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Cultural Resources: Immobility – Transfer, Milling – Revival

In 2008, Wojciech Burszta's fascinating book *Świat jako więzienie kultury* [The World as a Prison of Culture] (Burszta, 2008) was published. It inspires us to look at culture as an area of resources that is being depleted as a result of today's economically and politically motivated exploitation. We find ourselves in a world in which not only 'mythic narrative configurations' (Burszta, 2008, p. 150), but also subsequent religious and scientific narratives, and even the great metanarratives of modernity – with the idea of progress at the forefront – have been undermined. As a result, all collective imaginaries today have the status of fiction (Augé, 1999, p. 103). "Participation in the imaginative regime of modern culture means, to a large extent, the capacity to intertextualise all messages. This is possible precisely because all content is assigned a fictional status" (Burszta, 2008, p. 151). The only – and in some ways worrying – exception turns out to be the national idea, whose vitality seems to be confirmed today by everyday experience.

The papers presented in this issue of *Slavia Meridionalis* propose interpretation of the cultures of the multilingual area of Central and South-Eastern Europe from this perspective. The authors reflect on forms of exploitation of cultural resources that problematise the observations of the anthropologists and cultural

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scientists cited above. The key ways of conceptualizing the immobility–transfer and milling–revitalization oppositions find concretisation in other coincidences: immobility–milling, transfer–revival, etc.

Recognising the forms of exploitation/transfiguration of the fictions mentioned here made it possible to grasp some of the manifestations of the complex games that people play in a world understood as a prison of culture, which has, after all, limited resources.

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