CALL FOR PAPERS

THE INTERNATIONAL CONFERENCE

DISCURSIVE FORMS.
CONNECTIVITY AND MOBILITY
ACROSS CULTURES

Bacău, Romania: 30–31 October 2025
Online and Onsite Plenary Sessions and Panels (Microsoft Teams Platform)

Conference organized by **Interstud** and **Cetal** research centres, at the **Faculty of Letters**, **Vasile Alecsandri University of Bacău**, Romania, **in collaboration with:**
Alexandru Ioan Cuza University of Iaşi, Faculty of Philosophy and Social-Political Sciences
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Although movement has always been present in human nature and history, nowadays *mobility* has become a part of everyday life. No longer confined within geographical boundaries, it takes on a universal meaning and is reflected in the cultural, literary, and interdisciplinary spheres of life.

The high *connectivity* of contemporary life facilitates people's mobility in space or time, in real or imaginary landscapes, determined by duty, obligation, or pleasure. This conference provides a broad platform for discussions on the two aforementioned concepts: *connectivity* and *mobility*. As principal concepts of the twenty-first century across various cultures globally, they allow exploration from numerous perspectives and fields, so as to produce complex interdisciplinary studies.

In a variety of modes and with the assistance of numerous technological tools, we are living mobile lives in a highly connected and borderless world. People's ability and disposition to connect with others account for the vast scale of today's global cohesion. Effective communication enables people to connect, but successful communication is also an end result, that of creating bonds, bridging divides, deleting alterity and the negative dichotomies of 'us' vs. 'them'. The connectivity principle regulates much of our digitalized world today, with new forms, media and circuits for the transmission and exchange of information continuously reshaping and redefining people's communication, movement and entire lives in the twenty-first century.

Mobility is a key concept in social science and humanities, the exploration of "life on the move" (Adey et al., 2014) opening diverse research pathways from the perspective of language and literature studies, communication studies, travel and migration studies, as well as cultural and anthropological studies that recognize the value of the "mobilities turn" (coined by Hannam et al., 2016). Nowadays, there are many individuals who live in-between languages and cultures because of the new lifestyle. Mobility exceeds given geographical and historical boundaries, including migration, exile, colonization, refugee issues, tourism, global trade, nomadism, virtual mobility, and digital information flow in today's society. Mobility studies can be approached from transnational, intercultural and interdisciplinary perspectives, helping us understand the dynamic connection between space, place and literature, which influence new ways of forming cultural identity.

Mobilities are associated with ideas of speed, fluidity, flux, interaction, networking, intersectionality, (inter)relatedness, circulation, change, adaptability, flexibility, accessibility, advancement, erasure of borders, pluralism, as well as uprootedness, fragmentation, questions of belonging and "unhomeliness" (Greenblatt et al., 2010: 19), leading to the continuous creation of new ways of understanding and experiencing (an essentially mobile) life. The mobile society remodels the self, the individual identity being "fundamentally

recast in terms of capacities for movement" (Elliott & Urry, 2010: 3). Social practices have become "mobilized" (ibid.), too, in a sense that they necessarily involve movement.

Whether we are talking about travelling through real and imaginative places and spaces, or through time, or about travelling through the (sub)urban or rural, travelling favours encounter and interaction, through which people create "geographies of opportunity" and negotiate their identities (Grieco & Urry, 2011: 42). As subjects involved in the performative act of movement, commuters, tourists, migrants, refugees, vagrants frame meaningful geographies of mobilities (Cresswell & Merriman, 2011), along with other categories such as diseased or impaired people, elderly people, and children (Adey et al., 2014).

Regardless of the many reasons for travelling, starting from colonization, nomadism, trade, diplomacy, tourism, over travelling for work, education, cultural purposes, out of scientific curiosity, for exploration, to travelling as a way of life, this phenomenon affects intercultural perspectives and the human condition in general. Contemporary improvements in fast travel challenge the culture of perpetual transformation and change, enabling individual crossing of borders in a social, political, cultural, and psychological sense. The imaginative geographies of travel writing (Duncan and Gregory, 1999) have become an important issue dealing with travelling as a phenomenon and travel writing's potential to represent the social world and also to reveal the self (Thompson, 2011) is also worthy of attention. Travelling has ceased to deal only with geographical locations, extending to imaginative geographies, constructions of real and imagined places and spaces in an individual's mind, developing subjective experiences of places, both familiar and unfamiliar. Travelling can be studied in conjunction with explorations of memory, bonding and belonging, retracing history and culture, the negotiation of self, the significance of the space in-between places and the journey motif, transgressive experiences, multiculturalism, migration and identity, as well as hybridity.

