



The Department of Languages
&
“Association Actes Académiques”
organize

the 9th **I**nternational **C**onference on **H**umanities (**InCH 9**)

Topic: Diffusion and Confusion

10-12 March, 2023

Venue: Méhari Hotel, Yasmine Hammamet, Tunisia



“Confusion”: <https://gaidg.com/2016/07/21/confusion>

Call for papers

One of the denotative meanings of *diffusion* is the fact that something spreads over a large area, and one of the conceptual senses of *confusion* is that it is an emotional state that manifests itself in bewilderment and uncertainty, as well as a cognitive state which, due to particular factors, consists in mistaking something for another.

Either of the two concepts, *diffusion* and *confusion*, can be examined independently of each other taking into account particular academic disciplines. On the other hand, both of them can be dealt with as being interrelated in one way or another in the context of other specific fields of knowledge.

Diffusion is of a number of types. One of these, taking into consideration culture studies as an academic discipline, is cultural diffusion. Pitzl, G. R., & Pitzl, J. (2004), in *Encyclopedia of Human Geography*, define cultural diffusion as “The areal spread of ideas, innovations, substances, practices, enterprises, styles, religions, or organized sports from a point of origin.” A succinct definition of the concept is the process through which aspects of one culture are adopted by another culture’s people. Cultural diffusion, as Charlotte Nickerson (2022) reports, can take place through diverse means, such as trade, war, migration, and various ways of communication.¹ In this setting, one could advance the claim that familiarity with the aspects of a culture and their adoption are not really easy. This is why many individuals or groups of people; such as foreign students or refugees more often than not experience culture shock or cultural confusion. In this respect, cultural confusion refers to the failure to behave according to the appropriate norms and values of a particular culture in specific situations, or the fact of behaving in certain circumstances in such a way as to mix up some aspects of one’s culture with those of a different culture by reason of being unfamiliar with them, which may occasionally occasion acts of racism and discrimination on the part of the host culture’s people.

Another type of diffusion is linguistic diffusion, which itself falls into subcategories, including lexical diffusion and syntactic diffusion. Lexical diffusion, as spelled out in *The Encyclopedia of Linguistics* (2002), denotes a change in the vocabulary of a language, which in the beginning of the process concerns one or several words, and step by step spreads all over substantial relevant parts of the lexicon. Respecting syntactic diffusion, it lies chiefly in changes in the grammar of a language over time as a result of phonological and/or morphological changes, which in turn are/is caused by socio-cultural factors and language contact.

Diffusion and confusion are among the literature-related themes. In this frame of reference, Agamirza E. Bashirov and Gunesh Bashirova (2011), in an article entitled *Dynamics of Literary Texts and Diffusion*, report that there are “many intriguing parallels between literature and diffusion,” and hence they behave in a similar way.

As a literature-related theme, confusion is common mainly in novels and plays. A simple instance in this context is that a character may exhibit confusion as a result, say, of experiencing certain type of internal conflict. Confusion is also deemed to be an archetypal storytelling motif that is available in a number of classics, such as William Shakespeare’s *Julius Caesar*.²

The conference aims at being a window of opportunity for researchers to exchange a miscellany of ideas on *diffusion* and *confusion* relating to various fields of knowledge.

¹Nickerson, C. (2022). Cultural Diffusion in Sociology: Definition and Examples. From <https://simplysociology.com/cultural-diffusion.html>

² The Theme of Confusion in Atonement. From <https://www.bartleby.com> › essay › Theme-Of-Confusion

Topics of papers should be relevant, but not exclusively, to:

Language and Linguistics

- Diffusion/Confusion in language teaching & learning
- Diffusion/Confusion in sociology
- Diffusion and confusion in discourse analysis
- Diffusion/Confusion in stylistics

Culture Studies

- Globalization
- Historiography
- Anthropology
- Multiculturalism

Literary Studies

- Diffusion and confusion in novels
- Diffusion and confusion in plays
- Intertextuality
- Comparative literature

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Abstracts of no more than 250 words, together with no more than 6 keywords, as well as the author's affiliation, email address, phone number, and bio-data (100 words maximum) are to be sent to:

inch2023islaib@gmail.com

Apart from English, abstracts written in **Arabic** and **French**, as well as full papers written and presented later on in both languages will be accepted.

- **Deadline for the submission of abstracts extended until January 31, 2023.**
- **Notification of acceptance: February 05, 2023**
- **Participation fees for Tunisians: TND 350 + a 25-TND supplement per night in case of single-room accommodation**
- **Participation fees for non-Tunisians: € 300 + a 25-€ supplement per night in case of single-room accommodation**
- **Participation fees for participants from the Maghreb countries: € 200 + a 25-€ supplement per night in case of single-room accommodation**
- **A 3-TND tax per night is to be paid at the hotel reception desk.**

Fees include accommodation (2 nights) and food (6 meals + 3 coffee breaks) at a five-star hotel. The payment should be made a week after the notification of acceptance and the participant's confirmation. The payment amount should be deposited into either of the two bank accounts of the "Association Actes Académiques". Below are the account numbers:

Concerning Tunisians: Relevé d'Identité Bancaire (RIB)

BANQUE	AGENCE	N° COMPTE	CLE RIB
03	018	148 0101 000568	68

Concerning non-Tunisians: International Bank Account Number (IBAN)

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Nota Bene:

- Payments through order forms will not be accepted.
- Consumption of extra food and drinks is to be at the participant's own expense.