoreni za sve istraživačke perspektive. Predložena pitanja su samo polazište za zajednička razmišljanja i (re)vizije novih pojava i tendencija koje su prisutne u savremenom dramskom pismu i pozorištu na prostoru koji je u žiži našeg interesovanja.

Ukoliko ste zainteresovani za učešće na konferenciji, molimo da popunjen prijavni obrazac (u prilogu) pošaljete na imejl-adresu abrasowicz.gabriela@gmail.com najkasnije do 15. juna 2018 g. Obaveštenja o prihvatanju tema će biti poslata do 15. jula 2018 g.

Jezici konferencije: jezici BiH, crnogorski, hrvatski, srpski

Ukupni troškovi, varijante:

- 250 PLN (60 EUR) kotizacija (obuhvata učešće na svim sesijama konferencije, troškove štampanja publikacije, promotivne materijale i posluženje na pauzi za kafu)
- 500 PLN (120 EUR) kotizacija (obuhvata učešće na svim sesijama konferencije, troškove štampanja publikacije, promotivne materijale i posluženje na pauzi za kafu), 2 prenoćišta u hotelu u dvokrevetnoj sobi sa doručkom (7–9.11.2018)



- 620 PLN (150 EUR) kotizacja (obuhvata učešće na svim sesijama konferencije, troškove štampanja publikacije, promotivne materijale i posluženje na pauzi za kafu), 3 prenoćišta u hotelu u dvokrevetnoj sobi sa doručkom (6–9.11.2018)
- 600 PLN (145 EUR) kotizacja (obuhvata učešće na svim sesijama konferencije, troškove štampanja publikacije, promotivne materijale i posluženje na pauzi za kafu), 2 prenoćišta u hotelu u jednokrevetnoj sobi sa doručkom (7–9.11.2018)
- 800 PLN (190 EUR) kotizacja (obuhvata učešće na svim sesijama konferencije, troškove štampanja publikacije, promotivne materijale i posluženje na pauzi za kafu), 3 prenoćišta u hotelu u jednokrevetnoj sobi sa doručkom (6–9.11.2018)

Molimo da kotizaciju uplatite do 30. jula 2018. godine na broj računa
74 1050 1214 1000 0007 0000 7909 uz naznaku „conference mobility”.

Prihvaćeni i recenzirani radovi će biti objavljeni u posebnom tematskom broju časopisa „Przekłady Literatur Słowiańskich”/ „Prevodi slovenskih književnosti”.

Organizacioni odbor:

dr hab. Lešek Malčák

dr Gabriela Abrasovič

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.