In an age of global mobility, tensions regarding nationalism, ethnic identity, and social cohesion call for tolerance, solidarity, and empathy and for suitable solutions to respond to the new demographic and socio-economic dynamics. The various discourses related to migration (see Reisigl & Wodak, 2001; Wodak, 2015; van Dijk, 2018; Zapata-Barrero, & Yalaz, 2018; Heidenreich, T., Eberl, J. M., Lind, F., & Boomgaarden, 2019; Guccione, 2022; Fuller, 2024) can be viewed from multiple perspectives and in a variety of genres. The media, for example, influence public opinion and create ideas, images, and attitudes regarding the topic, often representing "refugees", "immigrants", "asylum seekers" and "illegal aliens", as scary and uncivilized. These terms carry different connotations, emotional charge and create ideas about the groups of people they describe in the form of positive or (most often) negative identities. The "Other" is bound on annihilating everything we consider our own and culturally specific, another image being of the welcome savior who could help us and lead us to a better future. Political discourse is one of the venues to be explored, the representation depending on the point of view and the political incline. "Leftists" usually look into the reasons for the migratory movements and try to help migrants integrate and find a new life, while those who tend to be more to the right in the political scale focus on the worst in those considered culturally different. The processes of migration are triggered by various push factors – people fleeing from the war-torn territories of Ukraine and Gaza or moving from one place to another for economic reasons, as has been the case in other European countries. Anti-immigrant rhetoric in the USA or Great Britain is also a fertile ground for research. The difficulties migrants encounter in their attempts to fit in and blend in are also of interest as these might impose changes in the definition of one's ethnic, racial or religious adherence, or the process of development of a cultural hybridity (Bhabha, 2012).

Mobility relates to migration in a variety of ways. We can study the languages of mobility (the languages of commuters, migrants, travellers, and diasporic communities as represented in literature, media, and popular culture), diasporic literature and linguistic mobility (studying language as a tool for cultural preservation, identity negotiation, and

emotional expression in narratives of exile and displacement), as well as translation and multilingual adaptation (translation facilitating communication across multilingual spaces, reflecting migration-driven diversity and cultural shifts). Therefore, the topic of migration can be studied not only as the language about those defined as migrants in the most generic way, but also as the discourses of the latter, reflected in their stories, folklore, and representation of selves, while sharing their own migrant experiences and how the different aspects of their identity, such as race, gender, religion, class, etc. intersect.

The dynamic nature of language is also worthy of attracting scholarly attention, as it adapts to mobility, migration phenomena, and technological changes, along with its transformative power in addressing global challenges, promoting inclusivity, and navigating cultural diversity. Language is in motion, too, (re)shaping identities, relationships, and practices in an increasingly interconnected and mobile world. A few interesting strands of analysis concerning changes in technology, media, and communication include: digital communication and linguistic change (how AI tools, social media, and virtual spaces reshape language practices, including code-switching, hybrid forms, and new professional jargons), media discourse and language dynamics (media representations influencing language perceptions, identities, and power relations, in mobile and globalized contexts), and technological mediation (the role of machine translation, language-learning apps, and AI tools in transforming language acquisition and teaching methodologies). New communicational and virtual mobility systems facilitate fast, inter-connected access to information, exchange of information, communicational liaising and networking.

Many of the themes presented above can also be studied in relation to concepts of power, identity, and addressivity. This involves looking at power dynamics in mobility (how language mobility interacts with social hierarchies, dominant languages, and linguistic marginalization in migration and cultural exchange), forms of address (analysing forms of address, pronouns, and honorifics, and how these structures reflect power, respect, and social relationships in mobile and multicultural settings), and affect studies and emotional dimensions (the emotional impact of language loss, acquisition, and adaptation in migration, focusing on identity formation, belonging, and displacement)**.**

Starting from these general lines of thought, we encourage article proposals in the areas of linguistics, discourse analysis, literary studies, translation studies, cultural and anthropological studies, arts, communication studies, sociology, philosophy, and media studies.

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Article proposals may be written in English or French and will be peer-reviewed (double-blind review). A selection of accepted articles will be published in one of the following indexed journals: *Interstudia* (https://interstudia.ub.ro/pages/about), *Cultural Perspectives* (https://cpjournal.ub.ro/), *Studies in Linguistics, Culture, and FLT (SILC)* (https://silc.fhn-shu.com/index.html), *Lyuboslovie* (https://www.shu.bg/faculties-fhn/publications/lyuboslovie/), or the *Annual of Konstantin Preslavsky University of Shumen.*

Please fill in and send a .doc or .docx registration form, by email, to **formesdiscursives2025@yahoo.com**, by **April 15th 2025** The registration form must include:
1) Author information
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– Language of publication:
– Topic (the conference topic in which the proposal could be included):
– Five key-words:
– Abstract (250 words):
– Necessary equipment (if applicable):

Deadlines

First call for papers	**10th March 2025**
Proposal submission	**15th April 2025**
Notification of acceptance	**15th May 2025**
Provisional programme dissemination	**15th September 2025**
Final programme dissemination	**Beginning of October 2025**
Plenary Sessions and Panels (onsite and online, on Microsoft Teams Platform)	**30–31 October 2025**
Submission of papers	**14th November 2025**
Paper publication	**December**