

Republic of Tunisia  
Ministry of Higher Education  
University of Kairouan  
Faculty of Arts & Humanities  
English Department

University of Kairouan  
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Department of English Department

## Call for Papers

# FLOWS

## International Multi-Disciplinary Conference

November, 28, 29, 30, 2020

The English Department at the Faculty of Arts and Humanities in Kairouan announces a multi-disciplinary international conference on “**Flows**”.

Data flows, human flows, lava flows, capital flows, blood flows, migratory flows.... The theme of flow presents an occasion for scholars from any discipline to address a concept that is as fluid as the phenomena it seeks to grasp. It asks us to think less about objects, stability and being, and more about relations, movement, and becoming. The notion of flows and allied terms like drift, wake, stream, etc. associate themselves with the waves and continual movements of life, desires, sensations, intensities, emotions, thoughts and ideologies, sometimes vital and regenerative, sometimes digital and discrete, sometimes both. Rhythm, rhyme and cadence: musical flow, lyrical flow, discursive flow. But also: diaspora, inertia, displacement, enslavement.

In arts, humanities, film and music, the flows of language substantially enact in intricate structures, images and sounds. They channel the flows of consciousness into assemblages of senses, sensations, visions, imagination, contemplation, and affirmation of hypotheses.

The continuous flows of ideas connect and collide to implement fertile sites for progress and at times radical upheavals. The aggregation of multiple and variegated codes contributes to crossing boundaries between landscapes, times and spaces, shaping subjectivities, and mapping the world anew. Indeed, in the world of flows, there are no fixed forms, no fixed beginnings and no fixed ends. Rather, there are (trans)mutations, transitions, and a continuum of vibrating and floating energies. Following this stream of thought, the human body can be reconceived outside the binary law of gender and sex. In fact, it is a complex assemblage of molecules and particles that recreate spiritual and physical flows. The body becomes the

collectivity of the flows of sensualities and mad thoughts. The flows of libidinal desire transform the subject into a desiring machine. Sexual flows are mutated from one body to another for the invention of a new field and formation of new subjectivity, drawing lines of flight towards redemption. The flows of love and sex are forces modeled on Nietzsche's 'will-to-power,' that exist only in relation to one another. Indeed, the concept of flows pushes us to rethink common concepts like love. The latter is no longer seen as sexuality. Instead, it can be produced through a multiplicity of connected flows of sensation and dialectic intensities that come from dynamic energies and fluxes of the natural world, moving beyond the boundaries of gendered subjectivities.

In the socio-political planes, utopia, dystopia and eutopia intersect to define the infinite flows of life. The three states, diagonally, coincide in ebbs and flows that confirm the vanity of human efforts. The flows of anarchy and disorder cannot be limited. Thus, the intensities of socio-political life are endless as the flows of consciousness bring about new modes of resistance such as schizophrenia, "a term related to the economics of desire. The flows of desire proceed by effects and becomings, independent of the fact that they can or cannot be turned onto persons, images, identifications," says Félix Guattari in *Molecular Revolution* (288), for deterritorialization and becoming. Nomadic flows unfold the unconscious revolutionary flows to flee the doomed economic, social, and political boundaries.

In Deleuze's nomadic thought, flows are free energies. They are anti-Oedipal flows that have escaped binary thinking, Oedipal codes and neuroticized territorialities. The Deleuzian conceptualization of flows seems to reverberate across literature and cinema. The experiential traits of some situations are beyond the discourse of desire and pleasure. It pushes us to rethink a post-semiotic, post-linguistic and post-structuralist space that offers a new approach to the critical experience. The latter, itself, becomes subsumed in a complex web of interrelated flows of critical intensities.

Cinema is no longer a representational art. It does not imitate real world experiences, screen human bodies and their movements. Rather, the cinematic production is itself a synchronization of variegated flows of energies and intensities from the human, non-human, machinic and non-machinic elements. The cinematic experience becomes a creative experience of interconnected flows beyond the linguistic and the semiotic realm. (Post)modern cinema can be reconceived through a discourse of flows of intensities and sensations, where representation is not necessarily the only framework through which to explain the artistic product.

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The English department invites abstracts on the broad issues of **FLOWS** outlined above. The conference will take place on 28, 29, 30 November, 2020 at the Conference Room, Faculty of Arts and Humanities in Kairouan. Please send 250-word abstracts by **July 10, 2020 to:**

**flowstkairouan2019@gmail.com**. Acceptance of papers will be sent out by July 15, 2020.

**The topics might be related, but not limited, to the following issues:**

- Creative writings as assemblages of flows of words
- Philosophy, literature, civilization: Mappings of interconnected flows
- Desire: binary of phenomenological flows
- Flows as a complex web of sensations
- Stream of consciousness and intellectual flows
- Flows as existential forces
- Life intensities and absurd flows
- Body, energy and sensual flows
- The machinic nature of flows and contingencies
- Cultural flows and new identities
- Ideological flows and (dis)order,
- Flows of anarchy and revolution
- Life flows: Dialectic experiences and movements
- Theatrical flows
- Flows of becoming in the (science-)fictional world
- Flows in Cinematic production
- Flows of the post humanist turn
- Religious flows, faith, and world conflicts
- Flows of freedom, liberty and democracy
- Imagination, contemplation and flows of transformation



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**Peer-reviewed articles will be published.**